

*image
not
available*

NAZIONALE
B. Prov.
XVI
VITT. EM. III
236
NAPOLI

BIBLIOTECA

BIBLIOTECA PROVINCIALE

Arnadio VI.

Palchetto R.

Num ° d'ordine 4.



P. Prov.

XXII

324 236

649219

ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE,

On an Original Plan:

COMPRISING THE TWOFOLD ADVANTAGE OF

A PHILOSOPHICAL AND AN ALPHABETICAL ARRANGEMENT,

WITH APPROPRIATE ENGRAVINGS.

EDITED BY

THE REV. EDWARD SMEDLEY, M.A.,

LATE FELLOW OF SIDNEY COLLEGE, CAMBRIDGE;

THE REV. HUGH JAMES ROSE, B.D.,

PRINCIPAL OF KING'S COLLEGE, LONDON;

AND

THE REV. HENRY JOHN ROSE, B.D.,

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



VOLUME XX.



[MISCELLANEOUS AND LEXICOGRAPHICAL, VOL. 7.]

LONDON:

R. FELLOWES; F. AND J. RIVINGTON; DUNCAN AND MALCOLM; SUTTABY AND CO.; E. HODGSON; J. DOWDING;
G. LAWFORD; J. M. RICHARDSON; J. DOHN; T. ALLMAN; J. RAIN; S. HODGSON; F. C. WESTLEY; L. A. LEWIS;
T. HODGES; AND H. WASHBOURNE; ALSO J. H. PARKER, AND T. LATCOCK, OXFORD;
AND J. AND J. J. DEIGHTON, CAMBRIDGE.

1845.

LONDON: PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET.

CONTENTS TO VOL. XX.

THE LEXICON. Dr. RICHARDSON.

ORIENTAL GEOGRAPHY, MYTHOLOGY, AND STATISTICS. AFRICAN GEOGRAPHY. ANCIENT GEOGRAPHY. GYMNOGRAPHY. GYPSY. HAREM. HIEROGLYPHICS. HOOKAH. JANIZARY. The Rev. GEORGE CECIL RESOARD, M.A., F.L.S., late Fellow of Sidney-Sussex College, Cambridge.

EUROPEAN GEOGRAPHY. BRITISH COUNTIES. WILLIAM DESBOROUGH COOLLY, Esq., M.A., Trinity College, Dublin.

BOTANY. THOMAS EDWARDS, Esq., F.L.S.

ZOOLOGY. VERTEBRALS. J. F. SOUTER, Esq., F.L.S., Lecturer on Anatomy at St. Thomas's Hospital.

ZOOLOGY. INVERTEBRALS. J. E. GRAY, Esq., F.L.S.

LAW, from INFANCY. HAROLD HUME DODGSON, Esq., M.A., late Student of Christ Church, Oxford.

GUIANA. Captain BOWYCASTLE, Royal Engineers.

INDEX. INDULGENCE. The Rev. THOMAS HARTWELL HORNE, B.D., St. John's College, Cambridge.

GUIDON. GUILD. GYMNASIUM. HABEAS CORPUS. HADES. HARE. HARLEQUIN. HARPIES. HARVEST. HELMET. HERMIT. HESPERIDES. HIERARCHY. HIGHWAYS. HIPPOCRAS. HIPPODROME. HIPPOMANES. HOBBY-HORSE. HOMBORLIN. HOKEDAY. HOMAGE. HOMICIDE. HOMILY. HONOUR. HOPS. HOROSCOPE. HORSEMANSHIP. HOTCHPOT. HUE AND CRY. HUGENOT. HULKS. HUNDRED. HUNGARY WATER. HUNTING. HURDY-GURDY. HUSTINGS. HYADES. HYDROMANCY. HYDROMEL. HYPERBOREANS. JACINTH. JACK KETCH. JACK, ETC. JANUARY. JANUS. JASPER. JAUNDICE. IBIS, excepting the Zoological portion. ICHNEUMON, ditto. LCOLUMB-KILL. JENNET. JET. JEW'S HARP, ETC. ILLUMINATION. IMPALATION. IMPEACHMENT. IMPRIMATUR. IMPROPRIATIONS. IMPROVISATORE. INCUBUS. INDENTURE. INDIAN RUBBER. INDICTION. INDICTMENT. INDIGO. INSTITUTION. INK. INN. INNS OF COURT. INQUISITION, ETC., and the BRITISH TOPOGRAPHY. The Editors.

ENCYCLOPÆDIA METROPOLITANA;

OR,

UNIVERSAL DICTIONARY OF KNOWLEDGE.

Fourth Division.



MISCELLANEOUS AND LEXICOGRAPHICAL.

GUESS.

GUESS, v. Also written *Gess*. Skinner and Junius from the D. *ghissen*; Sw. *gissa*; and this (the former adds) perhaps from the Ger. *weisen*, mon-
GUESSER, GUESSING, GUESSINGLY. *strare, ostendere*, to show, i. e. he might have further added, the A. S. *gæssian, gæssian*, (whence the English *guess*.) to wit, or wite, to think, to conjecture, to suppose, to suspect. And see *gissa* in *Ihre*.

To conjecture, to suppose, to suspect; to foretell.

In that hour the disciples came to Jesus and said, who *gessit* thou is greater in the kingdom of heaven?

Wickl. Matthew, ch. xviii.

I pray let me be all still
For ye may well, if that ye will
Your words wad in silence
For utterly, withouten grace
All that ye saie is but in vain.

Chaucer. The Romance of the Rose, fol. 131

Jesus mynding to sharpen the desire of his disciples with a lytle chiding, whiche should have beene none more cunning in understanding of parables, and by the example of one to have disceined and guessed an other, sayed.

Cicill. Matthew, ch. xv.

Not mortal like, as like mankind thy voice doth sound, I *gess*
Some goddess thou art, and Phebus bright thy brother is doubtless.

Phaer. Virgil. Aeneid, book i.

Therefore shall ye saye out so more vanitie, nor prophesie your own *guessings*.

Bible, Anno 1551. Esaiel, ch. xiii.

For sure he weeded that this his present guess

Was Artagall, by many tokens plain;

But chiefly by that yow page he glew,

Which still was wont with Artagall remeine.

Spenser. Faerie Queene, book v. can. 6.

Not farre off also is a place called Calcethur, whereby Leland guesseth that the name of the brooke should rather be Cals than Corus, and in my judgement his conjecture is verie likely.

Holmeblad. Description of Brittain, ch. xiv.

VOL. XXIII.

Sav. I am debating of my present state,
And by the secret guess of my memoria
I cannot lasterly raise up the ghost
Of full three thousand deaths

Shakespeare. Merchant of Venice, fol. 166.

It is not so with him that all things knows

As 'tis with vs, that square our guess by shows.

Id. All's Well that Ends Well, fol. 236.

The best prophet is naturally the best *gesser*, and the best *gesser*, he that is best versed and studied in the matters he *gesses* at; for he hath most signs to *guess* by.

Hidden. Livosthen, part i. ch. ii.

The forehead, eye, and lip, poor humble parts,

Too shallow for resemblance, show the arts

Of private *guessings*: action still hath bees

The royal mark.

Corteright. On the Birth of the Duke of York.

Gloss. I have a letter *guessingly* set down

Which came from one that's of a newtrall heart,

And not from one oppos'd.

Shakespeare. Lear, fol. 200.

You go on arguing and reasoning, what necessity of nature must signify: which is only talking without book, and *guessing* what words anciently meant, without consulting the secrets to know the fact.

Waterland. Second Defence of some Queres, qu. 8.

These are my *guesses* concerning the means whereby the understanding comes to have and retain simple ideas, and the modes of them, with some other operations about them.

Locke. On Human Understanding, book ii. ch. xii. sec. 17.

There's but a true and a false in any telling of Fortune; and a man that never hits on the right side, cannot be called a bad *gesser*, not must miss out of design, and be notably skillful at lighting on the wrong.

Bentley. Confutation of Atheism. Sermon 3.

The illimitated, undistinguishable irony, which affords no insight into the author's meaning, or so much room to *guess* what he would be at, is our first note.

Warburton. Divine Legation. Dedication to the Free Thinkers.

In contingent circumstances, probabilities may be nearly equal, and a presumptive *guess* may be fortunate; and this a credulous mind will mistake for a prediction accomplished.

Cogan. On the Passion. On the Jewish Dispensation, ch. ii. sec. 5.

GUESS.

GUESS. A good *guesser* (who, an ancient writer says, is the best philosopher) might reasonably conjecture the immortality, after the subversion of it, Cromwell, was taken off, would be restored.

Jortin. Remarks on Ecclesiastical History Appendix 1.

GUEST, v. } Goth. *gast, pervigilium*; A. S. *gæst*; D. *gast*; Ger. *gast*; Sw. *gäst*. Wachter is inclined to derive (because *guests* were anciently held in such honour) from Goth. *ga-aistan, honorare*, *revereri*, to honour, to reverence. More probably from the A. S. *ga-wið-an, cibum, victum dare, præbere, epulari* to give or supply food, or victuals. The Low Lat. *gistiū* (Du Cange) was applied to *convictium, comestio, pastus, prandium*, all denoting food or victuals.

Any one fed or feasted, supplied with food or victuals; any one received and provided with food and lodging; the correlative to *host*.

To *guest*, the verb, used by Chapman, to lodge, to dwell as a *guest*.

Heracles þu daffs
Ið has daughter for dawning in a dish þu holds
Of þu blawede Baptiste, by fore alle þus gæste.

Piers Plowman. Vision, p. 175.

But over brought he him in *guesser*, as a stranger, giving him some inheritance here, incommensurable as he possesses, no rest the breadth of a foot, except it were purchased.

Udall. The Actes, ch. vii.

So well and wisely did that good old knight
Temper his griefs, and turned it to cheer,
To cheer his *guests* whom he had stayd that night
And make their welcome to them well appear
Symour. Faerie Queene, book vi. can. 3.

In Oxford this solemnity is called an *Act*, but in Cambridge they use the French word *congratulation*; and such resort it made yearly into the same from all parts of the land, by the friends of those which do proceed, that all the town is hardly able to receive and lodge those *guests*.

Holinshead. Description of England, book ii. ch. iii.

He sends Peter and John into the city, telling them that there should meet them a man carrying a picher of water, by following of whom, they should find a *guest-chamber* ready furnished by the good man of the house.

Udall. Annot. Ann. Henrici 4036.

I entering *guest-wise* on a time
The frilicks Thibault court,
Mine eye presented to mine heart
A glimpse of beautey port.

Warner. Albion's England, book vi. ch. xxxi.

My hope was now
To *guest* with him, and use his hand bestow
Rights of our friendship.

Chapman. Homer. Odyssey, book xlv.

Besides, if I go home,
My mother is with two doubts overcome:
If she shall stay with me, and take to care
For all such *guests*, as there seek *guarant* fare.

Id. R. book xvi.

O, woul, the body's *guest*,
Upon a thankful ear and!

Fair not to touch the best.

The Truth shall be thy warrant.
Johns Sylvester. The Soul's Errand.

Vignus, who, so desire

A gift entrem'd it, that he would not bear
In his black fence, that *guest-rule* to the war.

Chapman. Homer. Odyssey, book xxi.

O night, he cry'd, disconsol and unjust!
A *guest*, a stranger, seated in the dust!
To raise the lowly suppliant from the ground
Beds a mosaic. Lo! the poets around
But wait thy word, the gentle *guest* to grace,
And seat him far in some distinguished place.

Pope. Homer. Odyssey, book xiii.

Taking notice of their behaviour at a *feast*, he first gives general advice therein, both to the master and his *guests*, and from thence brings them to the consideration of a better entertainment, to which they were all invited, but of which few amongst them would render themselves worthy.

Jortin. Discourse on the Christian Religion, dis. 6.

GUETTARDA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Rubiacea*. Generic character: calyx entire, obsoletely toothed, or crenated; corolla tubular, border five to nine cleft; stigma capitate; seed vessel a drupe; nut five-furrowed, two-celled, number of stamens varying from four to nine.

Fourteen species, mostly natives of the West Indies.

GUEVINA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, calyx none; corolla, petals four, concave at the apex, revolute; stamens situated in a cavity of the petals; drupe one-seeded.

One species, *G. avellana*, native of Chili; the nut is edible.

GUACIUM, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Rutacea*. Generic character: calyx five-cleft, unequal; corolla, petals five, inserted into the calyx; capsule angular, three and five celled.

Of this genus four species are known, one native of the Island of Tongataboo, and three of the West Indies; the most remarkable is *G. officinale*.

The wood of *Guaiacum* (*Lignum vite*) is extremely hard, solid, and heavy, somewhat resinous, of a pale yellowish colour without, of a greenish black, deep brown, or marbled, within. When heated it is slightly aromatic, and somewhat pungent if chewed. It is imported from South America in logs of 500 or 600 pounds weight, and both the wood and the bark, which is of weaker quality, are employed in medicine. On its first introduction, early in the XVIIth century, great virtues were attributed to it as an antisyphilitic; its qualities are stimulant, especially to the exhalant vessels, sudorific, diuretic, and gently purgative. It is plainly, therefore, of use in obstructions, cachectic disorders, female debility, gout, rheumatism, and other chronic complaints. It is exhibited in decoction, extract, and resin. The latter when obtained naturally, by wounding the tree, is never pure. It is of a brown colour, partly reddish or greenish, brittle, glassy when broken, and pungent to the taste. That which occurs in the form of drops is best, but it is rarely so found. It is soluble in alcohol.

GUEST.

GUIANA.

Boundaries. **GUIANA**, a Country of South America, is bounded on the North by the Orinoco, on the East by the Atlantic Ocean, on the West by the Orinoco, the Cassiquiare, and the Rio Negro, and on the South by the Amazons. It embraces the parallels of 8° 30' North, and 3° of South

latitude, and those from 50° to 70° 20' West longitude, or above 3000 miles in circumference.

Guiana is divided amongst a greater number of European nations than any other portion of the New Continent. The Spaniards, the Portuguese, the Eng-

lish, the French, and the Dutch, have all had Colonies within its shores, and, excepting the latter people, still retain them.

Spanish
Guiana.

SPANISH GUIANA, or as it is now styled, *Guiana of the Republic of Colombia*, is bounded on the North by the Orinoco, on the West by the Orinoco, to the 4° of North latitude, where an imaginary line, running due South, commences at the rapids, near San Fernando de Atabapo, and where the confluence of the Guaviare and the Atabapo with the Orinoco forms a remarkable point; the Orinoco bearing here North and South above the junction, and East and West below it, so that with the Atabapo from the South, and the Guaviare from the West, the figure of an immense cross is formed by these three magnificent streams.

This imaginary line then runs due South, in the parallel of about 65° 20', till it touches the very undefined bounds of Portuguese Guiana, in about 1° 30' North latitude.

On the South, Guiana of Colombia is bounded by a line which denotes the frontier of the Portuguese territory, and runs over the coasts of the Paesaimo Cordillera, till it touches the River Essequibo. This river separates Colombia from the British Colonies, to very near its junction with the sea, the remaining bounds between British and Colombian Guiana being imaginary lines of uncertain authority, leaving Colombia in possession of about 30 leagues of the Atlantic coast, from Cape Nassau to the mouth of the Orinoco.

Brazilian
Guiana.

PORTUGUESE, or rather, BRAZILIAN GUIANA, is of much greater extent than the Colombian portion, being separated from it on the North by the lines we have already mentioned; from British Guiana on the East by the Essequibo; and the Serras do Acaray and Tumucuracque, and from French Guiana on the North, by imaginary and uncertain lines and by the river Capara, whilst the great Amazona constitutes its Southern limits. On the North-West an imaginary line continues to separate this vast region from Colombia, from the 68th degree of West longitude to near the 73d, where it meets the Yapura, or Caqueta, which then becomes a new line of separation to about the 69th degree, where another line crosses the Country to near the 68th, or the confluence of the Ica with the Amazona.

French
Guiana.

FRENCH GUIANA, or CAYENNE, is a large tract of Country on the Atlantic coast, bounding Portuguese Guiana by a small river, which flows into that ocean in 0° 20" North latitude, below Fort Macapa. This limit continues to the source of the river, and then runs across the mountains of the interior to the 55th degree of West longitude, and between the 2nd and 3rd degrees of North latitude; on the North the river Maroni separates Cayenne from British Guiana, and on the West the Colombian frontier above-mentioned completes its limits.

British
Guiana.

BRITISH GUIANA is a much more extensive Country than Cayenne, and embraces the Colonies called SURINAM, ESSEQUIBO, DEMERARA, and BERBICE, or from Cape Nassau, in 7° 40' North latitude, and 56° 30' West longitude, along the Atlantic to the mouth of the Maroni, in 5° 32' North latitude, and 55° 14' West longitude. An imaginary bounding line divides it from Colombian Guiana on the West, till the Essequibo constitutes its limit, and on the South other lines divide it with the Cordilleras of Acaray and Tumucuracque from Brazilian Guiana. The Maroni river also separates it on the South-East from Cayenne. British Guiana, in its greatest extent, reaches, therefore, from beyond the 61st degree

of West longitude, at the sources of the Pomaroun, to the mouth of the Maroni in 55° 14', and from the latitude of 7° 40' North to that of 2° North, or the mean latitude of the Cordilleras, which divide it from the Empire of Brazil.

GUIANA.

Guiana was discovered, as it is said, in 1504, by the Spanish Commander Vasco Nunez, who landed on various points of the Atlantic coast after the discovery of the Orinoco and of Paria by Columbus in 1498. Great doubt and obscurity prevails, however, concerning this discovery. Vicente Yanez Pinzon might have claimed the honour, as, in 1499, he first saw the mouth of the Amazona, and traded with the natives of its Islands. In 1568, Martin Silva obtained a patent to conquer some Tribes to the Westward of the present limits, but after penetrating through Venezuela, his men deserted him, and he was obliged to return to Spain to collect new followers. Silva then attempted to cross the Country between the Orinoco and the Amazona, but perished with his people in the most hurried manner, having, as it is asserted, been devoured by the Caribs. In our account of EL DORADO, which was the name by which this Country was known at first, we have given a succinct relation of the other attempts to penetrate Guiana.

In the Spanish, or Colombian portion of this vast region, as well as in the Brazilian division, the white population never has obtained any considerable extent of settlements; for, excepting at distant intervals, along the banks of the Orinoco and the Marañon, these nations have few towns, villages, or missions, and may be said to occupy rather than to possess the seigniorage of a land, to which they have laid claim without consulting the wishes or the interests of the aborigines. It is only in the British Colonies in Guiana that the absolute dominion of the European is supported by physical force; and even here, as well as in the thinly settled regions belonging to the French, the whites and their descendants frequently dread dispossession from the slaves, who have escaped to the thick forests and inhospitable mountains of the interior, where they have formed alliances with the Caribs, a widely spreading Tribe, whose natural restlessness and unconquerable ferocity has been deplored and felt from the time of Columbus, alike by the mild and suffering native of the West Indies, as by the armed and determined white invader.

It is remarkable, that Guiana contains, in its original people, whose division into Tribes or Nations is as various and various as in any other part of the New World, an exception to that listlessness and want of courage evinced by most of the other Indians of the hot regions. Unconquerable as the Aracuanians, these warlike people retain their ancient languages and habits, as well as the dominion of their natal soil; and wherever they can be safely observed at the points of contact between their Country and the Settlements, they may be advantageously studied, by the traveller desirous to assist in developing the character of a race whose origin remains as yet so very doubtful.

It would be useless to enumerate the uncouth names whose distinct Tribes are inserted in books of travels and on maps with a profusion and facility savouring of invention, and particularly in the interior of a Country where no European has as yet set his foot. How much better it would be to leave a blank throughout Central Guiana, than to follow the absurd custom of the early Spanish Writers and Geographers, whose

GUIANA. marvellous tales gave rise to the belief that there "were such men whose heads stood in their breasts," which a man of Sir Walter Raleigh's gifted mind condescended in his *Travels* to be at such pains to establish,* and which probably even Shakespeare, who on several occasions defends the hero by complimentary passages, did not entirely discredit.

The Spaniards, as well as the Portuguese, have obtained some acquaintance with several of the Tribes of Guiana, and the reader may consult Gumilla's *History of the Orinoco* with great satisfaction, for a detail of many races known to that indefatigable Missionary, whose desire, however, to establish the possibility of El Dorado and of the present existence of the Peruvian Inca, somewhat diminishes our belief in him as a very faithful narrator of the strange scenes and customs he so ably describes. The Spaniards are, it is true, for the most part, grave and credible Historians; but their bigotry, and consequent love of the marvellous, occasionally lead to false impressions. It is better, therefore, to compare their accounts with those of one whose statements have since been fully corroborated. Bancroft tells us plainly, that the *Caribs*, the *Acaruas*, the *Warrows*, and the *Arrovauchs* are the only nations with whom the Europeans of the coast have any intercourse; and even among these the latter Tribe is the only one with which a friendly and constant intercourse is kept up.

Carib.

The *Caribs* are the most numerous, warlike, and industrious of the known Tribes inhabiting Guiana, their nations occupying the sea-coast between the Essequibo and the Orinoco, and almost all the interior as far as the supposed sources of that great river. They are of the middle size, actively and well formed, with regular and agreeable features, their complexion being the whitest of all the known Tribes excepting the *Arrovauchs*. Their language is very articulate and sonorous, but is pronounced with a degree of sharpness and vivacity corresponding to their natural disposition. They are polygamists, and are less inclined to wander than the other natives, as though they have no fixed form of Government, yielding no uncertain obedience, except during their battles, to their war-captains or leaders, they till the ground, and make bread from the plantain and cassava, in their little towns or villages, which are in general close enough to each other to enable each Chief to assemble his force by the sounding of the war-shell. Wars, hunting, and fishing are the employment of the men, who leave the drudgery of agriculture and their domestic concerns to their females and children. Their arms are bows and arrows, poisoned darts, which are blown through a hollow cane, and heavy clubs of the iron wood, large at one end and with very sharp edges.

With the Spanish Whites these people have ever been at variance, but they did not molest their brethren of late years, until the Dutch stimulated them to pursue the abominable traffic of red slave dealing. The insurrection of the negroes at Berbice, some years ago, would have been fatal to the Colonists, if the Governor of Essequibo had not obtained the alliance of the *Caribs*, who, as Bancroft believes, devoured the bodies of the blacks whom they slew in numbers. These people maintain some commerce with the white settlers, in

selling their large and well made canoes, cotton, hammocks, wax, balsam capiboia, and many kinds of curious woods and drugs.

GUIANA.

Warrows.

The *Warrows* inhabit the sea-coast of the British Colonies, and are neither so handsome nor so industrious a race as the *Caribs*, living chiefly on shell-fish, and in their slovenly way passing contentedly, peaceably, and happily through life, with few of its luxuries to trouble their repose; the bark of the cocos tree affording them a covering, whilst a thin silver plate hanging to the nose is their greatest ornament. Their language is indistinct and harsh in its articulation. It is from this Tribe that the *Scretters* or Physicians who command the Evil One are derived.

The *Acaruas* are almost the remotest Tribe of the interior who are well known to the settlers, and are distinguished, as the *Botucudos* of Brazil, by the ridiculous and disagreeable custom of slitting the underlip, and distending it to a great size by a circular piece of wood. This race is grave and solemn, both in language and manners, and, though few in numbers, they are dreaded by the other Tribes from possessing the fatal secret of the arrow poison, the nature of which has occupied the science of Europe from the time of Condamine to the present day. With it the Indians of Guiana kill their enemies and the objects of the chase, and eat the latter without suffering any bad effects from the animal having met a sudden death from its influence.

Acaruas.

The *Arrovauchs* live about 20 or 30 leagues from the sea, and are of the middle size, well made, and fairer than other Indians, possessing a harmonious language, and living a very happy and peaceable life.

Arrovauchs.

Gumilla's description of these several Tribes coincides in all the most important points with those of Bancroft and Stedman; and from his account it appears that the *Caribs* of Interior Guiana are the most formidable race of Indians of the New World, and continually keep the Missionaries in alarm. He gives a very minute relation of their manners and customs, and also enters at much length into the history of the Tribes which inhabit the banks of the Great Orinoco, and principally of the *Otomacos*, *Guarounos*, *Guemos*, *Sativas*, *Caverres*, and *Saruros*. Of all the numerous races who thinly people the vast forests of this extensive region, he asserts the *Otomacos* to be the only Tribe which appears to differ very widely in its customs from its neighbours. These singular people do not practise polygamy, and in their marriages persist in the strange custom of causing the young men, as soon as they have arrived at a proper age, to take wives from amongst the oldest widows in the community, and when they become widowers remarrying them to young girls.

The story of this and other Tribes on the Orinoco eating a peculiar argillaceous earth during their seasons of scarcity, to which Humboldt gives credence, is denied by Gumilla, who points out the manner in which they make and preserve their bread in little holes lined with this earth, and covered by it till it ferments and forms a fine paste of the farinaceous portions of the maize and fruits which had been thus interred. It goes through many curious processes, and appears to form an article of great luxury, as they press the Missionaries to partake of it. *Il faut pour les obliger de manger quelque peu, mais il est si rempli de terre, qu'il craque sous les dents.* It is, he observes, from this circumstance, and from the brick-like look of the bread, that strangers have fancied these savages fed on earth.

* See his description of the *Ewapepenamans*, a nation without heads, in his *Voyage to Guiana*, wherein he defends Mandeville's account of a similar people. *Voyage to Guiana*, 1599.

GUIANA.

The other Indian nations of the forests near the British and Spanish settlements, who have been occasionally observed, are said to be of peaceable demeanour, and very indolent.

Fugitive Negroes

A new race of Colonists has sprung up in these regions from the negroes who revolted against the avicious sway of their Dutch enslavers, and betook themselves to the woods and fastnesses of the interior. In 1728 the depredations committed by the rallies of these negroes increased to an alarming degree, and such was the terror they continued to inspire, that, in 1749, the Whites were reduced to the unpleasant alternative of acknowledging their independence by a formal Treaty of Peace. This treaty was, however, ill observed by the Blacks until after 1761. In 1772, the danger had become so imminent that the last resource, of supplying the place of the European troops who generally fell victims to the climate and the arts of their opponents, by raising large corps of manumitted Blacks, was had recourse to, and Surinam was saved by causing negroes to oppose negroes in forest warfare.

Population.

Of the total numbers of the aborigines we can form no idea, we know not even the names of their various Tribes and Countries; but it is possible that the Indian race is more numerous in Guiana than in any other part of the Southern Continent, as the Whites have obtained no footing in the interior, which is as little known to them as the central parts of the great Island of Newfoundland is to the English settlers on its dreary coasts. The population of those portions of the banks of the Orinoco, which are occupied by Spaniards or their descendants, and the Mission-Indians, has been computed at 34,000, being almost entirely confined to the very borders of the river; 19,400 Indians out of this number are under the care of the Missionaries in villages at from about 50 leagues from the Atlantic to about 130 up the river. In these villages 8000 Creoles, Mulattoes, &c. also dwell, the remainder of the 34,000 is in the Capital. Of the Portuguese part of Guiana we have an adequate account; it chiefly consists of Missions, which appear to be established principally to discover the Country and to encroach on the Spanish part of it.

Climate.

The Spaniards have peopled this Country as far South as 1° 53' North latitude, where they built the fort of San Carlos. They divide Spanish Guiana into the Upper and Lower Provinces; and from their writers, as well as from recent travellers, we find that the climate of *Upper Guiana*, or that of all the Country West of the Caroni river, is extremely hot, but not in general unhealthy; few plantations are observed on it, though the soil is rich beyond imagination. *Lower Guiana*, or the space East of the Caroni, bounded by the Atlantic, the Orinoco, the Essequibo, and the Caroni, is still more fertile, and is, perhaps, the richest soil in the world, watered by numerous rivers, whose periodic overflows deposit a slime as prolific as that of the Nile; but this fine Country is nearly a waste, harbouring huge serpents, beasts and birds of prey, reptiles, and, more divided by the settler than any of these, the anthropophagical Tribes, of whom the Caribs are the most sanguinary and ferocious.

From what may be gathered from the authorities above mentioned, and particularly from Humboldt's daring voyage along the Orinoco, and the accounts of those who have written on Surinam, we find that the climate of Guiana is, on the whole, the mildest of any

tropical Country hitherto inhabited by Europeans. GUIANA.

Though situated in the torrid zone, the heats on the Eastern side are tempered by the breezes which regularly blow from the sea. A perpetual cool stream of air refreshes the atmosphere, and on the West the vast and rapid rivers are so many sources by which heat is tempered and subdued. As in all similarly placed regions, the nights are damp and unwholesome, a fog caused by the vapours of the humid forests and morasses succeeding the breezes of the day.

The year in Guiana is divided into four seasons, the two dry and the two rainy periods; and these are distinguished from each other by their greater and less duration. The long rainy season commences about the middle of April, and increases till the middle of June, and then such floods fall from the sky, that nothing called rain in Europe can be compared to this deluge of waters. These torrents decrease in the commencement of July, and the long dry season begins in August, continuing until November. About the middle of that month the second wet period returns, and the Country is again inundated until the end of January, when the short dry season succeeds. During these heavy periodic rains, which are ushered in and accompanied by terrific storms of the loudest thunder and most vivid lightning, the brightest sunshine rapidly succeeds the discharge from the cloudiest sky. During the dry season frequent showers fall to refresh the earth; and it is impossible to give an adequate idea of the fecundity of the soil, and the unequalled splendour of the vegetable kingdom which accompanies this period.

On the sea coast the range of the thermometer during the hottest or dry seasons varies from 84° to 90°; its average in general throughout the year is not, however, more than from 73° to 84°. In the interior it seldom rises above 80°, and during the night frequently falls as low as 50° or 60°; at this time not a zephyr blows, the air being cooled by the humid evaporations alone. From eight or ten in the morning to six in the evening is the pleasantest part of the 24 hours, as during this interval the sea breeze constantly prevails. On the low and parched-up plains near the Orinoco, Humboldt, of course, found the range of the thermometer much greater than that given above; but the height of the Cordilleras of the interior, and other causes, probably, tend to render that little known portion of Guiana as mild as the part inhabited by the British.

Guiana, so insulated by the Marañon and the Orinoco, Marañon afford scenes in which Nature seems to have surpassed her exertions on the Western limits of the New World, and to have compensated for the dreary and endless savannahs by which this portion of the Eastern barrier to the Atlantic is separated from the Cordilleras of the Andes.

The mountain of *Duida* is the highest point of Guiana observed by Humboldt, who, though unable to explore it, ascertained its elevation to be no less than 8465 feet above the ocean. He remarked that the Cordillera of the Cataracts which is broken through by the Orinoco, and forms the tremendous falls of Maypura and Atures, appears to acquire immense elevation in the interior, occupying a vast space, and stretches Southward to the Portuguese frontier, where it is lost in a vast and nearly impenetrable tracts of forest country, over which no European ever trod.

This chain has been supposed to issue again to the

GUIANA. Eastward, where, though not so elevated or broad, it is highly magnificent, and near the supposed sources of the river is called *Sierra de Guineropeco* and *de Paraimo*. It bends Southward again along the banks of the Mao, where the mountain of *Neucamo*, or *El Dorado*, formed of yellow and glittering mica, highly resplendent at sunrise, deceived those venturesome travellers, who fancied they had found a hill of solid gold. A branch from this chain enters French Guiana, where its firm is little known, as the runaway Negroes and Caribs prevent the researches of the settlers. The rivers of Berliche, Surinam, Maroni, and Essequibo rise in this part of the chain. The Cordillera of the Cataracts is remarkable for the abrupt descent of its Southern flank, and is said to exhibit no rock of secondary formation, or any organic remains, consisting, for 600 miles, or from the Rio Negro to the frontiers of Grand Para, of primitive rocks of granite, gneiss, mica slate, and hornblende.

It is, indeed, probable, that most of the chains of Guiana are either of primitive or transition formation; on the Eastern flank of which an immense alluvial deposit has been continually accumulating; for the whole Atlantic side, for many leagues inland, is an uniform plain of unequalled fertility, covered by thick forests to the very edge of the ocean. The coast is so low and flat that nothing is seen on approaching Surinam but trees growing as it seems out of the water; and the whole shore is rendered inaccessible from its being covered with dangerous banks, quicksands, bays, rocks, and such an immense growth of underwood, that it is nearly impenetrable. On reaching it by the rivers, these appearances gradually alter, and a constant verdant landscape presents itself. Mangrove forests, interspersed with flourishing plantations, meet the eye; and it is not until the traveller has proceeded many leagues into the Country, that it rises into rocky mountains equally covered by forests, and interspersed with rich valleys, where the savannahs are one continued and luxuriant herbage. The rains of the wet season cover the soil on this deposit along the coast sometimes two feet in depth; and this, together with fallen leaves and decay of the herbage and plants, creates such a deep soil, that the surface for twelve feet is said to be a stratum of perfect manure, which has been shipped at times to the West Indies, to improve the lands of the plantations.

Rivers. The Maroussi separates Guiana from Brazil, and between it and the Orinoco a singular connection has been verified by Humboldt through the *Casiquiare* and the Rio Negro. The principal rivers flowing into the Atlantic, are the *Essequibo*, *Demerara*, *Berliche*, *Cayuni*, *Courantien*, *Surinam*, *Cometina*, *Cottica*, *Copenamé*, *Saramacca*, *Maroni*, or *Marawina*, *Cayenne*; and all of these are large and very long, but in general navigable only for a short distance into the interior, excepting the first four and the Surinam, which with the Cayenne have their shores lined by plantations of sugar, cocoa, cotton, and indigo, and present very superb views to the traveller. The *Caroni*, the *Araya*, the *Caura*, and the *Cuchivero* empty themselves into the mighty Orinoco on the North, but are little known, the Caroni being the only one on which many settlements have been founded. On the West the *Supure*, the *Sipapuri*, and the *Ventuari* emerge from the interior to swell the same great river, which also receives on the South many others whose names are scarcely known. Portuguese Guiana is intersected in every direction by vast streams

which flow into the Amazons, or the Negro; of these the *Parima*, or *Rio Branco*, is the most important, as it affords a direct communication across the whole Country from the Cordillera of Paraimo to the Rio Negro and the Maranum. The *Siaba* also joins the Rio Negro, and the Amazons receives, amongst many others, the *Yapura* and the *Ucayali*.

The Lakes of Guiana are not so numerous as might be expected. It is said that a large inland sea called *Parima* exists in the interior, whence the Orinoco derives its source; but modern maps do not give much support to this supposition.

Guiana may be said to be the garden of the New World; on its fertile soil the most beautiful, the most useful, and the grandest plants are spread out in profusion. Of the mahogany-tree many superior kinds have been discovered in its forests. But surpassing its fellows in magnitude, and forming the great feature of the woodland, is the gigantic Cabbage palm, 120 feet in altitude, with an erect, tapering trunk unincumbered by branches fur above 100 feet from the ground. The *Ela*, a smaller kind of this palm, furnishes nuts as well as the cabbage; and the *Cukarito*, a still less species, yields a delicate food in the long, thin, tender flakes which are enclosed in a husky tegument on its summit. The *Municele*, another species, affords along the whole coast, for 50 miles from the sea, a similar cabbage.

Next in height to the Cabbage palm, is the Silk Cotton tree, 100 feet in altitude and 12 in circumference, without branches for 70 or 80 feet; from this vast stem the Indians hollow out canoes 70 feet in length. The Locust tree affords the Indian food from a peculiar farinaceous, or manna-like powder, which covers its pods, and yields from between its greatest roots a clear transparent gum, which, reduced by alcohol, is converted into an excellent licker or varnish. The timber of the Green Hart, or *Sipier* tree, is very valuable, and it yields a globular farinaceous fruit, from which the natives occasionally make bread. The Purple Hart tree has equally good timber. The Bullet tree is used for the manufacture of the arms and shafts of war-mills, or for any purpose where a solid durable wood is required. From the *Wacaba*, the Indians fabricate their bows, and the Iron-wood tree forms their clubs. The Guineum tree grows in Guiana to the height of 40 feet, and the wild cinnamon is abundant. The Mawna tree produces a fruit exactly resembling oriental nutmegs, but without their fragrance or taste, and yields a valuable gum; and the *Lauva* has a fruit resembling a lemon externally and an apple internally, from whose juice a singular blue fugitive dye, or natural sympathetic ink, is formed. The red Mangrove covers the low wet soil of the coast and rivers, and affords a capital timber, and its bark is used in tanning leather. The white Mangrove is an upland plant, and shuns the water: it is therefore destitute of the long depending fibrous shoots which form the characteristic feature of the other, and which, taking root in the loose swampy soil, soon support and extend their parent tree. The *Cassin fistula* is natural to Guiana. Of the *Tetermer*, the settlers form the panels of ceilings and wainscots, and furniture. The *Caraba*, or *Cabrete*, is noted for its nuts, which yield, by expression, a copious thick oil, used by the Indians to grease and rub their skin with, in order to defend them from the piercing rays of the sun, and the bites of musquitos and flies. An

GUIANA. Indian will not appear in public unless he is thus anointed, which he calls being dressed. The Savory tree is famed for its immense fruit, which contains in its kernels a substance of a more agreeable taste than any not hitherto discovered. A superior wood to mahogany is obtained from the Ducottabolla, and for elegant cabinet work the Bouracourra, or Letter wood, is yet unequalled. From the bark of the Simaraba, a plant indigenous to the soil, a valuable specific for the dysentery is made. The Wallabah is used to form the staves of sugar hupheads, and its bitter bark is a good emetic. The nutmeg of the New World is brought only from the interior by the natives. It is as large as an ordinary apple, and is a remedy for diarrhoeas. Its taste is warm and spicy. Gum acoite, Balsam capivi, and an infinite number of plants affording gums, balsams, and drugs, are everywhere met with; but the balsam most prized by the natives is that called Arreocerra, which is found only in the interior, and is their grand vulnerary for wounds, &c. A species of Camphor tree has been discovered, which also affords the Canella alba, or Winter's bush. The Xiaree is a sort of Upas, whose poisonous atmosphere prevents other plants from thriving in its neighbourhood. The Cuppy tree is used for fences, and takes a fine polish. The Canavatepy also polishes well, and gives out the odour of a carnation in working. The Berklae is of a pink colour, and adapted for all domestic uses. The fruits of Guiana are numerous beyond conception. The ducolla apple has the flavour of marmalade of quinces, guavas, avigato pears, shadducks, avoira plums, pineapples, musk and water melons, every variety of delicious nuts, mammee apples, plantains, bananas, coffee and cocoa nuts, the sugar-cane, poppans, yams, cassava, forbidden fruit, oranges, lemons, citrons, limes, bergamot, sappadilla, custard apple, and cashew nuts, everywhere adorn the landscape, as do the beautiful tamarind tree, the Arabian jessamy, water lemon, and granddilla vine. Flowers and shrubs are in infinite variety; and here the troty furnishes leaves not less than from 20 to 30 feet in length, and two or three in breadth, which are used to thatch the houses, and last for years; whilst the nibbers, or lianas, which throw their fantastic arms round the tallest trees of the forest, and resemble from their leafless nature the cordage of a vessel, are actually used for that purpose, as, on being split into small ligaments, they are formed into a sort of ropes.

Animal Kingdom.

Among the animals the jaguar or tiger of the New World is very formidable. The cougar, or maneless lion, is less in size, but very destructive; the tiger-cat and wild-cat are exceedingly fierce, and destroy poultry and small quadrupeds. The coatimondi, or wensel, is equally voracious. But the ant-bear is the most singular animal of this Country. The others are chiefly the great porcupine, armadillo, sloth, opossum, deer, hog of the New World, (peccary,) agouti, or Indian rabbit, cavy, &c. The tapir of Guiana has not been well described; we have little doubt it is the hippopotamus of Baneroff, though the large tusks he mentions separate it somewhat from the other species of tapirs. The taubia is a nondescript, which Bancroft informs us is of the size of a young pig, with a short, round, thick body, a head resembling a Dutch mastiff's, no tail, and short legs, and is covered with fine short hair of a chestnut colour, on the back diversified by white circular spots, three inches in circumference, and white under the belly. It feeds on grain, herbage, and fruit,

and is amphibious. Its flesh is eaten, even in preference to that of deer. Apes, from the great orang outang to the little sacawinhee, fill the forests of the interior; and here the dreaded vampire bat may be seen, of such an enormous size as to measure 32½ inches between the tips of its wings. Nothing can exceed the variety and splendour of the feathered race in this clime. The crested eagle, the vulture, Surinam falcon, an owl no larger than a thrush, the butcher bird, the toucan, pelican, tiger bird, herons, flamingo, spur-winged water hen, trumpeter or agame, are a few of those best known, which, with countless multitudes of splendid macaws and parrots, humming birds and paroquets, enliven the otherwise dreary woods and forests. The grass sparrow is an elegant little creature, resembling a parroquet, perfectly green, with a white bill and red eyes; the mocking bird is black, with crimson edges to the wings and a crimson crown. The kishee-kishee, a small bird from the interior, surpasses all in the variety and splendour of its brilliant colours.

Guiana affords most remarkable insects. Stedman mentions a butterfly which measured from wing to wing about seven inches, and of such a vivid blue colour that no ultramarine could equal it. Centipedes and scorpions abound, but their bite is not mortal. Of all the hideous monsters which this division of Nature's works affords, the great bush or wood spider is the most terrifying. One of them was placed by Stedman in a case-bottle eight inches high and filled it. It has five pair of thick legs, and is of a black colour, covered with long thick hair, whilst each leg is armed with a crooked yellow nail, and the pincers from its head, with which it seizes its prey, resemble those of a crab. The walking leaf, and an animal mounted on six legs, each six inches long, and like those of a spider, are curiosities peculiar to the Country. The fire-fly of Guiana is a most splendid insect, above an inch in length, and so luminous that, by the help of two of them, a person may read at night; ants of various species are a source of great torment to the settlers, as are mosquitoes, woodlice, the ebigeo, &c. "In truth," observes Pitcair, "the annoyances from this source is more severe than the exhausting heat of the climate; for the general buzzing, the biting, stinging, creeping, and crawling of these tormenting objects, distress me far more than the temperature, or any apprehension of disease. We are bitten, stung, or overrun by day and by night, and exposed to incessant pain and discomfort, unless constantly upon the watch, or carefully protected by some defensive covering, being perpetually beset with myriads of flies, ants, mosquitoes, cock-roaches, lizards, jack-spaniards, a large species of wasp, fire-flies, centipedes, &c. which, in addition to their bites and stings, fly in our faces, crawl about our persons, and make an intolerable buzzing in our ears. In an evening, and particularly after rain, the confused noise of these humming busts is peculiarly disagreeable. It conveys the idea of breathing in an atmosphere of sounds, or amidst a great and animated hive, where every created insect joins in full chorus, the enormous frog of the country croaking the bass, in a voice which resembles the loud bellowsings of an ox."

If Guiana is cited as being so prolific in birds and insects, it may with more reason be called the country of serpents and reptiles. The boa constrictor here reaches 30 feet in length, and three or four in circumference. The rattle snake is eight or nine feet in length, and, together with the orecoco or labarra,

GUIANA.

Birds.

Insects.

Reptiles.

GUIANA.

GUIDE

and whip snake, carries death in its fangs. To these may be added, the scarlet snake, the fire snake, the dreaded woods-master the macouracouru, the caruna, the ibonana or cobra de coral, &c. It is a common opinion in this Country, that the more lively and various the colours of the snakes are, the more fatal is their poison. Accidents are very frequent, as the houses are open, and the rains often drive these reptiles to take shelter in them.

"Sitting on my chair one evening," says Dr. Bancroft, "and putting my hand behind me, I perceived something unusually cold, which I took to be the back of the chair, but soon after felt it move; when starting up, I perceived I had laid my hand on one of these snakes, (Ecarinas, a very poisonous one,) who was coiled in a heap, with the head uppermost; and as the pressure of my hand had been light, and the warmth agreeable, he probably intended no injury; had it been otherwise, the consequence might have been fatal."

The labarra appears to be the worst of all the Guianian reptiles. Bancroft cites the case of a negro carpenter, who, in turning over a piece of timber, was bitten by one on the forefinger of his right hand. The effects were instantaneous; for the man had but just time to kill the reptile when his limbs failed to support him, and he fell to the ground, and expired in less than five minutes from the time he received the wound; hemorrhages ensued from the nose, ears, lungs, &c., and the blood exuded, so as to occasion the appearance of purple spots on every part of the surface of the body. Stedman mentions a similar fate which befell one of his slaves, from inadvertently treading on a snake of the same species.

Amphibia.

The waters are so prolific as the land in Guiana, its rivers swarming with alligators, lizards, water snakes, with the paca or eavy, the tapir, &c. Three kinds of frogs, and a venomous toad, the Pipa, whose young lodge in cells on the parent's back, &c. may be cited amongst the amphibious tribe, whilst the same rivers and the coasts abound with every variety of tropical fish. That huge monster the manati, or sea cow, frequents most of them. The frog fish, a sort of large tadpole, and the torporific eel, or torpedo, are common to every stream. Edible shell-fish of every variety, particularly crabs, are found upon all the coasts, and land crabs are in great abundance.

Fish.

Fossils and Minerals.

Above the catenets of the Demarara, there are great quantities of fine red and white agates, which are not touched by the natives, who have dedicated them to their Deities. There are likewise a variety of stones, which appear to contain valuable ores, and there are undoubtedly mines of gold and silver. The genius and

policy of the Dutch, Bancroft truly observes, forbid the search for the precious metals. They were sensible that the wealth of the New World had impoverished and depopulated the once powerful monarchy of Spain. Whenever the British settlements shall extend into the interior of Guiana, no doubt these deposits of mineral wealth will be laid open, and the El Dorado of visionaries will be found to exist only in the caverns of the earth.

For further particulars concerning this highly interesting region, the reader may consult Herrera, Acosta, Garcilasso de la Vega, and the other Spanish Historians of the New World generally, but the following works will afford him the greatest pleasure and profit.

Portel, *Trois merveilleuses Victoires des Femmes du Nouveau Monde*, 1553; *Historia da Provincia de Santa Cruz*, Gandaso, 1579; Johanna Letiu, *Historia Navigationis in Brasilium que et America dicitur*, 8c. 1586; Hackluyt's *Collection of Voyages*, 1589; *The Discoverie of the Large, Rich, and Beautiful Empire of Guiana, with a relation of the Great and Golden City of Manoa*, 8c. by Sir Walter Raleigh, 1596; De Bry, *India Occidentalis*, 1624; Purchas, *Pilgrims*, 1626, in which is Sparrey's account of his adventures after Sir Walter Raleigh left him in Guiana; and Leigh, Wilson, and Harcourt's *voyages to Guiana*. Laet, *Orbis Novus*, 1633; *Nuevo Descubrimiento del gran Rio de las Amazonas, por Cristoforo de Acuña*, 4to. Madrid, 1641. This work is very rare, and a somewhat scarce English translation was printed in 1699, which also gives the travels of Fathers Grillet and Bechamel from Cayenne into Guiana in search of Lake Parima and El Dorado. Barlaeus, *Res gestæ in Brasiliâ*, 8c. 1660; Pagan's *Amazonas*, 1662; *An Impartial Description of Surinam upon the Continent of Guiana from the Experience of George Warten*, 1667, 4to. a curious work. Rodriguez, *El Maragano y Amazonas*, 1684; Rocha Pitta, *Historia da America Portuguesa desde 1500 ate 1724*, Lisbon, 1730; *Recueil des Voyages dans l'Amérique*, 1738; *Histoire Naturelle &c. de l'Oronouque par Gumbell*, 1758; Bancroft's *Guiana*, 1769; Stedman's *Surinam*, 1806; Pinckard's *Notes on the West Indies*, 1806; Condamine, *Voyage dans l'Intérieur de l'Amérique*, 1778; Rudge, *Plantarum Guianæ Rariorum*, 8c. 1805; Depons, *Voyage à la Terre Firme*, 1806; Alcedo's *Geographical Dictionary* by Thomson, 1810; *Corografia Braziliica*, M. A. de Cazan, 1817; Humboldt's *Personal Narrative*; Merian's *Insecta et Plantas de Surinam*, in folio, and Meriao, *De Generatione et Metamorphosis Insectorum Surinamensium*, Latine et Gallicè, Hagæ com. 1726, folio.

GUIANA.

GUIDE

GUIDE, v.

GUIDE, n.

GUI'DABLE,

GUI'DANCE,

GUI'DER,

GUI'DER,

GUI'DRESS,

GUI'DINO,

GUI'DLESS,

GUIDE-POST.

Fr. *guider*; It. *guidare*; Sp. *guiar*. Skinner:—from A. S. *wit-an*, to know, or cause to know, or the Ger. *weisen-en*, to show. Lye, from *weisen-en*.

To teach, to show, to point out, &c. the way; to direct, to rule, or regulate; to manage or control.

He barons yelo to comest, & told it ajen on his,
[as king of Westrex was a knight worthy,
For to geve us this, but how to comest him]

R. Brunne, p. 2.

Abelard of Westrex was kyng of þe empire,
Of Narvis & Sarreix, gysfear of ðe schire.

Id. p. 6.

Ac þu e cƿ ƿa so wyrcelre bote ho hælde a gylt.

Peter Planchman. *Flores*, p. 127.

GUIDE

Rat certainly, a young thing meo may go,
Right as meo may warn you with lavender pile.
Chaucer. The Marchioness Tale, v. 9303.

I have my selfe saine a blind man go
There as he felt that could benen wide,
A faine may eke a wise man olt go.
Id. The first Booke of Tristram, fol. 155.

And for to maken you the more mery,
I wol myselven glidly with you rede,
Right as I me owt cost, and be your guide.
Id. The Prologue, v. 705.

I shall see fethers in thy thought, by which it may arisen be height,
so that all tribulation ydore away thus by my guiding and by my
pufte, & by my stider, (*certis vehemens*) shall shewer retorne hole
and soand into thy country.

Id. The fourth Booke of Ronsieu, fol. 230.

O (qd. I) then that art gudern of every light.
Id. B.

And be his guide upon the wele
In helpe to ben his herbergour,
Hath ased, who was senatour,
That be his name night kene.
Guerr. Conf. Am. book ii. fol. 23.

And with that word Androgeus covered helme,
And the rich armors of his sleid did he on:
A Gethich count he guided (accompanied) by his side:
Like glady Dittas, and Rhipian did.

Surrey. Virgil. Aeneid, book ii.

Alas (my Poyne) how mee do make the best,
And fode the worse, by error as they strage:
And so marvell, when sight is so opprest,
And blinder the guide: whose out of the way
Goth guide and all in seeking quiet life.
Wyn. Of the mouse and more Estate.

So here I hired two Indians to be my guide.
Hakluyt. Voyages, 4to. vol. iii. fol. 485. Miles Philip.

When themselves be twice blind, yet they presume themselves
teachers of the people, that is, guiders of the blynde.
Edw. John, ch. ii.

Syr Marrocks be bryght that dyde me wo,
And my keyght Sir Razer he dyde also,
That my gyde sholde have bene

Early Popular Poetry. Syr Tryamour, vol. i. p. 60. l. 1330.

Still be him guided over dale and hill,
And with his stredy staffe did point his way;
His race with reason, and with words his will,
From fowle interpenence be of did stay,
And suffered not in wrath his hasty steps to stray.

Sprauer. Fierre Queene, book ii. can. 7.

Thus then Sir Goyose with his faithful gyde,
Had with dew rize and doreless launcest
The end of their and tragedy aptlye,
The little babe up in his armes he hent.
Id. B. book ii. can. 2.

Here are they [eyes] guides, who do the body lead,
Which else would stumble in eternal night:
Here is this world they do know knowledge read,
And are the compasses which admit most light.

Davies. The Immortality of the Soul, sec. 14.

So forth she rode, without repose or rest,
Searching all lands and eke remotest part,
Following the guidance of her blinded guest,
Till that to the sea-coast at length she her addrest.

Sprauer. Fierre Queene, book iii. can. 4.

Some lances, according to the metal they met, and skill of the
gyder, did stain themselves in blood.

Sidney. Arcadia, book iii.

There is a peremptory, and even forcible, execution of so All-
comprehensive and Eternal Counsel, for the ordering and the guid-
ing of the Motion of the Matter in the Universe to what is for the
best.

H. More. Antidote against Atheism, book ii. ch. ii.

VOL. XXIII.

In which haste and confusion, the greatest of their gallantries fell
foole vpon another ship, and lost her rudder, so that *guidon* she
drew with the tyde vpon a shelve in the shoare of Gallis, where she
was assaulted by the English.

Spenser. Quene Elizabeth, book ii. ch. 24. June 1588.

And as so high
Those rolling fires discover but the sky,
Not light us here: so Reason's glimmering ray
Was lost, not to assure our doubtful way,
But guide us upward to a better day.
Dryden. Religio Laici.

A hiege is sought to guide the growing State,
One able to support the public weight,
And fill the throne where Romulus had sat.

Id. Ovid. Metamorphosis, book xv.
He, for my sake, the raging ocean try'd
And wrath of Heaven, my still suspicious guide,
And born before the strength decrept age supply'd.

Id. Virgil. Aeneid, book vi.
A submissive and guideable spirit, a disposition easy to all.
Spenser. Sermon before the King, (1676) p. 11.

Since Wisdom's sacred guidance be porous,
Give to the stranger guest a stranger's dues.
Pope. Homer. Odyssey, book viii.

Here we have three sorts of men, 1. Curial, i. e. such as are
wield'd by fleshly passions and interests: 2. Animal, i. e. such as are
wisdom, or a way to happiness only by the strength and guidance of
their own natural parts, without any supernatural light coming from
the spirit of God, i. e. by reason without Revelation, by philosophy
without Scripture: 3. Spiritual.

Locke. Paraphrase on 1 Corinthians, ch. iii. note on v. 1.

TV ambitious Swedes, like restless billowtons,
On this hard guing what on that he lost,
Though in his life he blood and rule breath'd,
To his now guidless kingdom peace bequeath'd.
Dryden. Astraea Redux.

His guideless youth, if thy experience'd age
Miscast fallacious into idle rage,
Vengeance reserv'd thy malice shall express,
And but against the wrong thee wouldst redress.

Pope. Homer. Odyssey, book ii.
But now nine hundred chariots roll along,
Expert their guiders, and their horses strong.

Fernell. The Gift of Poetry.

Whereby he and the said bishop constituted one Simas Warner, to
be gyder and keeper of the house, or hospital, of our blessed Lady and
St. Clement, without St. Anne's gate, in Norwich.

Strype. Life of Archbishop Parker, book iii. ch. 22.

I will take, therefore, a middle course, and confine myself to short
observations on those crimes only, of which the prisoners are specifi-
cally accused, so as to assist your reflection, and guide your judgment
in finding or rejecting the several Bills, that will, I hear, be
presented to you.

Sir W. Jones. Charge to the Grand Jury of Calcutta, Dec. 4. 1795.

Women are very sensible of this; for which reason, they learn to
lip, to totter in their walk, to counterfeit weakness, and even sen-
sence. In all this they are guided by nature. Beauty in distress, is the
most affecting beauty.

Burke. On the Sublime and Beautiful, part iii. sec. 9.

Common sense, or that share and species of understanding which
Nature has bestowed on the greater part of men, is, when consistently
improved by education, and assisted by Divine grace, the safest guide
to certainty and happiness.

F. Knox. Essays, No. 61.

I have not thought of it slightly; I at least understand enough of
it to enable me to form for my own guidance, (and that is all I aim
at) not an obscure, not as hesitating, but a clear and determined
judgment.

Anecdotes of the Life of Bishop Watson, vol. i. p. 70.

Great men are the guide-posts and landmarks in the state.
Barke. On American Taxation.

GUIDON, GUIDO, says Du Cange, *Ferillum* or
Ferillifer, from the medieval *Guida*, a Guide, either
from *Gué*, radum, whence *Guider*, is to lead any one
through a difficult path, or, as Menage more profoundly
thinks, *Via* dux *Vladus*, *Guidus*. "A Guidon, or Cor-

GUIDE

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON

GUIDON. net of Horsemen Argoliers, (Light Horsemen,) that serve on horseback with Petronels, (*Poitrinal*, a breast between a Harquebus and a Pistol, rested against the chest of the person who discharged it,) *quia periturus ad Ferriculum conducere (guidare) cohortem*, Minshew, *ad v.*

Francis Markham has left a very full description of this officer, and of the standard which he bears.

"The Cornet, or Guidon, is (so Cavalry) the same that the Ensign in Foot is, and he ought ever to have two or three faithful and valiant friends in his range, which in all charges will have an extraordinary care of his Colours, which is the Captains honour and the Companies safety. Now to speak a little of the Guidon, or Colours themselves, howsoever, in our latter times, either by pride or ignorance, they have been infinitely abused, (every one taking upon him to carry what he pleaseth, and in what forme he pleaseth,) yet it is most certain that no man under the degree of a Banneret may carry the square, but they must be of Damaske, either with Devise or without, three foot deep at the top, and so narrower to the neider end, which must be with two corners, or peakes, which, whensoever he is made a Baron or Knight Banneret, these corners are cut away, and the Guidum is made square. These colours are carried upon a lance, and are in length full two yards or better; this Gentleman which carrieth this Cornet, hath all the privileges which an Ensign of Foot hath, and in his Captaine and Lieutenants absence, commandeth the Company, and by either of their deaths, ought by right to be advanced into their places. In the quarter he is lodged as well as his Captaine, and in all marches hath the leading of the middle File, and followeth next after his Captaine." (*Five Decades of Epistles of Warre*, 1622. Dec. iii. *ad fin.*)

Grose refers to this account, and adds, on the same authority, though Markham certainly does not say so, that the Guidon is inferior to the standard, being the first colour any commander of horse can let fly in the field. It was originally borne by the Dragoons, and might be charged with the owner's armorial bearings. (*Mil. Ant.* ii. 53.) Thus, in the College of Arms, is still preserved the doquet of a Guidon to Hugh Vaughan, Esq. In 1491, which bears his crest, a man habited and holding a sword. This is placed in the Guidon longitudinally.

Guidones are also mentioned by Du Cange (*ad v.*) as an Ecclesiastical fraternity, instituted by Charlemagne, to show strangers who visited Rome the sacred places of the City, a kind of *Ciceroni*; and also to take charge of their Funerals, in case they died within its precincts. One of the gates of the Vatican, *Porta Guidonea*, has been supposed to be so named from the residence of this fraternity. Du Cange gives from Mahillon (*Itin. Ital.* 51.) a different reason, the force of which we do not comprehend, *quod per eam peregrini Guidones seu sexilla gestantes intrarent.*

GUIENNE, a Province of France under the old régime, coincided in limits nearly with the *Aquitania* of the Romans. It was the largest government of the Kingdom, having 90 leagues in length, with about 80 in breadth, and being watered by the Garonne, Dordogne, Adour, Yarn, Aveyron, and Lot. Guienoe was divided into the upper and lower Provinces, the former comprehending the Bordelais, Perigord, Agenois, Condomois, Bazadois, Landes, Gascony, properly so called, and the

Countries of Soule and Labour. Lower Guienne comprised the Countries of Quercy, Rouergue, Armagnac, Comminges, Couserans, and Bigorre. The upper Province lay within the jurisdiction of the Parliament of Toulouse, and the lower within that of Bordeaux. From the dominion of the Romans this Country passed under that of the Visigoths, and finally under that of the Franks. It had for Sovereign its native Princes, with the title of Duke of Aquitaine. The Gascons or Basques, descending from the Pyrenees about the year 600, made themselves masters of the Southern part of it, and their Dukes governed independently, until compelled by Charlemagne to render him homage. This monarch erected Aquitaine into a Kingdom, in favour of his son Louis le Debonnaire. But the new-made Kingdom soon fell to pieces, and Guienne was ruled by the Counts of Poitou, who, in the middle of the IXth century, took the title of Dukes of Guienne. This Province was united to the Crown of England by the marriage of Eleanor, the heiress of the last Duke, with Henry II., and continued so for several centuries, until the English were finally driven from France by Charles VII.

Guienne, properly so called, is but a small part of the Aquitanian Province. It is situated to the North of Gascony, comprising the Countries of the *Bordelais*, *Medoc*, *Buch*, and the *Païs entre deux Mers*. This extensive tract is at present divided into the following five departments, viz. the GIRONDE, the LOT and GARONNE, the DORDOGNE, the LOT, and the AVEYRON.

GUIERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Onagraceæ*. Generic character: calyx oblong, slender, four-toothed; corolla, petal five; stamens exerted, capsule long, narrow, hairy, one-celled, mostly five-seeded.

One species, *G. Senegalensis*, native of Senegal.

GUILLANDINA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx one-leaved, salver-shaped; petals inserted into the neck of the calyx; pod somewhat rhomboidal, one-seeded; seeds hard.

Five species, natives of the East Indies.

GUILD,

GU'LDABLE, } A. S. *gild*; D. *gilde*, *gilde*;
Ger. *gilde*, a society; from A. S.
GU'LD-HALL, } *gild-an*, to yield or pay; and so
GU'LD-MANER, } called, says Skinner *quia collegæ pecuniam pro communi summa contribunt*. See in Spelman, *Gloss. Arch.* And see the Quotations from Pennant and Blackstone.

Guild then is

A payment or contribution, a tax, and consequently, those who pay or contribute; a society, a fraternity. *Guild* is also applied to the place where the society met.

Paying to them that have saved and kept the same countable for their treasure, that is to say, by the discretion of the sheriffs & bailiffs, or other our ministers in the places guildable.

Rastal, *Collectus of Statutes*. *Marchants and Marchenabils*, fol. 279

The house was large and wide

As it seems *gild* or solemn temple were.

Spenser. *Faerie Queene*, book ii. can. 7

Capit hath to no office of late

As all the Gods, that of the state,

And in their council, he was so deserted,

Not in be call'd into their *gild*.

But slightly pass'd by, as a child.

Ben Jonson. *Masques*. *Chloridia*.

Every town hath not a *guild-hall*, a sessions-house, a cock-pit, or a play-house fit for such a multitude.

Spelman. *Apology for a Treatise De Non Toleranda Ecclesia*.

GUIENNE.

GUILD.

GUILD.

If the worst of them be not worth your journey, arrow your bill of charges, as unaccountable as any guild-hall verdict will give it you, and you shall be allowed your victuals.

Ben Jonson. Every Man in his Humour, act ii. sc. 2.

Communities were next given to examine the state of the churches and guildable lands.

Hearn. History of the Reformation, Anno 1548.

After this she went into Guildhall, and there gave an account of her message to Wiat, and his answer.

Id. ib. Anno 1554.

It was originally governed by a guild and guild-master; which were the origin of corporations, and took rise before the time of the Conquest; the name being Saxons, signifying a fraternity, which names and flings its effects into a common stock, and is derived from *gildan*, to pay. A guild was a public feast, to commemorate the time of the institution; and the guild-hall the place in which the fraternity assembled.

Pennant. Journey from Chester. Lichfield.

Gild signified among the Saxons a fraternity, derived from the verb *gildan*, to pay, because every man paid his share towards the expenses of the community. And hence their place of meeting is frequently called the *gild* or *guildhall*.

Blackstone. Commentaries, vol. i. p. 473.

The Anglo-Saxon GUILDS or Clubs were framed for various purposes. Mr. Turner (*Hist. of Ang. Sax. viii. 10.*) mentions one at Exeter, the agreement of which has been printed by Hicles. (*Dis. Ep. p. 18.*) It consisted of 18 members, among whom were the Bishops and Canons. Every hearth or family was to pay nine penny* at Exeter, and one penny also on the death of every member of the Guild, whether man or woman, for the soul's seat. This was to be the perquisite of the Canons, who performed the necessary rites. Another Guild in the same City, made "for God's love and their souls' need," met thrice a year, at Michaelmas, at Mary's mass over Winter, and at the holidays after Exeter. Every member was to bring a certain portion of malt, and every Cniht was to add a less quantity, and some honey. The mass-priest was to sing a mass for their living friends, another for their dead friends, and every brother two psalms. At the death of every member, six psalms were to be chanted, and every man at the pub-pene was to pay five pennies, and at a house-burning nine penny. If any man neglected the appointed days, he was to be fined the first time in three masses, the second in five, and the third time no man was to shure with him, unless sickness, or the compulsion of the Lord, occasioned his absence. If one neglected his payments at the appointed time, he was to pay double; and if any member misgreeted (*incivilliter tractavit seu allocutus est*) another, he was to forfeit thirty pence. (Hicles, *ib. p. 21.*)

A much fuller agreement is given by the same writer, (*ib. p. 20.*) on the establishment of a Guild of Thengas at Cambridge. Each Member took an oath of fidelity to the others. If any Member died, all the others were to carry him wherever he desired, and the fine for non-attendance on such occasions was a syster of honey. The Guild furnished half the provisions at the interment, and each Member paid two-pence for alms, and what was suitable was to be taken for St. Etheldrytha. If any of the Guild needed assistance, and the Gerefa (Reeve) nearest the Guild having been informed of his situation neglected him, unless the Guild itself was near, he was to pay one pound. If the Lord committed similar neglect he forfeited a like sum, unless he

could establish a reasonable excuse from sickness or superior claims. Eight pounds was the compensation to be paid for killing a Member; and if not paid, all the Guildship was bound to avenge his death, and jointly to bear the consequence. If any Member killed another person, and was in distress, and had to pay for the wrong, and the slain was a twelfhinde person, (a man of the highest class,) each Member was bound to help him with half a mark; if a ceorl (*infami gradus homo*) two ora, if a Welshman one. But if a Member killed another person wilfully and foolishly, he took the consequences on his own head, and if the person slain were another Member of the Guild, the homicide must pay the fine of eight pounds, or lose his society. In that case, if any Member eat or drank with the expelled Member, unless before the King, the Lord Bishop, or the Ealdorman, he was fined a pound, unless with two persons sitting he could prove that he did not know it. If any of the Guild misgreeted another, unless he could clear himself with two friends, he was fined a syster of honey. If a Cniht drew a weapon he was to pay his Lord a pound, and the Guild was to help him in getting it. If a Cniht wounded another man, the Lord was to avenge it. "If the Cniht was within the path, let him pay a syster of honey, and if he has a footsot let him do the same." If any Member died or fell sick out of the district, he was to be fetched by the others wherever he wished, dead or alive; if he died at home, and the Guild neglected to seek his body and his morgen spæca, (the assembly held the day after the funeral,) they forfeited a syster of honey.

Madox, in his *Firma Burgi*, (ch. i. sec. 9.) says the most ancient Guild occurring to his memory, is the English Cnihtengild of London. He cannot ascertain the date of its institution, but it certainly existed before the Conquest. The men of this Guild afterwards granted their lands and privileges to the Canons of the Holy Trinity of London, so that it was dissolved. Whether it was Secular or Religious is doubtful. Stow (*Survey. Ed. 1633*) says that the men of this Guild used to perform feats of arms, but he might think so because they were styled Cnihts. Madox believes that it was Secular, because if it had been Religious they would scarcely have made their grant to a similar institution. The devotional Guilds mentioned by Madox "for example sake," are one at Norwich, in honour of St. George the Martyr, consisting of an Alderman, Master, Brothers, and Sisters, temp. Richard II., and one established by Letters Patent of Henry V. in Bristol, in the honour of the Holy Trinity and St. George. These were commonly called Brotherhoods and Fraternities, and were abolished at the Reformation. No Guild, Religious or Secular, could be set up without a Royal Warrant; the attempt to do otherwise was punished as a Treason, and in the 26th Henry II. several Guilds were thus amerced to the Crown as *adulterine*. The Guilds of Tradesmen appear to have been styled *Compagnies* in the reign of Henry VIII. In an Action of Treason in the 10th Henry IV., it is pleaded that the Weavers of London, time beyond memory of man, were a Corporated Craft, called *Weverscraft*, having their Guild, for which every Michaelmas they paid 20 marks to the Crown; (*Id. c. x. sec. 21.*) further the existence of this Guild is shown in the reigns of Henry I. and Stephen. This Guild of *Telarii*, Teliers, or Weavers, and that of *Benengarii*, Boulengiers, or Bakers, were the most ancient in London. (*Id. c. x. sec. 20.*)

* On the value of this and other denominations of Anglo-Saxon money see Henry's *Hist. of Brit.* book i. ch. vi. He estimates the penny at 2s. 6d., the ore at 4s. 3d., the penny at 2s. 6d. of our present money.

GUILD.

GUILD.

GUILDER.

Dugdale has written largely on the Guilds of Coventry, the most ancient of which, in honour of John the Baptist, dates from 14th Edward III. He has printed from a MS. the ordinances and statutes of St. Katherine's Guild, founded three years afterwards, and subsequently united with those of St. John, of the Trinity, and of our Lady. Their Hall, St. Mary's Hall, was "a fair and stately structure," say so great a reputation had this fraternity far and near, that K. Henry IV. and K. Henry VI., with divers of the principal Nobility, Bishops, and other eminent persons, thought it no dishonour to be admitted thereof. (*Ant. of Warwickshire*, 123.)

Free Guilds are spoken of as existing in London in Anglo-Saxon times; (Wilkin, *Leg. Sax.* 41.) and in a Charter of those days belonging to the late Mr. Antle, (No. 28.) three Guilds are mentioned within the walls of Canterbury and some without. In *Domesday Book*, (fol. 3.) a Guild of the Clergy of the same City is noticed. Mr. Turner compares these Guilds to modern Benefit Societies and Convivial Clubs. *Domesday Book* (fol. 1.) mentions also the *Githalla* (Guildhall) Burgumst at Dover.

Du Cange has given some specimens of very disreputable Gilds. Ooe Tanchelinus is said to have established *Fraternitatem quandam, quam Gilda vulgo appelland, in qua 12 viros in figura B. Marie constituerunt*. St. Anselm, also, in one of his Letters, (lib. ii. epist. 7.) speaks of one Henry who had been a Chamberlain, (*Camerarius*), who in multis rebus inordinatis gerit, et maxime in bibendo; ita ut in Gildis cum ebriis bibat et cum eis inebriatur, of which offences he very solemnly forbids a repetition. *Ex Dei et Sanctorum eius et nostrae associatorum prohibeo, ne, postquam hanc nostram prohibitionem cognoveris, amplius in Gilda, aut in conventu eorum qui ad inebriandum solum conveniunt, bibere audeat*.

In the Royal Boroughs of Scotland, the Company of Merchants, who are Freeman, is still called a Guild. The Bailie is the Chief Magistrate of the Borough, and next to him is the *Dean of Guild*, who decides commercial disputes, arbitrates concerning buildings, lighting, watercourses, local ovisances, &c. summons meetings, and manages the Affairs of the Guild.

GUILDER, or } A coin. q. d. nummus aureus
Gr'Loen. } seu leusaurus, unless perhaps from
Geldria; nummus Geldricus.

The Guilder of Holland was worth 2s. 4d. English.

Who gave to me hyemant I was as prent
At such a pinche, and on a dismal day,
Three hundred guldens good shoud my pay.
Guinevere. The Fruits of Warre.

After this answer made, the Heraults was highly feasted, and had a cuppe and a hundred goides gildens, to hym delivered for a reward, and so returned to Calais.

Hall. Henry 7th. The fourteenth Year.

Nor now I had not, but that I am bound
To Persia, and want guldens for my voyage;
Therefore make present satisfaction
Or I'll attack you by this officer.

Shakespeare. Comedy of Errors, fol. 92.

Bos. A Fleming, by heavens. He buy them for a guilder a piece, as I would have a thousand of them.

Bos. James. Every Man in his Humour, act iii. sc. 1.

The salary of a Bargmaster of Amsterdam is but five hundred guldens a year, though there are officers worth five thousand in their disposal. *See W. Temple. On the United Provinces, ch. ii.*

The adjacent shores are formed into districts, and farmed out to companies of fishermen, some of which are rented for six thousand guldens, or near three hundred pounds per annum.

Fennet. British Zoology. The Sturgeon.

GUILDER.

GUILDFORD.

GUILDFORD, as Gale thinks *quasi Gavelford*, a little heap of sand forming an Island which divides the river, — a Borough and the County-Town of Surrey, is pleasantly situated on the side of a chalk hill on the Eastern bank of the river Wye, which is navigable for barges beyond its bridge. The Town consists, for the most part, of a single good street, nearly half a mile in length, and is well built and clean. It is a Corporation of such antiquity as to claim by prescription, and has returned two Members to Parliament since 23 Edward I. The Assizes for the County are held in this Town, Croydon, and Kingston by turns; but the election for Knights of the Shire always takes place at Guildford. As early as the reign of Alfred it was a Royal demesne, and is mentioned as such in *Domesday Book*, and it is believed that the ancient Town was then situated on the Western bank of the river. The Royalty was imparked by Henry II., who frequently kept his Court there, and it was the occasional residence of many subsequent Kings, till Charles I. granted it to Murray, Earl of Annandale, with permission to dispark it. From that nobleman's family it passed, in the beginning of the last century, to the family of Ormslow. The Castle is situated about 300 yards Southward from the High Street, and the Keep still remains, forming a quadrangle 47 feet by 45, and 70 in height. The walls are of very solid construction, being 10 feet in thickness, on a foundation for the first 8 or 9 feet of chalk. It is roofless, but the divisions of several apartments may be traced in the shell. The remains of the outer gale of the Castle may be seen on the West side of the Keep, and the walls at present can be traced over above five acres, although they were once probably of a much larger extent. In some cellars belonging to an Inn (the Angel) in the High Street, and those of a private house opposite, are vaults corresponding in style and dimensions with those within the known precincts of the Castle, and which, therefore, probably belonged to them. Both the date and founder are unknown; but King, in his *Monimenta*, has attributed it to the Heptarchy. One of the enormities committed by Godwin, Earl of Kent, is stated by Simeon of Durham to have occurred at Guildford, and probably in this Castle. In the year 1038, in the reign of Harold, he seized Alfred and Edward, sons of Ethelred, the former King of England, who had landed from Normandy on a visit to their mother at Winchester. Alfred was summoned to London under the false pretence of attending the King, and Godwin, in the way seized him, and threw him into close confinement. *Sociorum vero illius quondam disturbaret, quondam catenavit, et postea cecavit, nonnullis, eule capitis abstracta, cruciavit, et manibus ac pedibus amputatis multavit; multos etiam rendere iussit, et mortibus variis ac miserabilibus apud Gildesfordum secundos viros occidit.* (*Decem Script.* 179.) The Castle is mentioned also in the *Waverley Annals* as one of those captured during the brief invasion of Louis the Dauphin of France, in the reign of Henry III. A. D. 1216. In the 11th Volume of the *Antiquary Repository*, (253.) is given a plate of some rude figures, plainly of very ancient date, scratched on the wall of the second story of this Castle, and attributed by tradition to some prisoner of rank confined in it.

GUILD-
FORD.

A Friary of Dominicans was founded here by Eleanor, Queen of Henry III., on the East bank of the river, a little to the North of the High Street. It was pulled down in James I.'s time, and a mansion was erected upon it either by or in the manner of Inigo Jones when the Earl of Arundale obtained his grant. Not many years since it was occupied as barracks. Guildford has three Churches. Trinity Church stands on the top of the hill on the North of the High Street. In consequence of some injudicious repairs of the old Church, the steeple fell in and destroyed the body in 1740, when it was rebuilt in its present form. Within it is a monument to George Abbot, a native of this Town, of low origin, but successively Dean of Winchester, Bishop of Liebfeld and Coventry, of London, and in 1610 Archbishop of Canterbury. His latter days were embittered by his accidentally having occasioned the death of a Gamekeeper at Bramhill Park, the seat of Lord Zouch, whom he mortally wounded with an arrow aimed at a deer. His enemies endeavoured, in consequence, to suspend him from his Ecclesiastical functions; but a Commission appointed by the King decided in his favour. After 12 years of great self-mortification and deep regret for this unwitting homicide, he died in 1633, and was buried in this Church. His elder brother, Robert, was Regius Professor of Divinity at Oxford and Bishop of Salisbury; his younger, Maurice, a Knight, a Director of the East India Company, Lord Mayor and one of the Representatives for the City of London. A particular account of the Archbishop may be found in the 1st Book of Lord Clarendon's *History of the Rebellion*. In this Church is also a Cenotaph to Mr. Speaker Onslow, who filled the Chair of the House of Commons during 33 years, and died in 1768. The Rectory of Trinity Church is united with the adjoining Rectory of St. Mary's, a Church of great antiquity on the declivity of the hill on the South of the High Street. It consists of a nave with two aisles, and a chancel with a Chapel on each side of it, not extending the whole length of the chancel, and circular at their Eastern end; a particularity attributed by Stukely to Churches of the earliest Saxon, if not of the latest Roman time. St. Nicholas's Church stands on the West of the Wey; a Chapel, belonging to the Manor of Losely, adjoins the South aisle. The Church is of ancient date, and contains some brasses of the XIIIth century. On the North of the High Street, nearly opposite to Trinity Church, is an Hospital, founded and endowed in 1619 by the above-named Archbishop Abbot, for the maintenance of a Master, 12 Brethren, and eight Sisters. It was incorporated by James I. into a room in one of the towers of this Hospital the Duke of Monmouth was confined while being carried to London after his defeat and capture. The windows of the dining-room are blazoned with scrolls containing a pun allusive to the Founder, which modern taste would consider irreverent. *Clamamus Abba Pater*. Guildford has also a Free Grammar School, a Town Hall, and a Goal. About two miles Eastward from the Town is a Race-course. Lothesley House is two miles South-West, Clandon House (the seat of Earl Onslow) three miles from Guildford. Population, in 1821, 3357. Distant from London 30 miles South-West. The Town gives the title of Earl to the North family.

Aubrey, *Nat. Hist. and Antiq. of Surrey*, 111; Description of the Hospital, &c. 1801; *History of Guildford*, 8vo. 1801.

GUILLE, v.

GUILA, n.

GUILERD,

GUILERFUL,

GUILERFULLY,

GUILERLESS,

GUILERLY,

GUILERLY,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

GUILERLESS,

A. S. *weigan*. "*Hariolari, augurari, divinare, conjecturare*, to conjecture, to guess, to divine, *item fascinare, incantare, praestringere*, to bewitch, to enchant, to juggle, to use sorcery, to cast a mist before. *Belgia, wiccheden, wiccheden*." Sommer. From *weigan* we have to *wide*; the usual prefix *ge-* forms *ge-weigian*, whence we have *guile*. "In the A. S. *weigan, be-weigan, ge-weigian*, means to conjure, to divine, and, consequently, to practise cheat, imposture, and enchantment."

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

Tooke.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

GUILLE.

To *guile*, to cheat, to impose upon, to deceive, to delude; to practise delusion, give a false colour or appearance to.

"*Guile* is *ge-weiged*, *guiled*, *guilt'd*, *guilt*; the past part of *ge-weigian*; and to find *guilt* in any one, is to find that he has been *guiled*, or, as we now say, *be-guiled*; as *wicked* means *wicched* or *be-wicched*. To pronounce *guilt* is to pronounce *wicked*." *Guilt*, in our legal proceedings, is ascribed to the instigation of the Devil. A *guilty* man, then, is

One who has been *be-guiled*—to do wrong, to do evil, commit injustice or iniquity, wickedness; a crime, a sin: one who has done so; without reference to the *guile* or deception.

So that to *Quede*, without the down to mills,

His seat is on a hundred, & there he hente an *gylt*.

R. Gloucester, p. 638.

And now he bynyp and alle his men, þat gylt todde son.

Id. p. 273.

Awey I selþ *gultelose* men, lets adde þil myn do.

Id. p. 327.

Holdy him *gulty* of þe dede, & lathy þem also

Al þer lþ, as wyckeden, in strong prison he ydo.

Id. p. 336.

In alle manere cause he taught þe righte in skill,

To *gylt* so in fraude wold he ower till.

R. Browne, p. 128.

For it was a *gulty*; þee knew not þee tremeut.

Id. p. 215.

With wrong alle it cam, with *gylt* alle gylten be,

Dilexit Sir Adam *gylter* & false

Id. p. 247.

For never mot þou fynde Ingles kyng *gylter*.

Id. p. 117.

If a clerkis men founde in his lond þat sell,

þurgh slaughter or wocorde, or þurgh oþer treth,

Men said schewe his *gylt* in þe courtis of lþ,

& þer he wasd or split, but Thomas said him sey

Id. p. 129.

Which Edwige sturied þe lond a yens *gulten* men, ootwith-
standing that him self was meke and benyge.

Id. p. 12, note.

& who þat was *gulty* þurgh þe foresters wawe

Mercid was lalle bi.

Id. p. 112.

— And wende to here a charite

That *gylt* hath gyve to fulmone.

Piers Plouman. Fison, p. 27.

— þe gylt lare tache

þat *gylt*er þe þe *gylt*, and in lare *gylt* lalle

Id. B. p. 359.

get ich for *gyve* þe þe *gylt*.

Id. B. p. 45.

Ich *gulty* is gott to god ich me shryve.

Id. B. p. 96.

GUILLE.

Jhemus aigh Nathanel comynge to him, and seide to him, to verill
a man of Israell, in whom is no guile.

Wichif. *Jos. ch. i.*

Jhemus saw Nathanel comynge to hym, and sayde of him, Be-
hold a ryght Israellyte, in whom is no guile.

Bible, *Geno 1551.*

The throte of hem is an open sepulchre, with her tungen thei
diden *guilefully* the verym of mannis is sende her leppis.

Wichif. *Romanes, ch. iii.*

In the late tymes there scholere come *guileous* wandringe afir hir
owne desires, not in pietye.

Id. *Judas, ch. ii.*

And Gad was in Crist reconcilinge to him the world, not rettyng
to hem her *guile*, and puttyn in us the word of reconcilinge.

Id. *2 Corinthe, ch. v.*

And Fylate seynge that he profynde nothing, but that the more
noyze was made toke water and wachide his handis before the pupis
& seide I am *guilty* of the blood of this righte man, by me now.

Id. *Matthe, ch. xxvii.*

What semith in you? and thei answerden and seiden he is *guilty*
of deeth.

Id. *R. ch. xxi.*

For what word that hem priketh or bieth

In that wordz zene of hem selith

All were it Gospell the Exange

That would reprove hem of her *guile*.

Chaucer. *The Remant of the Rose*, fol. 144.

A *guile* shal hissell begyled be.

Id. *The River Tale*, v. 4319.

Her spech right *guilefully* in full oft, wherfore without good may,
it is not worth to maye so you to trust.

Id. *The Testament of Love*, fol. 297.

Penance, with certain circumstancie, in very repentance of man,
that holdeth himself in sorwe and other pain for his *guile*.

Id. *The Penitence Tale*, vol. ii. p. 262.

— Then merciful maye,

Mary I mene, daughter to saint Anne,

Before whose child angels singe Oumme,

If I be *guileless* of this felonie,

My socour be, or elles shal I die.

Id. *The Man of Lawes Tale*, v. 5063.

Sir priest, in shrift I tel it the

That he to whom that I am shryves

Hath me swayed, and me yoven

Penunce sothly for my *guile*,

Whiche that I found me *guilty* in.

Id. *The Romant of the Rose*, fol. 146.

For often he that will begyle

Is *guiled* with the same *guile*,

And thus the *guiler* is begyled.

Gower. *Conf. Am.* book vi. fol. 135.

She longeth more after the daie

That she hir swete lord maike

To this *guile* in priuete,

Whiche knewe it also well as she.

Id. *R. book vi.* fol. 138.

That kin was Jepar for to chere

His owne bodie for to lewe,

Thus we to great a meurdre wrought

Upon the blood, whiche *guileth* nougt.

Id. *R. book ii.* fol. 46.

She taketh vpon her self the *guile*,

And is all redde to the peme,

Whiche any man hir wolde ordeine.

Id. *R. book iv.* fol. 83.

Nowe asketh forther of my life,

For herof am I not *guilty*.

Id. *R. book i.* fol. 22.

And turne myne eyes that they so more behelde,

Each *guilefully* maketh us wene more than they be.

Gaucigne. *Heaven. Woodmanstep.*

And in the mean tyme, contrary to the mind of God, ye deale
guilefully wth your neighbour, & release not the sodie, but enioie &
grutch at the, which haue more wealth than yourselves, & the weak
ye oppresse.

Udall. *Take, ch. xi.*

If general braids and had me lothed soot,

To this one *guile* perchance yet might I yeld.

Surrey. *Furze. Eerie*, book iv.

Or els are they in lequely to perishe at enery pit, and the eye
guile of their destruction for withdrawing her office from them.

Frith. *Wishes*, fol. 86. *A Answer to know thyself.*

But swearyng, bylging, manslaughter, thefte, and aduentyre haue
gotten the ouersiede, and ooa blode *guileous* foloweth another.

Bible, *Geno 1551. Geno, ch. ii.*

Wyll in our iustice well you wot,

Appointed to discusse our lawes:

If you wyll *guile* seem to goe,

God and your countrye quyte you so.

Gaucigne. *Flowers. The Arrangement of a Lawer.*

The raging crewtie of them, which hated the name of Christe,
hath *guilefully* driuen them out of the places where their felicitie dwelt
before them.

Udall. *1 Peter, ch. i.*

Jo valus be ferres that which he cannot rhonne:

For, wth wthes not, that maner's subtilties

Cao *guile* Argus, when she list mis-deceiue.

Spremer. *Furze. Queenes*, book iii. can. 9.

Thas ornament is but the *guiled* shere

To a most dangerous sea.

Shakespeare. *Merchant of Venice*, fol. 174.

This gracelous man, for furtherance of his *guile*,

Did court the handmayd of my lady deare,

Who, glad I amouse her affection vyle,

Did all she might more pleasing to appeare.

Spremer. *Furze. Queenes*, book ii. can. 4.

That shortly shew Malbecco has arguall,

And she Sir Pundell all were he deare;

Who from her went to seek a further let,

And now (by fortune) was arried heere,

Where those two *guilers* with Malbecco were.

Id. *R. book iii.* can. 10.

So cunningly she wrought her crafts away,

That both her lady, and her self withall,

And she the knight at once she did betray:

But most the knight, whom she with *guileful* call

Did cast for to allure, late her trap to fall.

Id. *R. book v.* can. 5.

O, who may not with gifts and words be tempted!

Sith whan she hath me ever since abused,

And to my foe hath *guilefully* consented;

Ay me, that ever *guile* in women was invented!

Id. *R. can. 11.*

Thus wretchedly (lo!) this *guile*-man dyde,

And Iosathan with Jewes thrise,

No longer there thought to abide,

But homin to the emperesse his mother hateth be.

Browne. *The Shepherds Pipe*, eclogue i.

Yet that his *guile* the greater may appeare,

And more my gracious mercy by this way,

I will awhile with his first folly beare,

Till thou haue tride againe, and tempted him more nere.

Spremer. *Furze. Queenes*, book v. can. 5.

Whose maely hands imbrued in *guilty* blood

Had now bene, se ever by his might

Had throwne to ground the unargued right.

Id. *R. book i.* can. 7.

The talire should be like the percupisic,

That shoots sharp quils out in each angry line,

And wounds the blooming cheeke, and fiery eye,

Of him that hears, and readeth *guilefully*.

Hull. *Satire 3.* book v.

The serpent teaches us where to strike him, by his on warily and
guilefully defending his head.

Taylor. *On Original Sin*, fol. 910.

The cause whereof was secret feare, which toke heart and con-
fuge from them, and the cause of their feare, as inward *guile* rather
that they all had offered God such apparent wrongs as were not pa-
donable.

Huwer. *Eccelesiastical Policy*, book v. sec. 76.

GUILLE.

GUILE.

But all the flocks (too filthy to be told)
With blood of *guiltless* babes, and innocents tear,
Which there were slain, as sheepsteal out of the fold,
Defiled was.

Spenser. Færie Queene, book i. can. 8.

She, not with an unshaken magnanimity, wherewith Pyrochles
wept, and despised death, but, with an innocent *guiltlessness*,
not knowing why she should fear to deliver her unstained soul to God.

Sidney. Arcadia, book iv.

Doct. When we live indeed,

Then we can go to rest without alarm
Given every minute to a *guiltless* conscience
To keep us waking, and rise in the morning
Secure in being innocent.

Bonnamy and Fletcher. The Custom of the Country, act iv.

Isac. Canst, my lord? No sure, I cannot think it
That he would steal away so *guiltless*-like,
Seeing your coming.

Shakespeare. Othello, fol. 323.

Britain, by thee we fell, *ungrateful* idle!

Not by thy valor, but *superior* guile.

Swift. On the drying up of St. Patrick's Well.

Both hosts percell'd her, and thro' horse and man
The dewy tinct of sudden horror ran:
Though her stern face relax'd into a smile,
Halys she slows, to carry on the *guile*.

Leaves. Richard of Stutins, book iv.

But sure it is, was ev'n a sadder band
Than these same *guiltless* angel-seeming spirits,
Who, that in drouth, voluptuous, soft, and bland,
Pour'd all th' Arabian heavens upon her sights,
And bland'd them off besides with more *rejo*'d delights.

Thomson. Castle of Indolence, can. 1.

— And the plain ox,

That harmless, honest, *guiltless* animal,
In what has he offended?

Id. Spring.

They lov'd: but such their *guiltless* passion was,
As in the dawn of time inform'd the heart
Of innocence and unadvertising truth.

Id. Summer.

Is some brave friend, who, men but little heave,
Deems ev'ry heart as honest as his own,
And, free himself, in silver fears no *guile*,
To be assu'd and rais'd with a smile!

Churchill. The Candidate.

But he whose cheeks with youth immortal show,
The God whose wanders forth two mothers own,
Whose rage had still the wandering fleet annoy'd,
Now in the town his *guiltless* rage employ'd.

Mackie. The Landlord, book ii.

First, never in any case to act contrary to the persuasion and
conviction of our conscience. For that certainly is a great sin, and
that which properly offends the conscience and renders us *guilty*;
guilt being nothing else but trouble arising in our minds, from a con-
science of having done contrary to what we are verily persuaded
was our duty: and though perhaps this persuasion is not always well
grounded, yet the *guilt* is the same so long as the persuasion con-
sists; because every man's conscience is a kind of God to him, and
accuseth or absolves him according to the present persuasion of it.

Tillotson. Sermon 38.

Of those let him the *guilty* roll commence,
Who has betray'd a master and a prince.

Dryden. Sæmæ Cæsar.

For my part, when I consider the apostle's command, "Be ye
angry, and sin not," I cannot but apprehend, that when our passions
swell into excess, they are indeed contaminated by the *guiltiness*
of their productions, but confer not on them a *guiltiness*, which
themselves want.

Boyle. Against Customary Swearing.

Arguments against Christianity, be they serious or tedious,
are indifferently (not always in the same degree, or with the same
guiltiness) attempts to subvert Christianity, and are consequently to
be punished, according to the degree of their malignity, one as well as
the other.

Waterland. Defence of the Bishop of St. David's.

Not more aghast the matrons of renews,
When tyrant Nero burnt his imperious towers,
Shook'd for the dreadful in a doubtful cry,
For which their *guiltless* birds were doom'd to die.

Dryden. The Cæsar and the Poet.

An involuntary act, as it has no claim to merit, so neither can it
induce any *guilt*: the concurrence of the will, when it has its choice
either to do or to avoid the fact in question, being the only thing that
renders human actions either praiseworthy or culpable.

Blackstone. Commentaries, book iv. ch. ii.

They invented a considerable number of methods of perjury or
trial, to preserve innocence from the danger of false witnesses, and in
consequence of a notion that God would always interpose miraculously
to vindicate the *guiltless*.

Id. A. ch. xxvii.

One cannot but be astonished at the folly and impety of pro-
nouncing a man *guilty*, unless he was cleared by a miracle; and of
expecting that all the powers of Nature should be suspended, by no
immediate interposition of Providence to save the innocent, whenever
it was presumptuously required.

Blackstone. Commentaries, book iv. ch. ii.

GUILLotine, an instrument for the infliction of
capital punishment, proposed to the National Assembly
of France by a physician of Lyons, from whom it re-
ceived its name. M. Guillotine was rewarded with a
donation of 2000 livres, and his project was adopted by
a decree of the 20th of March, 1792. It appears to be
very similar in construction to the *Maiden* formerly used
at Halifax, in Yorkshire. Evelyn (*Memoirs*, vol. i. p.
170) states that he saw an instrument of destruction in
use at Naples, which he calls "a frame, like ours at
Halifax." *Guillotine*, as a verb, is of common use, in
spoken language especially.

GUINEA, } The gold coin so called, be-
GUINEA-DROPPER, } cause first coined of the gold
GUINEA-HEN, } brought from the Guinea coast.
GUINEA-PIG. } The sow; because found and
introduced from Guinea.

Guinea-pig. The *Cavia Cobaya* in Zoology.

Th' lovin' god-wit, nor the *Guinea-hen*
Could not goe downe my belly then.
More sweet than olives, that ne together be
From fatnest branches of the tree.

Ben Jonson. The Underwood. The Princess of a Country Life.

And he now swore, upon his own knowledge, that both Coleman and
Wakenam were in the plot; that Coleman had given eighty *guineas*
to four ruffians, that went to Windsor last summer, to stab the king
in the back.

Barnet. Our Times. Nov. 1679.

Who can the various city *French* revile,
With all the petty rapines of the night?
Who now the *guinea-dropper's* bait regards,
Trick'd by the sharper's dice, or juggler's cards?

Gay. Trivia, book ii.

The natives of those islands call (them) *Guinea Finians*, or the
Painted he; but in Jamaica, where I have seen also this excellent gold
by the dry Savannahs and woods, (for they love to run about in such
places), they are called *Guinea Finians*.

Dampier. Voyage. Anno 1699.

These were driven off at last by a lap-dog, who was succeeded by
a *Guinea pig*, a squirrel, and a monkey.

Goldsmith. No. 106.

In the market, however, one-and-twenty shillings of this degraded
silver coin are still considered as worth a *guinea* of this excellent gold
coin.

South. Wealth of Nations, book i. ch. v.

The English GUINEA was first coined in 1663 from
the gold imported by the new Company established to
trade with the Country, which gave rise to its name.
(Anderson. *Hist. of Commerce*, ii. 526.) Fifty thousand
were coined at the first issue. The Royal African Company
had the privilege of coining; and such money as
they issued bore an elephant. (*Stow. Survey of London*,
book v. p. 269, Ed. 1730.) Some with a castle and
some without, and this continued till the reign of
George I. The pieces are rare. (Snell's, *Vic of the*

GUILE.

GUINEA.

GUINEA.

Gold Coin, 20s. It was at first valued at 20s., but by tacit consent it never went for less than 21s.; in 1696 it rose to 30s.; but, in the year 1717, in consequence of the scarcity of silver, it was rated at 21s. 6d. Sir Isaac Newton, on being consulted by the Lords of the Treasury, advised its reduction to 21s. This was done by an Address of the Commons to the Crown, and such has continued to be its standard value ever since, although so late as the year 1810, Guineas were clandestinely

transmitted to France at a price of 27s. each. In the reign of George I., and afterwards in 1761, Quarter Guineas, or gold pieces at 5s. 3d., were coined; but, from the smallness of their size, they were found inconvenient, and discontinued after a few years. Charles II. also issued Half Guineas, Double Guineas, and Five Guinea pieces, which, though the last two are out of common circulation, have been struck in every reign since. (Pinkerton, *Essay on Medals*, sect. 19.)

GUINEA.
Headlands.

GUINEA.

Name and extent.

GUINEA, (Giné,) a name borrowed, as De Barros* supposes, with a great appearance of truth, from Jeauk, or Jeauk, on the Niger, was given by the Portuguese in the 13th Century to the newly discovered Countries on the Western Coast of Africa; and, being added to the other titles of their King, was soon known throughout Europe as the name of that wealthy tract where gold was found in the greatest abundance. The term was subsequently restricted to the Maritime Countries lying between Cape Mount (Cabo Monte) and the River Gaboon (Rio de Gabon.) By some writers, the little Rio da Lagúia, separating the Slave Coast from Benin, or the Rio da Volta, at the Eastern extremity of the Gold Coast, is made the boundary of Guinea. Others again comprehend under that name all the Countries discovered by the Portuguese on the Western coast of Africa; whence they speak of North, Middle, and South Guinea. In its present acceptation it is usually confined to the coast between Cape Mount and the Volta; the Countries therefore contained within those limits, are the tracts which will be here described.

Cape Mount.

Cape Mount, (from the Portuguese name Cabo de Monte,) in 7° 40' North, is called Wakh-kingo by the natives, and is described by Wadström as a lovely spot, abundantly supplied with springs and brooks, and presenting all the luxuriance of vegetation which a fertile and well watered soil never fails to produce under

a tropical sun. At a distance it has the appearance of an island, being an insulated mountain, which forms a Peninsula, stretching from East South-East to West North-West, and has two fine bays on its Western side. About 60 geographical miles further South, in 6° 18' 10" North, and 10° 34' 13" West, is Cape Mesurado, (Moderate Cape,) presenting a perpendicular face of some height to the sea, and a fruitful declivity towards the interior. At its foot, a river, said to come from a great distance to the interior, flows into the sea. The natives of this part of the coast are described as poor, but brave, honest, and industrious. Ponta das Baxas, (Bashá Point,) near the Rio Sestas, in 5° 40' North, is the only headland between Mesurado and Cape Palmas, (Cabo das Palmas,) the Southernmost point to this part of the coast.

In the latter half of the XVIIth century this coast was visited by a Dutch navigator, named Samuel Blomert; from whose papers, communicated to him by the celebrated Isaac Vossius, that laborious compiler, Dapper extracted the most complete account of the Country between Sierra Leone and the Gold Coast yet published. It supplied materials to Barbot and most of Dapper's successors, and is still applicable to the present state of the Country; for the habits of the natives are little altered, and the Kroonens, so well known at Sierra Leone, are manifestly the Karous of Dapper. (*Afrika*, ii. 14.) who were then, as now, one of the most active and powerful Tribes on that shore. The tract between Cabo de Monte and the River Maváh, or Mafah, was called Vaf or Vef berkoma, (i. e. the Land of Vaf or Vef;) what lies between that cape, which is about a mile South-West of the Maváh, and the Magwibba, or Rio Novo, (New River,) was called Daulwal; and from the Magwibba to the Rio de San Paulo was Kwoyá, or Koya-berkoma, (the land of Koyá.) Beyond the latter river was Gebba, inhabited by the Gebba-moni, or moná, i. e. the people of Gebba. (Dapper, ii. 56.) This district extended as far as Cabo Mesurado, and about 48 miles East of Cape Mount. About six or eight miles West of the former, the River of St. Paul runs into the sea; it is a small and shallow stream navigable only by boats.* Thirty-six or 40 miles to the East of Cape Mesurado is the Rio Junco, (Rush River,) called also Rio da Ponta, (Point River,) which has only eight feet of water at its mouth, and cannot easily be navigated in large boats, (met sloopen,) on account of the strong surf (bering.) To the East of Cape Mesurado the land, though little elevated, is higher than to the West, and is covered with brushwood; it becomes

Cape Mesurado.

Vef berkoma.
Maváh, or Mafah.Koyá Berkoma.
Gebba-moni.

Rush River.

* The whole passage is so curious, that we venture to transcribe it. After having mentioned Tugubutu, (Tombuktu,) "three leagues distant from the River Ganga," (the Senegal, long supposed to be one of the arms of the Niger,) as the principal City on that river, and the great mart for gold from the Province of Mandinga, De Barros (*Ant. li. 8. tom. i. p. 220*) adds, *E tunc concurrit a duobus Colobis, que tunc concurrunt deinde riu chandua Grendi, a qual em outro tempo era mais celebre que Tugubutu; e em que ella d'out nome os Regnos, os que a Regno se dizem a ella, depois se chama accion de nos todos aguellos regnos de Senegal por donde Grendi, posto que entre os Negros haue the chandua Grendi, out os Jaxoy, e outros Gony. E como está mais occidental que Tugubutu, geralmente concurram a ella os povos, que lhe são mais vizinhos: nam com os Carapades, Follis, Jafafas, Atawegos, Brabagay, Tugureros, Laddagay, da milia dos quoyes por via de Contadilla de Argente, e de toda aquella costa vinda a cura a mossa milos, e outros povos do interior de Mandinga vordam ao resgate de Contad, a que mos os mossa mecos por o Rio Gumbes."*

* The (inhabitants) resorted also to another City on the coast of this River, which was called Jenuk, and was, in former times, more frequented than Tombuktu; and whether it gave its name to the Kingdom, or the Kingdom gave its name to it, from thence all that country, from the Senegal forwards, is called by us Guinea, (Giné,) although some among the Negroes call it Jenuk, some Jamu, and others Jenui. And, as it is more to the West than Tombuktu, the nearest nations generally resort thither: so, for example, the Serawalen, (Serawallens,) Fulas, Jafas, Sanhajas, Berabidi, Tigoretis, and Laddayas, through whose hands gold came to us by the way of the coast of Argente, and from all that coast: and other nations from the interior of Mandinga repair to the mart of Contad, to which sea ships go, by the River Gumbes."

* Yet it appears under the name of "Mesurado River" in some of our modern maps, as one of the largest streams to that part of Africa.

GUINEA.

St. John's
River.

Taboda-
grove, or
Great Cer-
row.

Grain Coast.
Castro, or
Santos
River.

Malagueta
pepper.

hilly and is well wooded, at a small distance from the sea, especially on the South-East side of the Rio Junco. The Rio de San João runs into the sea about 24 miles beyond the Junco, near a low point, marked by some high trees. Half way between the Junco and Sestos is a village, called Tabo-kané, and 12 miles beyond the Rio Junco is Tabo-da-grù, called Petit Dieppe by the French, on a small stream bearing the same name.

This Rio Sestos, 24 miles to the South-East of Petit Dieppe, and 36 from the Junco, is the boundary of the Grain Coast, which extends eight miles beyond Cabo da Palma, and derives its name from a kind of spice, called Malagueta pepper, or *Granum Paradisi*. It is the seed of a plant of the scitamineous tribe, perhaps the *Amomum Granum Paradisi*, through the plant producing this spice does not appear to have been yet described. Some writers (Prevost, *Hist. Gén. des Voyages*, v. 9, 2.) have doubted whether the coast really derives its name from this seed; but a passage in De Barros seems to remove all hesitation on the subject. "Conquests and discoveries," he says, (l. ii. 2. tom. i. p. 145,) "were continually made by the Infante Don Henry; as, for example, that of the coast from whence the first *malagueta* came, of which, before this discovery, there had been some in Italy brought from those parts of Guinea (Guini) by the Moors, who used to cross the great region of Mandinga and the Deserts of Libya, which they call Chahará, (Sahabrá), and carry it to a port on the Mediterranean Sea, called by them Mundi Barca, and corruptly Monte da Barca. And the Italians, not knowing the place of its birth, as it is so precious a spice, called it *Grana Paradisi*, which is the name it bears among them." Malagueta pepper seems also to have been confounded by the old writers with the *Piper Æthiopicum* of the Pharmacopœia, which is the *Habbes-zelem*, or Negro-pepper, (*fulful-el-süda*), of the Arabs, and the *Uvaria Aromatica* of Lamurk. Between Petit Dieppe and the Rio Sestos the shore is full of rocks and shoals, but to the West well wooded; and the stream of that river is so powerful as to render it difficult to row into it with a small boat. The King's village, where the lighters lie at anchor to trade, is about 12 miles up the river; and six miles to the East of it is the village of Little Sestos, near a rock standing out of the water. Ponta das Baxás, (Bashá Point), from which a small reef runs out into the sea, is 20 miles from the River Sestos. Near the mouth of the Zunwal, 12 miles farther, there is a village with some very high trees. Bofú, five miles from Zunwal, Little Setra, two miles East from Bofú, Tessa 12 miles from Setra, and Bottauwa, are all on the ascent of a high land, terminating in a cliff near the sea, called Cabo Sinó by the Portuguese, with a small river so named, five miles South of Bottauwa; and 16 miles to the East of Sino is Sanwerobú, 18 miles to the West of Krau, or Krá, near a rocky point. The coast here runs to the East South-East, and South-East by East, and is flat and shoaly. Sixteen miles

from Krá is Wappó, or Wabbo, where fresh water can be got. It is covered by an island, near which there is the largest rock on all the Grain Coast, but it is not very high above water. Wappó is followed by Drown, Great Setra, called Paris by the French, 12 miles from which is Goyawa and Garwai, on the side of Cape Palmas. There are several small streams near these places, especially one close to the cape, where a ship can easily complete her water. That headland which lies in 4° 26' North is of a considerable height, and distinguished by three round eminences, and a grove of palms on its outermost point. Behind it there is a convenient roadstead; and at Gruwa, eight miles to the East of it, the Grain coast terminates. The whole of it is full of shoals, and of dangerous navigation. Clear and calm weather, with Westerly winds, prevails in February, March, and April. (*Sprokkel, Lente, en Gras-maand.*) For one half of May, (*Bloei-maand*), and sometimes in the beginning of that month, South and South-Easterly winds spring up, accompanied by the severest *travadas* (storms) of wind, thunder, lightning, and heavy rain. This weather continues through the whole summer and autumn, viz. in June, July, August, September, October, November, December, to the end of January. (*en Zomer, Hooi, Oogst, Herfst, Wyn, Slagt, en Winter-maanden tot in 'tlaatst of uitgaan van Louwmaand.*) The worst weather is when the sun is in the zenith, and the sky is more settled in the latter part of the good season than at the beginning, but no certain rule can be hid down. The natives have the reputation of being very treacherous, great thieves, and, in some places, cannibals. The staple commodity is Malagueta pepper, called *Wéiaizag* at Sestos, and *emanegele*, whence the Malagueta of the Portuguese, at Cape Palmas. (Barbot, p. 122.) Grey rice, ivory, and *Granum Trade*. *Paradisi* are the principal articles of trade; and the chief marts for the latter were Krá, Grauwa, Wappó, Great Setra, and Goyawa. The trade in the old grain continued from the middle of November to the beginning of March, but the new was first gathered in January. The common rate in Blomert's time was from 150 to 200 pounds of grain for one bar of iron, (*staaf-gzer*), two or three and thirty of which may weigh a dozen pounds. The rivers of St. Paul, Junco, and St. John were much frequented for red-wood and teeth (ivory) by the English; the other places by the French and Dutch. The natives on their banks seemed to be all subject to one King, named Tabo Sail, (Tabo Seyle), and differed little in their form of worship to the Devil, prayed to the dead to make intercession for them, and celebrated the new moon with sports and dances.

From Gruwa, near Cape Palmas, to Cape Lohú or Tooth Coast Lahú, the Ivory or Tooth Coast, also called the Red Land, from some red rocks near it, extends for about 200 miles. About 12 miles from the cape is the river Kavall, with a high cliff on its East side; about 50 miles further is Tabó-duno, a low point running obliquely into the sea; 10 or 12 miles to the East of which a line of cliffs rising abruptly from the sea, commences, near which is the village of Tabó or Tabú, and a round Taboe, stand with anchorage in 14 fathoms. Petiero, before which there is a rock in the sea, is about four miles Eastward; and 10 or 11 miles beyond it is Tahú, 12 Tahua, miles West of Berbi, 6 or 7 miles beyond which is the Berby. Rio de Sant André, the mouth of which is in 5° 25' North,

GUINEA.

Wappo, or
Wappo.

Drown, or
Drown.
Great
Setra.
Goyawa,
Gruai, or
Gruwa
Palmas.
Gruwa.

Sestos.

National
character

Religion.

Cavalry

* *Sempre houve conquistas e descobrimentos, assim como da costa donde veio a primeira Malagueta, que se fez por o Infante D. Henrique, da qual alguns que em Lisboa se havia, antes deste descobrimento, era por sobre das Moedas destas partes de Guiné, que atravessavam a grande região de Mandinga, e os desertos da Libia, a que os árabes chamam Chahará, e os portugueses em o mar Mediterrâneo se chamam por elle chamado Mundi barco, e corruptamente Monte da Barca. E de os Italianos não sabendo o lugar de seu nascimento, por ser precioso tão precioso, chamavam Grana Paradisi, que he nome, que tem entretão. Da Asia, l. ii. 2.*

and has a fathom and a half, or 11 feet of water, at half-flood. On a bight just beyond it are the villages Tabattiera and Demera. Beyond the Red Cliffs is Cape Lahú, the Eastern extremity of the Tonth Coast.

The Western end of the Adú or Kwakw Coast, which lies between Cape Lahú and Asiné, is flat and covered with wood; Kutrí, or Kutrí, in a bare ravine 6 miles Westward, is the first village. Nearly 20 miles beyond the cape is the village of Jakk Lahú, and Jakk in Jakko is 20 miles from the other; 24 miles beyond which is a place near the shore called by sailors the Bottomless Pit, (*de put zonder grond*;) and 12 miles, or thereabouts, beyond it, a small river, from the East, runs into the sea. Korbi Lahú, where there is very deep water near the shore, is about 64 miles East of the cape, and 52 miles West of Aseia, or Assinie, at which place the Gold Coast begins.

On comparing the modern maps of Africa with that of D'Anville, many discrepancies appear, some of which are difficult to reconcile. This has been, probably, occasioned by undue reliance on the authority of the masters of trading vessels, who seldom have leisure, and are frequently ill qualified, to ascertain with accuracy the Geography of the coasts they visit. The principal differences are these: the Mavah (Mavali by error of the engraver) is called Cape Mount River; St. Paul's River is named Mesurado, while the Mesurado River of the American Colonists is a small stream joining it, near its mouth; Pequeno and Grande Basa, with rivers adjoining, occur between the Junco and Sestos; Barbára comes just above Seta Krú; Rio de San Pedro, near Tabú, is not found in D'Anville; and Druwin, near St. Andrew's River, is omitted in the English maps. Beyond that river, the Rio Fresco (Cool River) and Rio Negro (Black River) occur, while D'Anville has only the Rio de Lagos, (Lake River), and, according to him, the Costa and Aseineia of the English map are merely arms of the Soeiro da Costa; to the West of which Pequeno and Grande Bassam and Gamú were not known to him. These differences are sufficient to show how imperfectly that great Geographer was informed with regard to this coast, and how much yet remains to be explored, even on the outline of this part of Africa.

The Country near Cape Mount was anciently inhabited by the Val, or Fal, and Pwi Tribes, who were nearly rooted out by the Karú or Karam, and Folsias or Folsias.* (Pulan?) The latter having suffered very greatly from the persevering hostility of the former, consulted a renowned conjurer named Yakémo, who advised them to throw boiled and scaly fishes into a brook held sacred by the Karú, who never eat fish which have scales. The pollution of the sacred brook, as the soothsayer foretold, set the Karús by the ears together, and produced such a schism among them, that the Folsias ventured to attack, and succeeded in subduing them; so that Floni-kerri, son of their Chief Sokwalla, submitted with the remainder of his people, to the victors. Flaniér, King of the Folsia, also married Mavalla, Floni-kerri's sister; and, having made his brother-in-law commander of his army, sent against the Kwib nation on the Rio Sestos, whom he speedily vanquished. In the mean time Mendimo, King of

Manú, to whom the Folsias were subjected, died; and Manimassah, or Manimassakh, brother of the deceased, being suspected of having poisoned him, was obliged to clear himself by drinking Kwoni water, i. e. an infusion of Kwoni bark. Having drunk the water without injury, and thus cleared himself, yet finding that he was still suspected, he withdrew to the Gala, who lived a little to the North of the Folsias, and was chosen their Chief; but they soon turned refractory; he therefore obtained assistance from his brother-in-law Flansiér, and, by the aid of his General Floni-kerri, reduced them to obedience. Soon afterwards Flansiér gave the Val-mouú, or land of the Val, near Cape Mount, as a feudal territory to the victorious General. The Val, or Vei, were not reduced without difficulty; and it was at Kwolu, or Kolu, or the Pizók, near Gúri-killi, a little to the East of Tombi, that Floni-kerri made a treaty with them, on their submission. Fowis were killed, the parties sprinkled with their blood, their flesh eaten, and their bones kept as a memorial of the covenant. After the death of Floni-kerri, with whom six Gala prisoners were buried at his strong hold Kwol, his brother and successor Zillimangwa subdued the Pwis and Kwóyas, or Koyas, on the Magwibba, or Rio Novo, and the Kiligias, or Kwiligias, on the Makwal-bari, or Rio das Galinhas, (Poultry River.) His son Flansiér II, conquered Sierra Leone (Sierra Lioa) and the rest of Bolamberra, and from one of his Chiefs the Rio da Palma received the name of Selbula, or Serbura, (Sierbro), by which it is best known. Falmásh, or Falmá of Dogó, a district of the Kingdom of Hondó, who had been made head man of Sierra Leone, conquered by his master, was also driven out by Flambiér, son of Flansiér II, who was thence called Dogó Falmásh Yundó Mú, i. e. the Expeller of Dogó Falmásh. Flansiér, the father of Flambiér, almost exterminated the Gebba-mouú, near Cape Mesurado, in consequence of their rebelling against him, and took up his abode in Massakh, an island in a lake formed by the River Pizók. Both father and son were living in the middle of the XVIIIth century.

At that period there were four Negro Towns on the Rio Novo, or Magwibba, (called Cape Mount* in modern maps.) Yegwonga, six miles from its mouth on the East side. Fakhó, or Fashó, (i. e. I expect death,) near its mouth on the West side. Figgis, (Fibia, or Figa,) the residence of Figgí, a brother of Flambiér, six miles up on that side; four miles further on the West side was Kamangdrega, and a mile and a half further Yerháfaya, occupied by the remains of the Kwóyas, and one of the largest villages on the river. On the East side was a new village built by Flambiér, Yern-ballias, belonging to the King's eldest son, and Davarsung nearer to the sea. On the shore, between the Magwibba and Mavásh, there were some villages inhabited by salt-makers. Tomi-wei, or Tomwei, (Tombi in D'Anville's map,) was watered by the Pizók, or Pizók, and lay to the North-East of the cape. To the West of it was the Menókh, or Menosh, (Monos in D'Anville,) also called Rio Aguado, on a branch of which were Faly-bammaya and Floni-Segraya.

The Tribes established near the sources of the

Native Tribes.

* The orthography of Blomert is, probably, Dutch; but in some words he seems to have adopted the Portuguese system, according to which, the name of this people will be Folsa; according to the Dutch, it must be Folsia or Folsia.

* On the relative position and nomenclature of these rivers, there is a great discrepancy in the best maps. D'Anville was reversed the order assigned to them by Dapper, on the authority of Blomert, who is followed by Barbot.

GUINEA. Mavahh, about 100 miles from the coast, were the Gala-vai, a mixture of Galas and Vai; the former having been driven from their Country by the Hondós, and taken refuge among the Vai. Beyond a large forest, eight or ten days' journey across, were the Gala, subjects to the King of Manna, or Mand. To the North-East of the Gala-Vei, on the other side of an uninhabited tract, was Hondó, a district of which was called Dogó. Near the Hondó-mouau, or people of Hondó, was a Tribe of Kwoyás, called the Kónda-Kwoyás, i. e. the High Kwoyás, whose tongue differed from that of the maritime Kwoyás, as the Low does from the High Dutch. The Kingdoms of Folghia (Folhia, or Folja) and Manad, which last exercised a sovereign authority over almost all the rest, lay on two small rivers, the Rio Junco and Arvored, (Grove River;) Folhia to the North-East of the former of those rivers. Both flow into the sea 40 miles South of Cape Mesurado; and they are the common boundary of these two States, as the River St. Paul* separates Vai and Kwoyá from Gebba. The Karus, or Karus, also lived near the same river, 40 or 50 miles inland, before they were conquered by the Folhians, and established as their vassals, in the territory of the Kwoyás. The Sovereign of Manna was supreme; and the Kwoyás were vassals of his vassals the Folhians. (Dapper, p. 42.) Hondó appears to have been a federal State, like those near the Senegal.

Character
and customs.

The Kwoyás were entirely devoted to husbandry, and very observant of the rights of the cultivator; but all the field-work was done by the women, while hunting, fishing, and building were the employments of the men. Rice and millet (*Sorghum*) were the common grain, and the King had a claim to a part of all the produce. The best of every thing was also set apart as an offering to Belli, their Divinity, and supposed to be consumed by the Yandénen, or departed Spirits. Their houses and villages were circular, surrounded by trees well fortified by a strong fence of Bangála, i. e. branches of the Tombi Wine-tree, (Palm?) closely bound together by rattans, (*rottingen*.) The four gates, each at the end of a bastion, (*kobéré*.) were guarded by movable huts raised on posts 15 or 16 feet high; and sharp-shooters (*seine schieters*) were stationed in them. There was an open place in the middle of the Town; cross streets from gate to gate, and a circular road out and inside of the enclosure. A place thus fortified was called *Sasuháhh*; an open, unprotected village *Fonf-ráhh*. Beef, and fish furnished with scales, were strictly forbidden food to the Karus, and carefully avoided by them. Incontinence, drunkenness, and revenge, their principal vices, were compensated by hospitality, kind-heartedness, and generosity; and, though addicted to thieving among strangers, they were strictly honest among themselves. By the term *Sasuháhh*, or *Sáhh*, which signified "evil," they expressed "the Evil Spirit," or "melancholy," and "melancholy madness," a disease apparently common among them; persons afflicted with it were called *Súhh-moná*, and considered as witches or sorcerers. Other kinds of conjurers, who did injury by the evil eye, were called *Sewarts*, and their craft was termed *Pilli*, or *Belli*. A cubweb, stuck through the eye of a needle and blown towards the place where their enemy dwelt, was sup-

posed to inflict on him a deadly injury, unless he were protected by some potent herbs. As woods and solitary places were believed to be the abode of the Evil Spirit, they were carefully avoided, unless they could be traversed in company.

Their wives were earned either by labour or gifts; if poor, the lover worked three or four years for the woman whom he was courting, building a house for her, tapping her wine-palms, or taking charge of her rice-fields; if rich, the girl was brought to his house by her friends, and all sorts of good eatables and drinkables set before her, which, if she had any regard for her character, she refused for the first three nights. The espousals were then considered as concluded, and 10 or 12 days afterwards she demanded her bridal present or dowry; viz. 1. *Kóla*, or *Toglati*, i. e. something at hand; 2. *Yafing*, something foreign and rare; and 3. *Lejing*, a vessel to keep them in; she then returned to her friends, and remained with them till the fruit of her intercourse with her lover appeared. It was taken care of by the father, if a boy; by the mother, if a girl; and, if the man were still disposed to marry her, he sent presents to her parents, who, if she consented, received them, and thus concluded the marriage. The first wife was called *Makimáhh*, and was considered as superior to all the rest, for every man was allowed as many wives as he could maintain.

The naming of a boy was accompanied by a mock-fight, and an harangue addressed to the infant, laid on a shield in the market-place of the village, exhorting him to be valiant, industrious, and hospitable, not to run after other men's wives, nor let himself be deceived by night or darkness. A feast concluded the ceremony. Usages somewhat similar, but less ceremonious, accompanied the naming of a girl, and women were the officiators. As long as the women were suckling their children, that is about a year and a half, they abstained from all intercourse with their husbands. A funeral was attended by the whole family and neighbourhood, and every one made a speech in honour of the deceased in his own tongue; for besides the Kwoyá language they could all speak the Timoi, (Timani,) Hondó, Mendli, or Folhia, Gala, and Gebba. (Dapper, ii. 36.) As soon as these harangues were finished, the body of the deceased was washed, dressed in his best clothes, and set upright, supported by crutches, with a bow and arrows in his hand; and his nearest of kin made a sham-fight with their bows and arrows before him, and kneeling down with their backs turned towards him, bent their bows with all their might, exclaiming that thus would they have avenged his death had he died in battle, but that now they would do all they could for his honour by giving him a handsome burial. One of the attendants preceded the corpse to drive away the flies; and the friends and relations of the widow went into her hut, to comfort her, calling out *Bkun é, bkun é*, i. e. "Cease weeping, cease weeping." The corpse was carried on a sort of ladder, or bier, to the grave, in some Tombauroi, or deserted village, of which there were many to the South of the Piláráhh. It was there buried beside its forefathers, in a hole about knee-deep. If the deceased were rich, many of his valuables were rolled up in a net, and buried with him. Earth was heaped up over the grave, and an ornamented mat spread upon it; an iron post having been erected over it with a cross-bar, on which the arms of the deceased were hung. On a woman's grave pots and pans were pinned down to the ground. Soon

* Probably the river Mesurado of our modern maps; not the small stream so named in them.

GUINEA. after the time of interment, the grave was protected from the weather by a shed. One or two slaves, male and female, were strangled and buried with a great man, to supply him with a wife and servant in the other world; this custom, which was losing ground in Blomert's time, (Dapper, ii. 33, 34.) has not yet been abandoned. (*Mss. Reg.* 1822, p. 413.) The Isle of Manah, in which Flansir resided, was the burial-place of the Royal family. Such relations as were absent at the time of the funeral, made their lamentations on their return, though two or three months afterwards. Acquaintances, when they first met any of the family, embraced them, saying, *Klan é, klan é, i. e.* "Cease bewailing, cease bewailing;" before they made the ordinary salutations, or spoke on indifferent subjects. Old friends and near relations fasted also, and abstained from all indulgences, for ten days or a month after the funeral. If there were no sons, the inheritance went to the nephews, but the Kings were always succeeded by their eldest brothers.

Religion. Their ordeal by an infusion of kwéni bark was the water of the Bullams, described by Dr. Winterbottom, (p. 129, 130,) and bearing the same name (*kwon* and *okwon*) in the Bullam and Timmam languages. Their boys were circumcised when half a year old. They believed in a Supreme Being, (*Kanno*), who rewards and punishes men in a future world according to their actions; it but, directed the greatest part of their devotions to the departed Spirits of their ancestors, (*Yannámen*, in the singular *Yannákh*), whom they believed to be endued with almost divine knowledge and power, and to act as their guardian angels. These *Yannámen* were supposed to inhabit the nearest grove or forest. Every village, therefore, had its consecrated grove, in which, from time to time, offerings were made to the *Yannámen*, and into which no women nor uninitiated persons were allowed to enter. *Belli-páro* was then celebrated, that is, the initiated, who carried the offerings of food, &c. into the wood, died as they affirmed, were then born again, and received into the assembly of the departed Spirits. Every 20 or 25 years the King ordered a space 5 or 10 miles in circumference, to be cleared in the middle of the wood, and all the young men not bearing the marks of *Belli-páro* (i. e. cuts or scratches from the neck downwards across each shoulder-blade) were carried there by force, for they all dreaded the ordeal which they were to go through. A peculiar dance called *Killing*, and an indecent song named the *Belli-dong*, or "Praise of *Belli*," were the first things they learnt from a few old experienced *Saggonis*, i. e. *hierophants*, who not only instructed them, but received provisions for them at the edge of the wood.

This course of initiation lasted four or five years. At the close of it they came out of the wood all covered with feathers, and wearing caps made of bark hanging over their faces;* but after remaining for a few days in separate cabins, under the instruction of the *Saggonis*, they appeared richly decorated in the open place in the midst of the village, and elosed their novitiate by dancing the *Belli* dances, which they had learnt in the wood. Each was then called by a new name, as a sign of his new birth, and presented by the *Saggonis* to his Chief and family. Initiated persons could lay an em-

bargo on any thing by consecrating it to *Belli-páro*, which was done by setting a stick in the ground, with a tuft of flags or rushes tied like a beam to the top of it; over which the words *Hukoo*, *Hukoonoon*, were repeated thrice by two or three persons. These words were supposed to be addressed to *Belli*, but nobody knew what they meant. Any one who dared to disregard this prohibition, was laid in a basket filled with thorns, and dragged backwards and forwards through the village, while water well peppered was poured into his mouth, eyes, and ears, and over his whole body.

The women had a similar initiation, derived from a Country called *Góla*, or *Gúla*, whence a woman called the *Sobhivili* was brought in order to kill the *Garnár*, or *Fala Zandila*. She gave the young women assembled with her in the wood fowls to eat, and those fowls were called *Zandilaté*, "fowls of the Covenant," because they established the covenant made by the women with her. The girls were then stripped stark naked, and continued so for the three or four months during which they remained in the wood. Their heads were next shorn, excision was performed, and they learnt to sing the *Zandi*, a song similar to that learnt by the men. They returned from the wood much in the same attire, and with the same ceremonies as the men, and ended by dancing as *Simo-djundo*, or *Zandi-simo-djundo*,* i. e. children of the *Zándi*, in the market-place. Their initiation was complete, and they were qualified to swear by *Nú-zoggo*, i. e. "the Covenant."

The Timni, Hondó, Folhia, Góla, and Gebba languages were all dialects of the same tongue; of which, the Folhia was the most polished, and, therefore, called *Mendi-ko*, i. e. Lord's speech. The natives had no idea of hours or months, but distinguished summer and winter, midnight and after midnight by five stars, near the Pleiades in the head of Taurus, which they compared to a body, and called *Manya-ding*, i. e. "the Lord's child."

History and customs of these Tribes have been given here at some length, as the work in which they are found has been overlooked by modern compilers, and the part of Africa to which they belong has acquired a fresh interest from the Colony lately established there by the Americans of the United States. The antipathies and prejudices by which the improvement of the free Negroes in that Country is so cruelly checked, have long been a subject of reproach among those to whom the Americans are odious, and of regret to all the more respectable part of its people. In order, therefore, to release the American Negroes from the disabilities under which they labour, a Society was formed in the latter end of 1816, for the benevolent purpose of providing them with an abode wherein no invidious distinctions could prevail, by colonizing in Africa, or elsewhere, such of the Free People of Colour "resident in the United States, as might be willing and adapted to form such Colonies." In February, 1820, the first vessel was despatched with 82 Negroes, and arrived at Sierra Leone on the 9th of March. The Colonists were established in a small Island in the Sherbro (Serburs) River, but in less than four months 11 out of 12 white men who accompanied them had died. In the following year the emigrants were removed further down the coast; an agreement having been made with the Chief of the Bassá Tribe on St. John's River, near Cape Mount, for the purchase of the requisite land. It was,

* This description nearly agrees with the figure in Major Gray's *Travels*, copied in the *Missionary Register*, (1826, p. 446,) where it is observed, that "these figures have a close connection with the dreaded initiation of Poro."

* Is not this the "Semo" of the Souda? c. Winterbottom, p. 137.

however, afterwards thought expedient to abandon this site, and the Colonists were removed from Sierra Leone, where they had been received for a time, to the neighbourhood of Cape Mesurado, in the beginning of 1822; possession of the settlement having been finally taken on the 25th of April in that year. The number of the settlers was 50 on the 4th of the following June, and on the 8th of August 50 more arrived under the direction of Mr. Ashmun, agent for the South American Government. To his firmness and prudence, this infant Colony in some measure may be said to owe its existence; for in less than three months (November, 1822) the natives, instigated by cupidity and bad faith, attacked the settlers, and, after a first repulse, returning in greater numbers, (December, 1822) would probably have succeeded in massacring them all, for their force consisted of only 28 men and boys, but for the providential arrival of the Sierra Leone Colonial schooner, *Prince Regent*, by the intervention of whose officers peace was restored. In 1823, the Colonization Society gave the names of Liberia to the Colony, and *Monrovia** to its Capital; and it was again rescued, by the timely arrival of an American ship, from an attack meditated by the Savages, in the spring of the same year. The number of Colonists was only 140 in 1823, but in May, 1824, they amounted to 237, 79 of whom were capable of bearing arms. Early in that year the Colonists themselves betrayed a refractory spirit, but it soon subsided; the laws were more strictly enforced, and a voluntary engagement by several of the Colonists to pay a conscientious attention to their Religious duties, had a most beneficial effect. In the first half of the following year, (1825,) much progress had been made in building and clearing land, and the number of settlers then amounted to nearly 400; new settlements were even formed in the neighbourhood of the Colony. In 1826, the health of the Colonists, their industry, trade, and security, had greatly improved. Two churches, five day-schools, a vessel of 10 tons, a fort, and some outworks, had all been completed, and "two well-disciplined companies, one of infantry, the other of artillery, were ready for any service at a moment's warning." (*Miss. Reg.* 1826, p. 517.) On the native Chief in the neighbourhood, such had been the moral influence of the Colony, that "between Cape Mount and Trade Town, comprehending a line of 140 miles, not a slave-trader," says Mr. Ashmun, "dared to attempt his guilty traffic." The rivers of St. Paul, Sestos, (Young Sestos,) and St. John, might now be almost considered as a part of the colonial territory. In 1827, the number of the settlers was about 1000; there were six schools well managed and attended, four trading factories on the coast, and the influence of the Colony extended from the Rio das Gallinhas (Fowls' River) to Setra Karú, the Country of the Kroo-men. The coast to the North-West of Cape Mount was found to be occupied by "the Dey Tribe;" between that enpe and the Gallionas River are the *Fy*, or *Fey*, whose numbers are estimated at 12,000. Mohammedanism now prevails among them; many of the customs, therefore, observed by Blomet have doubtless been abandoned. The *Bussas* (Barbas, i. e. Barbaks of the Portuguese navigators) to the South-East, extending to Setra Krá, are

connected by language, manners, and faith, with all the intervening Tribes; and in the present year (1828) a journey through the forest, which everywhere forms a belt between the coast and the interior, has given birth to an intercourse with the Gurrus (Gúlas?) and Kondós, (Kondé-kwóyás?) occupying a tract only 12 miles from the sea; by whom it is stated, that at the distance of about 140 miles from Cape Mesurado, there are territories, where agriculture prevails, horses are common, trade and manufactures flourish, Arábie is generally understood, markets and fairs are regularly held, and the Arts of civilized life have made a greater progress than could have been expected in the interior of Africa. Making every allowance for accidental, or even intentional exaggeration, this intelligence must be allowed to open a fair prospect; and, unless some untoward events should arise, the Colony of Liberia can hardly fail to be the commencement of a new era in the history of African civilization.

Having already followed the coast as far as the land of the Adás, or Kwa-kwas, the only part of Guinea which remains to be described is the Gold Coast, which, properly so termed, begins at the Rio de Soeiro da Costa, near Isinyi, or further East at the mouth of the Rio d'Oró, about 20 Geographical miles West from Cape Apollonin, (Ponta da Sta. Apollonia,) and ends at Akrá, comprehending 34° 44' of longitude, (248 Geographical miles,) and lying between 4° 40' and 5° 40' North latitude. When first observed from the sea, the whole appears like one vast plain, covered by an unbroken forest, and backed by hills, also covered with wood; but on a nearer approach, breaks between the hills are discovered, and valleys well planted and cultivated bespeak a fertile soil, and industrious inhabitants. The part best known to Europeans is the beach and adjoining plain. It is sandy, flinty, and barren, but the soil improves at the distance of a few miles inland, where there are well-watered valleys so productive, according to Mr. Meredith, (*Account*, p. 18,) "as the Delta of the Nile." The abundance of moisture supplied by the streams and marshes, and the elevation of the soil, which is greater than it usually is further North, contribute to temper the heat, so that notwithstanding its latitude, even at Cape Coast Castle, the hottest place in Guinea, the thermometer seldom rises above 93° (Fahrenheit's scale,) and further East rarely above 87°, while it often sinks below 74°. The seasons are, properly speaking, only two, the wet and dry; but there are usually six periodical variations of weather. 1. The *Harmattan*, or *Harmattan*, from December to the end of January, and the *Niaken* in July, August, and September, when the sky is hazy, and peculiarly dry hot winds prevail. 2. The clear season, in February, March, and November, when there is neither haze nor clouds; and 3. the rains which fall, accompanied by thunder and lightning, in April, May, and June, and again in October, (Isert, *Vorrede*, vii.) Though more temperate than many places in the interior further North; it must not be supposed that this tract of Country is less fatal to Europeans than other tropical regions; the two leading causes of its having a lower temperature, nambrage and moisture, are alone sufficient to render the atmosphere unhealthy; for it must always be borne in mind that it is the combination of humidity with heat which is so deleterious to the human frame. Till the Country is well cleared, no European Colony can exist to it without a frightful waste of life, and the liberated Negroes in

Gold Coast.

* To our taste, *Freeland*, or *Freeman's Land*, and *Monroe's Town*, would have been more agreeable than the unclassical terms *Liberia* and *Monrovia*.

GUINEA. our old settlements have not been fitted by their former habits for the task of civilizing their countrymen in Africa. The benevolent plans, therefore, suggested by Mr. Meredith and other Europeans, whose constitutions were proof against the effects of the climate, are not, for a long time to come, likely to be realized.

Scarcely any thing beyond the coast is known to Europeans in this part of Africa. The barbarism and jealousy of the natives, fomented, if not occasioned, by the slave-trade, their favourite and almost only branch of commerce, and the insalubrity of the climate, have hitherto presented an insuperable bar to discovery in that Country, and one or two places, not 200 miles distant from the sea, are the only spots yet visited in the interior. The whole tract is divided into a number of petty States, which have been, except for a few short intervals, constantly at war with each other; being agreed only on one point, the policy of preventing the inhabitants of the interior from any communication with the sea; an object easily effected, as a chain of mountains parallel with the coast forms a natural barrier between the Northern and Southern Negroes; while the rapids or cataracts in the Niger, the only river in central Africa, North of the Zaïre, which makes its way to the ocean, cuts off all intercourse by water. Of the separate Principalities on the coast, Bosmao (*Letter*, i. p. 5), enumerates 11; Axim, Anté, Adón, Yabi, Comanti, Feté, Sahá, Fanté, Akron, Agoná or Winnehá, and Akwambú; to which may be added Akrá, as the Gold Coast, according to that writer, extends to Ponoí and Ladingkúr, between that river and the Volta. Most of these States have been in later times subject to Ashanti, as those to the East were in the beginning of the last century to Akwambú; but permanent dominion depends, among Savages, so much on the personal character of the reigning Prince, that it is rarely possessed for more than half a century by the same family or nation.

The Tribes on the coast from Cabo de Tres Pontas (Cape Three Points) to the Rio da Volta, (River Volta,) are all members of the same family, as their languages show; though, as in Europe, many of them cannot understand each other without an interpreter. Beyond that river, languages are found belonging to a different stock, but it is probable that all used in this part of Africa may be traced to one or two parent stems, the *Fanté*, or *Amina*, and *Foi*, or *Dahomé*. Of the former all the languages spoken between Ashim and the Volta, a distance of 240 Geographical miles, are dialects, for "it," says Prouzet, (as quoted by Adelung, *Mithrid.* III. i. 186.) "is properly the mother-tongue of the following States or nations: Deukrá, Awrio Amink, Wásh, Ahanié, Yabi, Akkámán, Fanté, comprehending Agwaté, the district round De la Mina; Afúti, to which Cabo Corso (Cape Coast) belongs, Annomabó, Comenaué, Ajá, Akron, Dagó, Ymbá, (Winnehá, or Agoná,) Breká, &c.; on the shore, and farther from the coast, Assin, Akim, Kweshá, Burúin, Nth, Ashanti, and Akwapim. The Akrá, or Iukrá, and Adampí, are difficult and remote dialects of the same parent tongue.

To the North and North-East of Ashanti, in Dagomba, Ng-wá, Mosi, and Kamsaláshú, languages are spoken which seem to bear a remote affinity to the widely extended dialects of Fanté and Akrá; but in the mountains of Kong, on the North-West, the Mandingo appears, and it extends, as may be conjectured, from thence to the Western coast. Beyond those mountains, on

the East, we find the Country of the Moláwá, or Márawá, probably the Meli of Leo Africanus, in which the language of Háusá, or Cashá, is spoken. But nothing more than the annals of the latter Tribes have yet been collected; so that no well-grounded inferences can be drawn respecting their affinities; and conjectures, which appear plausible now, may prove groundless hereafter.

The wants of Savages in warm climates are so few, and their industry has so little stimulus, that indifference or indolence will withhold them from foreign commerce, unless it can be carried on without much skill or labour. Hence the trade of this part of Africa, which was never very considerable, has dwindled away almost to nothing since the abolition of the slave-trade. An undaunted courage is one of the most prominent features in the Negro character: therefore the Africain is always inclined to war; and a traffic, maintained by incessant warfare, is entirely congenial with the views of restless and hardy Chiefs, in whose estimation the lives and sufferings of their inferiors go for nothing. The traffic in slaves therefore was the most agreeable to the African Chiefs, as well as the most profitable to the European traders; but as it required the protection of an armed force, the merchants engaged in it were obliged to apply to their respective Governments for such aid as was indispensable. Forts were erected and garrisoned by different European Powers, and political, rather than commercial views perpetuated these expensive establishments; but many of them have long been abandoned; and our own Government has lately formed a settlement in the Island of Fernao (Fernan) do Po, with a view, as is understood, to the gradual relinquishment of all our other stations, two or three only excepted.

The principal fortresses on the coast are, Da Mina,* Del Mina, belonging to the Dutch; Cape Coast Castle, to the English; and Christiansburg to the Danes. The Castle of San Jorge da Mina, begun in 1482, by order of John II., King of Portugal, with the consent of Carannassa, King of the Country, (Barros, l. iii. 2. tom. i. p. 169,) was long the Capital of the Portuguese settlements in Africa. It was surrendered to the Dutch after a siege of four days, in August, 1637, (Dapper, *Africa*, ii. 70.) and finally ceded to them by treaty in 1641. As the whole tract between Capes Palmas and Lopo Gonsalvez thus fell into the hands of the Dutch, they claimed, and for a time maintained, a monopoly of all the trade on the Ivory, Gold, and Slave Coasts. In later times, a garrison of 130 soldiers and about 900 slaves has been maintained in the Castle of La Mina. The adjoining Town, called Damb, or Adinká, had, before the war with the Ashantis, who threatened to attack it in 1507, 5000 inhabitants. Its immediate neighbourhood is flat and sandy; but at a small distance in the interior, there is much wood and stagnant water, in that latitude sure signs of an unhealthy atmosphere. Commendo, 24 Geographical miles West of La Mina, was a Dutch and English port, but has long been abandoned. The Negro village near it, is called Aká-túki. Shamb, or Assemk, is an Island at the mouth of the Bósempra, with a station for canoes. Three days' journey (30 or 60 miles) from the shore, the navi-

GUINEA

Trade

Del Mina.

Commendo.

Chama.

Bosompra

* Called by the Spaniards De la Mina; whence the vulgar corruption, Delmina, adopted by the Dutch, and from thence by the Northern Europeans.

GUINEA. gation is interrupted by a cataract, considered as sacred (a fetish) by the natives. Near it is the Portuguese, and subsequently Dutch fort of St. Sebastian. The two last are in Axim (Ashing.) Zakondé is the first place in the territory of Abanté, the most fertile and luxuriant part of the coast, compared by Focquenbrog to the country round Cleves. (Bosman, 2de Lettre, p. 18.)

Axim.
Succoonde.
Abanté.

Between it and Cape Three Points the soil is highly productive, and the natives are well-disposed, peaceful, and laborious; it has, therefore, been pointed out by Meredith (p. 74) as well calculated for colonization. Its gold mines are considered as sacred, and are, therefore, not worked; but Waa and Denkir, the adjoining States to the North, possess the most productive mines and purest ore on the whole coast. The English fort was destroyed in the American war, Orange, the Dutch fort, is still kept up. It is only a musket-shot distant from the other; stands on a cliff overhanging the sea, commands a secure landing-place for small craft, and is, next to Bautri, the most healthy place on the coast. Abanté was completely desolated by the people of Adom in the last years of the XVIIIth century.

Takorary.

Tokurá, or Tacorido, three or four miles to the West of Zakondé, is near a dangerous reef, almost dry at low water. The English were driven from it by Admiral De Ruyter in 1665, and it was abandoned about the close of the XVIIIth century. (Bosman, 23.)

Bautri, or
Boutros.

Bautri, commonly called Bautri, nine miles further Westward, is a small Dutch fort, on a very lofty eminence, just above a Negro village, the inhabitants of which are more honest and sober than most of their countrymen. It is three or four miles to the East of Dixcove, (Dikieschool,) or Nfuma, the strongest fort possessed by the English in Abanté, in a rich country, on a bay where there is anchorage for small craft. Búwá, the capital of the Country, is only about three miles to the East of it. Bosman (p. 16) represents the surrounding Negroes as some of the most treacherous and daring on the coast. Acová, six miles West of Búwá, and about eight miles East of Cabo das Tres Pontas, is a small Dutch fort, ceded to the Prussians about 1690. Frederickshurg, a Prussian settlement, about eight miles further West, was purchased by the Dutch, and named Fort Hollandia in 1720, but afterwards suffered to fall into ruins. At Axim, (Axem, Asheng,) about seven miles West of Fort Hollandia, was Fort St. Anthony, overlooking a low flat country, on the banks of the Ancober, (Snake River,) very productive of rice, but not fit for millet, (Sorghum,) sweet potatoes, yams, or palms, on account of its liability to inundation. The facility which it afforded for landing, and its security of position, rendered this post of considerable importance. The Rio da Cobra, or Snake River, corruptly called Ancober, by the natives Sina, is obstructed, as is commonly the case with African rivers, by a bar at its mouth, where it is wide, but too shallow even for a boat to pass. Its banks are skirted by lofty and beautiful trees, affording a refreshing shade, and inhabited by birds of splendid plumage, with crowds of monkeys leaping from bough to bough. Populous villages on the upper part of the river frequently vary the scene; but falls and rapids interrupt its navigation at about 50 miles above its mouth. Between the Rio da Cobra and Axim, there is a slightly projecting cape called Ponta de Santa Apollonia, (Point of St. Apollonia.) It marks the Country of the Amines, or Amanahés, otherwise called Fantés, whose Tribes

Axim.
Fort St.
Anthony.

Ancober.

Cape
Apollonia.
Amines.
Amanahés.

and language extend as far as the Volta. About three miles inland there is a fresh-water lake, nearly a mile long, the banks of which are inhabited by a Colony from Shemá. The territory of Apollonia extends about 20 Geographical miles along shore, and four or five inland; but a total want of harbours and a heavy surf, which renders landing extremely difficult, are an almost insuperable bar to its maritime commerce, while the endless feuds in which its King is engaged with his neighbours, equally prevent commercial intercourse by land. This Country has therefore been little frequented, and the forts in it possessed by the English and Dutch were very inconsiderable. Next to La Mina, the principal place on the Gold Coast, is the English settlement at Cabo Corso, commonly called Cape Coast Castle, in 5° 6' North, and 1° 51' West. Igwá, or Ugwá, is its native name; and Afeti, or Fetí, that of the Country to which it belongs. It is about seven miles from La Mina. Its inhabitants maintain themselves by fishing, by which they supply many of their neighbours with provisions. The fort was built by the Portuguese, who ceded it, with the rest of the coast, to the Dutch, from whom it was taken by the English in 1664. It has been since much strengthened; and was, till within the last year, the strongest place possessed by Great Britain on that coast. Though inferior in strength and resources to La Mina, it is easily defended against an attack by sea, being on a cliff washed by deep water, but it is commanded by the neighbouring heights. A garrison of 40 men, with 80 or 100 labourers, is sufficient to secure it from any ordinary attacks by the natives; but it was once closely invested by the Ashantis, and, being ill supplied with water, could not sustain a protracted siege. The Town of Igwá, behind the castle, is said to have 8000 inhabitants. The neighbouring country has been left almost entirely uncultivated, as this tract between La Mina and Akrá was the emporium of the gold and slave trade; its inhabitants could, therefore, enrich themselves by a less laborious employment than husbandry. About six miles to the East of Cabo Corso is Mauré, or Muré, at which is Nassau, the first fortress built by the Dutch on this coast; and, next to La Mina, their strongest post. The territory of Sabú, in which it stands, extends six miles along the shore, and about as much inland. (Bosman, iv, p. 60.) A mile and a half to the East of Mauré is the Iron Mountain, about 3/4 of a mile long, covered with trees, and forming the boundary between Sabú and the Fantés, whose territory (Fantain or Panté) stretches along shore about 30 miles, and 10 or 12 inland. Four miles from its foot is Anemabó, the strongest fort possessed by the English, but commanded by the neighbouring heights. The coast is here rocky and dangerous; the country almost entirely covered with wood. It was formerly very populous, and its inhabitants were the most turbulent in this part of Africa; a spirit strongly fomented by the slave-trade, of which this place was the great emporium. Coromantain, or Fort Amsterdam, six miles further East, was taken by De Ruyter, in 1665, from the English, whose first and chief fort it then was. The Ashantis stormed and almost destroyed it a few years ago. Near Tuam is the small English fort of Tantum-querry, which was begun at the close of the XVIIIth, or in the beginning of the XVIIIth century. The shore is here high and rocky, and the landing-place dangerous. A few miles beyond this fort is Ruige

Cape
Corso.
Ogwá.
Igwá.

Mauré,
Mauré.
Sabuc.

Fanté, or
Fanté.
Amanahés.

Coromantain

Tantum-
querry.

GUINEA. Hoek, or Rough Corner, a rocky cape which forms the Eastern boundary of Fantyn or Fanté; and about as far on the other side of that cape is Apam, or Apang, a small Dutch post, called Fort Paleux, which was plundered by the Asantia in 1811. Eight miles beyond it is Winnebá, or Simpa, on a high ground near a freshwater river, in a beautiful and healthy Country. It had a small English fort; but the violent and treacherous character of the natives rendered it an unpleasant and hazardous station. The adjoining Towu has 3000 or 4000 inhabitants, and was once the most populous place in the Kingdom of Agwá, or Agwán, which formerly extended from Ruige Hoek to a few miles beyond Barakú, and of which Akró, between that cape and Mount Mango, or the Devil's Hill, formed a part, its King acknowledging the supremacy of the Fantés. Barakú, or Berkú, nine miles further East, has a fort belonging to the Dutch on a high ground, and a Town called Seniah by the natives. Just beyond it is the boundary of Akará, or Akrá, the second State in extent on this coast. Its Capital, bearing the same name, in 5° 20' North, and 10' West, is 27 miles from Barakú, in a healthy and very agreeable position, but on a barren, unproductive soil. Much trade is carried on at this place with the interior, as well as with the Europeans, who have three forts there; James Castle belonging to the English, Crevecoeur to the Dutch, and Christiansburg to the Danes. The last was built by the Portuguese, from whom it was purchased by Denmark in 1660. Akrá, or Inkrán, was protected in 1811 by the Asantia from an attack by the Fantés, and much has been done by the Danes to turn the attention of the natives to agriculture, and to sow the seeds of civilization. Pram-Fram, named after a favourite Idol, the sanctuary of which is there, had a small English fort; the *Petitcero*, or Priest of this Temple, has a sort of authority over all his brethren, and his oracular decisions are much venerated. Ninga, near which the second Danish castle, Friedensburg, is placed, is 43 miles from Akrá. To Krobó, or Krepé, a large Negro State behind it, there is a very high mountain about 20 or 25 miles distant from the sea, and apparently capped with snow. Adá, on an island in the Rio da Volta, is the last Danish fort on this coast, and that river, as before mentioned, separates the Gold from the

Slave Coast. The name of Volta, or "whirl," shows the impetuosity of the stream, which is so great in the rainy season, as to make it unavailing for small boats. A bar at its mouth at all times prevents the passage of large vessels, but beyond that, it is navigable for 10 or 11 days, and is called Adidri; it rises in one of the lofty mountains of Kong. (Bowdich, p. 171.)

The languages spoken on the Gold Coast are, as before observed, all more or less distantly related to each other, and may be referred to the Fanti, Afutá, and Akrá; the second being an intermediate dialect spoken at Winnebá, and the connecting link between the two others.

In manners, habits, Religion, and national character, the various Tribes of Negroes, as far as they have been yet observed, have a surprising resemblance to each other: much, therefore, of what has been already said respecting the natives of Asantia, (xviii. 7.) and the Kwoyá, is applicable to their neighbours on the coast; and as it is probable that our scanty materials on this subject will, ere long, receive considerable additions, the reader will not be displeased at being referred for a more ample discussion of these topics to the account of NIMATTIA, which will embrace every known part of the Beláú-essúdá (Land of the Blacks) not previously noticed.

The principal authorities for Guinea are, De Barros' *Da Asia*, Lisbon, 1778, 15 vols. 12mo.; Dapper's *Naukeurige Beschryvinge der Afrikaansche Geesten*, Amsterdam, tweed. dr. 1676; Ritter's *Erkunde*, th. i. 2te. Ausg. Berlin, 1822, 8vo.; Astley's *Collection of Voyages*, vol. ii.; Bosman's *Voyage de Guinée*, Utrecht, 1705, 12mo.; Müller's *Petu*, Hamburg, 1673; Reimer's *Nachrichten von der Küste Guinea*, Kopenhag. 1769; Isert's *Reise nach Guinea*, Berlin, 1790, 8vo.; a very amusing and instructive book. Bowdich's *Mission to Ashantee*, Lond. 1819, 4to.; Dupin's *Residence at Ashantee*, Lond. 1824, 4to.; Meredith's *Account of the Gold Coast*, Lond. 1812, 8vo. For the languages, Isert, Bowdich's *Appendix*, and Barbot in Churchill's *Collection*; but the best information is to be found in Protten's *Nyttig grammaticalsk Indledning til Fanteisk og Akrask sprog*, (an useful Grammatical introduction to the Fante and Akra languages.) Kiøbenhavn, 1764, 8vo., and Schønning's *De ti bud, det Apostoliske Symbolum og Fæder Vor, oversatte i det Akraskiske Sprog*, Kiøbenhavn. 1813. Many curious vocabularies are also to be found in Oldendorp's *Geschichte der Mission der Evangelischen Brüder in die Carabischen Inseln Barb.* 1777, th. ii.

* Ritter gives 5° 31' as the latitude of Akrá. According to Bowdich, the Commissioner's observations carry it 11 miles further to the South, least gives 5° 44' North, as the latitude of Christiansburg. (p. 15.)

GUISE. A. S. *wise*; Fr. *guise*; It. and Sp. *guiso*, D. *ghise*, *weise*. See **WISE**, and **DISGUISE**.
"A. S. *weise*. A manner, mode, fashion, condition, custom, reason, way, *weise*, or (with the French, and changing the *w* into *gu*) *guise*." Sommer.

*ye Normans did it alle in þe guise of theft,
þe goles þerof rad, no þing þei wold.*

R. Brunne, p. 77.

*Ther s'ie no newe guise, that it s'ie old.
Chaucer. The Knights Tale, v. 2102.*

More wylde than the hynde in Mele:
He maketh him our frende and gais,
And doth all his aune *dagynge*
So that of hym the newe gyse
Of lusty folke all other take.

Gower. Conf. Am. book i. fol. 23.

But it is not their *guise* to looke on the order of any text, but as they find it in their doctors so alledge they it, and so rehercite it.
Tyndall. *Works*, fol. 168. *The Obsequies of a Christian Man.*

Yet had nature taught his other gyse
To know her lo and dread him customer,
Wylt. *Of the mean and sure Este.*

GUISE.

GULE.

Soldiers they see from midst of all the maine
The surging waters like a mountain rise,
And the great sea on high with proud disdain
To swell above the measure of his gaine,
As threatening to devour all his power despise.

Spenser. Faerie Queene, book ii. can. 2.

But being bred under base shepherd's wings,
Hud ever bent to love the lowly things;
Did little what rep. his carterous guise,
But cared more for Colin's cavings
Then all that he could doe, or e'er desire.

Id. B. book vi. can. 9.

Not so (quoth he) partly it's not the guise
Of Christian knights, though false, no soone to yeell:
I see my full excuse in better weare,
And will renounce this shame, or die in field.

Parfait. Geoffrey of Bulloigne, book vi. st. 33.

In easy eyles, and gentle of lowly swain,
Twas thus he charmd and taught the listening train.

Parfait. The Gift of Poetry.

Reckful his hands, her well-taught look aside
Turns in enchanting gaze, where dubious mix
Vain conscious beauty, a dissembled awe
Of modest shame, and slippery looks of love.

Thomson. Liberty, part iv.

GUITAR, Fr. *guitare*, *cithre*; It. *chitarra*, *citarra*,
retta; Sp. *guitarra*; Lat. *cithara*; Gr. *cithara*. See
CITHERN.

I have by sundry persons who have seen him, been told of a
haloon, that would play certain lessons upon a guitar.

Dryden. Of Babel, ch. xxviii.

Their enemies, coming against them with guitars and harpichords,
set them so upon their round e's and minims, that the form of the
battle was broken, and three hundred thousand of them slain.

King. Art of Cookery, let. 9.

Mr. Theobald seemed highly delighted with their performance and
chores, and then took up the guitar himself.

Goldsmith. Vicar of Wakefield, ch. v.

They imitated the chants of the church upon guitars, playing
forte, and then piano, to represent the priests, sometimes speaking
wittily, and then aloud.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 205.

The **GUITAR** and the **Cithern**, according to Sir John
Hawkins, are the same instrument; and the name of
the former is taken from the hard pronunciation of *Ci*
as *Ghi* by the Spaniards.

GULCH, *Gulch*, says Whalley, is a stupid fat-
headed fellow. The word occurs in the old Comedy of
Lingua; "You muddy gulch, darrest look me in the
face." act v. se. 16. Skinner calls *gulchin*, *parvus gulo*,
and derives it from the Ger. *gock*, foolish.

You'll see us then; you will, gulch, you will?

Keats. Portent, act iii. se. 4.

GULE of August, *Gula Augusti*, a Feast mentioned
in some old statutes, as that of West. 2. c. 30. It is
the Feast of St. Peter ad Vincula, which happens on
the 1st of August, and which received its name from
the following Legend of the Romish Church, as related
by Durand from Bede. The Feast itself was first in-
stituted by Theodosia, the Empress of Theodosius II.,
who, while on a pilgrimage to Jerusalem, was infinitely
scandalized by observing a Festival celebrated at Alex-
andria on the Calends of August, in honour of the
triumph of Augustus over Antony and Cleopatra,
*unde vehementer doluit quod Gentili et damnato tantus
honos exhiberetur*. Accordingly, having obtained at
Jerusalem the Chaios with which St. Peter had been
bound by Herod, she carried them back to Rome, where
they were no sooner produced before the other Chaios

VOL. XXIII.

which had been used for the same purpose by Nero,
than they became agglutinated into one mass by some
holy attraction; *que se tangentes usque adeo miru-
culose conjuncte, ac si semper fuissent eodem*. Theo-
dosius, therefore, built a Church in honour of the
Apostle, which was consecrated on the Calends of
August, and in which he deposited the Chaios; *ad
solemnitas Piscatoris obfuscavit solennitatem Impera-
toris, et catena Petri extingueret torquem Augusti*. The
particular miracle worked by these Chaios, which gave
the name of *Gula* to the Festival, is related as follows.
Cum Quirinus Tribunus filiam haberet gutturoam
(affected with a gutta) *illa ad mandatum Sii. Alexan-
dri Papae, qui servus fuit a Beato Petro, quassavit bogas*
nice vincula, quibus Beatus Petrus fuit vinculatus Romae
nub Nerone, quibus oculatus liberatus est, et Quirinus cum
nub famulit baptizatus est. Tunc dictus Alexander
Papa hoc factum in Calendas Augusti celebrandum
indulgit, et in honorem Sii. Petri Ecclesiam in urbe
fabricavit, ubi vincula ipsa reposita, et Ad Vincula
*nominavit et Calendas Augusti dedicavit, in qua festi-
vitate populus illic ipsa vincula hodie osculatur.* (Rat-
ionale, vii. 19.)

GULES, Fr. *garule*; Low Lat. *gula*. A word,
Gules, says Du Cange, which our Heraldry fre-
quently use to denote a red colour in arms or ensigns;
Skinner thinks it may be so called from the redness of a
cock's throat, (*gullus Galli*). Mr. Stevens, who pro-
duces the verb from Heywood, calls it a term in the
barbarous jargon peculiar to HERALDRY, (q. v.) signi-
fying red.

And after him the kynde of the Bherals, that bare the armes of
gules with a white crospe. R. Gloucester, p. 484. note.

And if ye passe the battayles thre,
Thou art ye worthy a knight to be,
And to have smect thou art ye able
Of gold and gules set with sable.

The Spire of Low Degree, l. 204, in Ritson, Met. Rom. i. p. 153.

But he had made one of his capities, a gentle prince, and a
valiant in armes, called the Earl of Morrell, beryng in his armes
tylour three cressyls gules.

Lord Berners. Froissart. Cronycle, vol. i. ch. xxvii.

Old Heene's reversed looks
Be gul'd in slaughter.

Heywood. The Iron Age, part ii.

His sex-fold targe a field of gul'd stain
In which two swords be bore; his word, "Divide and reign."
P. Fletcher. The Purple Island, can. 6.

Ferguson, the son of Ferguson, a man tight skilful in blawing of
armour, himself bore a lion gule in a field of gold.

Hibbald. The First Inhabitation of Ireland.

The showery arch,
With tinted colours gay, ure, azure, gules,
Delights and pazzles the beholder's eye.
A. Philips. Cider, book ii.

GULF, or } Fr. *golfe*, *gouffre*; Sp. and It. *golfo*;
GULPH, } D. *golpe*, *gurgel*, *vorago*; G. *golpen*;
GULPHING, } *ingurgitare*, *avidè haurire*, *haustim bi-*
GULPHY, } here. The Fr. and Dutch are said by
Skinner to be either from the Lat. *gula*, the Gr. *κύλιν*,
or from the sound; and the last, he thinks, the more
probable. Menage decides for the Gr. *κύλιν*; the
Italian and French, however, do not take immediately
from the Greek, but through the Latin. The Fr.
gouffre, is derived by Wachtler from Ger. *gaffen*; A. S.

■ Bogas, coepes aut torques vinetorum.—Ducange, Nov. Gloss.

GULF.
— GULL.

re-apas, to gape, (q. v.) to open. In Norfolk, a boy-
full of a burn is called a *gulf*, and a bay or division
of a burn, a *gulf*-stead, *gulf*-stead, or *go*-stead. *Grose*.
Gulf, or *Gulph*, is used as equivalent to the Latin
words *sinus* and *gurgis*.

A bay; a whirlpool, or "depth that swallows up
whatsoever approaches or comes into it."

Have thou not read in books
of fell Charybdis *gulf*,
And Scylla's dogs, whom ships do dread
as lambs do fear the wolf?

Turkovee. Pyndara's Answer to Tynette.

Among which high and low lands there is a *gulf* or breach is
some places about 55 fathoms deep, and 15 leagues in breadth.
Hakluyt. Voyages, &c. vol. iii. fol. 206. *Jacques Cartier*, 1.

Then do the *Ænean* Cyclops him affray,
And deep Charybdis gulping in and out.

Spenser. Virgil's Gnat.

Or as the *Cæcean's* danger dip'd in wine,
Drawing a river in a little line,
And with a drop, a *gulf* to figure out,
To mend Venice mounted round about.

*Dragon. England's Heroical Epitaphs. The Lady Geraldine to
the Earl of Surrey.*

Selen, and Shaka, with the rest that planted Arabia Felix,
Had Tigris to convey them to the Persian Gulf, which washeth the banks
of Arabia Felix on the East side.

Raleigh. History of the World, book i. ch. viii. sec. 6.

Rivers arise; whether thou be the son
Of utmost Tread, or Ouse, or *gulfy* Don.

Milton. Fanciful Exercise, l. 92.

To this low world he bids the light repair,
Down through the *gulf* of undulating air.

Pitt. Job, ch. xxv.

And *gulfy* Simois, rolling to the main
Helms, and shields, and *gulfy* horses slain.

Pope. Homer. Iliad, book xii.

"Relate," Attentive cries, "devoid of guile,
When spread the Prince his sail for distant Pyle
Did chosen chiefs across the *gulf* main
Attend his voyage, or domestic train?"

Id. Homer. Odyssey, book iv.

The earth shall shake him out of all his holds,
Or make his house his grave, nor so content,
Shall counterfeits the motions of the flood,
And drown him in her dry and dusty *gulf*.

Camper. The Task, book ii.

GULL, v.

GULL, n.

GU'LEBY,

GU'LLISH,

GU'LL-CATCHER,

To *gulle*, to cheat, to impose upon, to deceive, to
deceive.

Tell them, what puts ye 'ave to'en, whence run away,

What states ye 'ave *gull'd*, and which yet keeps ye 'in pay.

Johnson. Epigram 107. To Caplanus Hungry.

Oh! in my laughing times I name a *gull*.

But this new term will many questions breed,

Wherefore at first I will enquire at full,

Who is a true and perfect *gull* indeed.

Sir J. Davis. Epigram 2.

But leaving these sanguine-inspired nets to the sweet deception
and guile of their own corrupted fancy, let us listen and keep
close to him, that can neither deceive, nor be deceived, I mean Christ
and his holy Apostles.

Merr. Cong. Catech. fol. 171.

And, for your green wound, your balsamum and your St. John's
wort are all mere *galletries*, and trash to it.

Johnson. Every Man in his Humour, act iii. sc. 5.

Besides this inbred neglect of liberal sciences, and all arts, which
should exorcise *avaritia*, polish the mind, they have most part some
gulfish humour or other, by which they are led.

Burton. Anatomy of Melancholy. To the Reader.

Fas. Here comes my noble *gull-catcher*.

Shakespeare. Twelfth Night, fol. 264.

Religion wheedled us to Civil war,
Drew English blood, and Dutchmen's now would spare.
Be *gull'd* no longer, for you'll find it true,
They have no more Religion, faith I than you.

Dryden. Soldiers on the Dutch.

So that the many exercises that used to be among Englishmen,
without doors and abroad, began to be laid aside, and turned into
glossing, *gulling*, and whoring, within doors.

Scripps. Memorabilia. Edward VI. June 1553.

Say, should I make a patriot of Sir Bill,
Or swear that G———'s duke has wit at will,
From the *gulf'd* knights could I expect a place,
Or hope to lie a dunsar from his grace?

P. Whitehead. Manasses

GULL, n. } The bird so called, Skinner thinks,
GULL-RING, } as *aviditula*, q. d. *gula*, *gulosus*.

And there they lay, and fill as doth a *gull*,
And when that they have they heaves full,
Than they fall out, and make revelling,
And in this wise make the drunken reveling.

The *lyr* was in the *Spotted House*, l. 163. in *Early Popular Poetry*,
vol. i. p. 15.

As teaching the *gull* or sea-robin, they build in rocks; and the
coronants both in them, and also in trees. They usually lay their
eggs upon the ground. The *gull* in summer time, hat the coronants in the
beginning of the spring.

Holland. Plinie, book x. ch. xxvii.

For I do fear

When every feather sticks in his own wing,
I shall Timon will be left a naked *gull*,
Which flashes now a phoenix.

Shakespeare. Timon of Athens, fol. 83.

Gulls are found in great plenty in every place; but it is chiefly
round our boldest rockiest shores that they are seen in the greatest
abundance. It is to such shores as these that the whole tribe of the
gull-kind resort, as the rocks offer them a retreat for their young,
and the sea a sufficient supply.

Gouldsmith. History of Animated Nature, part iii. book vii. ch. vi.

GULL, f. } Fr. *gucule*, *gucule*; It. and Sp. *gula*; D.

GULL, n. } *gulle*; Lat. *gula*. The *gullet*, throat, or

GU'LLT, } swallow; To *gull*.

GU'LLY, } To swallow; *Gull*, the noun, and *Gullet*;
that through which any thing is swallowed; any thing
flows or runs. The passage for food.

Out of the birds bones knocken they

The marrow, for they eaten sought away,

That may go through the *gullet* soft and soe.

Chaucer. The Pardoner's Tale, v. 12477.

Thus with cruel warres and great blood shed the church was torne
in peeces, foules mangled with scismes, & choaked with stenes,
while under the colour of wine it *gulled* in payne.

Id. Fragment of Piers, fol. 76.

Theyre passage suddenly stopped by a great *gull* (*ingens vorax*)
made with the violence of the streames y^e rance down the moun-
tains, by wearing away of the earth.

Brende. Quarta Cartina, book v. fol. 113.

For by fetching of a little compass about they passed the hollow
gulle (*clavica*) and every man began to be a *guyde*.

Id. Bk. book v. fol. 116.

It rived in Wood Forrest, and going by Bureston, it meeteth after-
ward with another *gullet*, containing a small course from two several
heads.

Holmebeck. Description of Britaine, ch. xi.

I have been assured the like of this whole pile of a high castle,
standing in a *gully* in the corner of the winkle, (namely the castle of
Wardour) [by those] who have often seen it shake notably in a fierce
wind.

Dryden. Of Bodies, ch. xv.

For after they have swallowed one morsel, if you look steadily
upon their throat, you will soon see another sacred, and run pretty
swiftly all along the throat up to the mouth, which it could not do
unless it were impell'd by the successive contraction or peristaltick
motion of the *gullet*, continually following it.

Ray. On the Creation, part ii.

GULL.

GULL

There are parts of the above interrupted by small valleys and gullies.
Cook. *Third Voyage*, book iv, ch. iv.

The gullet (the passage for food) opens into the mouth like the cone or upper part of a funnel, the capacity of which forms indeed the bottom of the mouth.
Paley. *Natural Theology*, ch. x.

GULO, *Storck*, Cuv.; *Glutton*, Shaw; in *Zoology*, a genus of animals belonging to the tribe *Plantigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Incisive teeth, above, six; the outer one, on each side, longer than the intermediate, somewhat resembling the cuspid, but more nearly resembling the incisive; below, six, the second outer thicker and larger than those in the middle: cuspid teeth long and conical; molar, above, in some five, in others four, the two or three anterior having but one point, the last but one the largest, sectorial, with two points on its outer, and one tubercle on its inner edge; below, six or five molars, the first small, deciduous, the three next single-pointed, the last but one the largest, sectorial, two-pointed, and the last small, tuberculated, and grinding; snout pointed; nose rather prominent and obtuse; ears rounded and short; body hairy; tail of moderate length, or short; anal pouch little more than a fold of skin: feet five-toed, plantigrade, soles bare; claws sharp and crooked.

The individuals of this genus were included by Linnaeus under his *Fiverra* and *Ursus*, but from the former they differ in being plantigrade, and from the latter in the form of their teeth; they appear, therefore, to form a link between the *Plantigrade* and *Digitigrade* tribes. In disposition they are bloodthirsty and cruel, and most of them are Northern animals.

G. Septentrionalis, Cuv.; *Ursus Gulo*, Lin.; *le Glouton du Nord*, Buff.; *Glutton*, Shaw. Is about the size of our Badger, the limbs large, back straight, and marked through its whole length with a tawny line, the rest of the body either black or a deep chestnut; tail short and very hairy. Native of Lapland, Eastern Siberia, and Kamtschatka, in which latter country it often varies in colour to white and yellowish; such skins are more valued by the natives, who have a notion that the heavenly beings are clad with them. It is more voracious and bold than the Bear, and does not sleep during the winter; it is, however, a cowardly animal, not taking its prey openly, but lurking among the boughs of trees, from which it drops on its victims, which are chiefly Deer, as they pass beneath it. The old story of its feeding till surfeited, and then squeezing itself between two trees in order to relieve itself that it may gorge again, is now exploded.

G. Americanus, Cuv.; *Ursus Linnæi*, Lin.; *Woodcock*, Ellis and Pen. Is considered by Pallas to be a variety of the last species: it usually walks with the back arched; white spot on the throat and chest, the latter crescent-shaped; a yellowish brown band on the sides passing over the back above the tail. Found at Hudson's Bay and in Canada, where it is called the Beaver Eater, in consequence of preying on those animals. Is very fierce and powerful, but slow footed, and has a very musky smell, which causes its preservation from other predaceous animals.

The two preceding species have one more molar tooth on each side and in each jaw than those which follow; the latter are more purely carnivorous and resemble the Martens, among which they are arranged by Pennant, except in being plantigrade and having the toes webbed, in which they resemble our Otter.

GULO

GUM.

G. Vittata, Cuv.; *Fiverra Vittata*, Lin.; *le Grison*, Buff.; *Grison*, Pen. About the size of our Stoat; the head and eyes large; upper parts deep brown, but each hair tipped with white; a white band extends from over each eye as far as the shoulders; nose and under parts black. Native of Surinam and America; scarce.

G. Barbarus, Cuv.; *Mustela Barbara*, Lin.; *le Taita*, Buff.; *Guiana Glutton*. About the size of our Marten; colour black, with an ash-coloured spot between the eyes, and another three-lobed on the lower part of the neck. Native of Brazil and Guiana.

G. Mellivorus, Cuv.; *Fiverra Ratel*, Sparman; *le Ratel Ratel*, Pen. About the size of the Badger, with short legs, and long straight claws; the upper part of the head and back ashy grey; the cheek's space round the ears, which are very small, underparts, and legs black; the two colours separated by a whitish line. Found at the Cape of Good Hope, where it inhabits the deserted holes of other predaceous animals; it feeds on Bees, to whose nests it is directed by the Honey-guide Cuckoo, but fails of disturbing them when lodged in the trees, as it cannot climb. It is courageous, and will often not only face, but resist, a pack of Dogs which would destroy a Lion. It is, probably, the animal known as the *Stink-bingem*, or *Blaireau puant*, from the horrible stench which it emits.

See *Ston*, *Prodromus Methodi Mammalium*; Illiger, *Prodromus Systematis Mammalium et Piscium*; Cuvier, *Régne Animal*; Pennant's *History of Quadrupeds*.
GULOSITY, Lat. *gulosus*, from *gula*, the gullet, gluttony.

They are very temperate; seldom offending in abstinence or excess of drink, not eating in insatiable voracity or insatiable of meat.

See *Thomas Brown*. *Vulgar Errors*, book ii, ch. ix.

GULP, v. } **D. golpen**; *Fr. en-gouffrer*. See **GULP**, n. } **GULP**, ante.

To swallow largely; to swallow eagerly, greedily; to take down (ac. the throat) at one swallow.

LANCE. Has he devour'd you too?

FRAN. If as gulp'd me down, Lance.

Bonmont and Fletcher. *Wit without Money*, act i.

I have presented the Usurer with a richer draught than ever Cleopatra swallowed; he hath suck'd in ten thousand pounds worth of my land more than he paid for at a gulp.

Id. *The Scornful Lady*, act i.

And oft as he can catch a gulp of air,

And see the double flaggon charge their hand,

See them puff off the froth, and gulp again;

While with dry tongue I lick my lips in vain.

Gray. *Triss*, book ii.

And oft as he can catch a gulp of air,

And peep above the sea, he smokes the fair,

And ev'n when plung'd beneath, on her he raves,

Murm'ring Alcyon the waves.

Dryden. *Ovid. Metamorphoses*, book x.

Such jokes as these the old man not only took in good part, but glibly gulped down the whole narrative of his nephew.

Firdling. *A Voyage to Lisbon*.

Isbister and satist with self-conceit,

He gulps the windy diet, and ere long,

Adopting their mistake, profoundly thinks

The world was made in vain; if not for him

Cowper. *The Task*, book v.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

GUM, n.

A. S. *goma*; *Fr. gomme*, *gomme*;

It. *gomma*; *Sp. goma*; *D. gomme*;

Ger. *gomme*; *Lat. gumi*; *Gr.*

goma, of unknown origin.

See the first Quotation from Hol-

land's *Plinie*.

2

GUM.

A man would have pity
To see how she is gossied
Fingured and thumbled.

Shelton. Elinaur Rummig.

They burn sweet gums and spices or perfumes, and pleasant smells,
and sprinkle about sweet ornaments and waters, yea, they have nothing
whereof that maketh for the cherishing of the company.

Mov. Unpo, book ii. chap. v.

Her lawde lippas toyoun
They slauer won sayva
Lyke a royye rayve
A gunny glayve.

Shelton. Elinaur Rummig.

Or bleaching their hands at midnight, gumming, and bridling their
beards, or making their waste small, &c.

Bee Jonan. Discoveries, fol. 110.

The best gum is all men's judgment, in that which cometh of the
Egyptian thorn Acacia, having veins within of chalker worle, as
trailed like wormes, of colour greenish, and cleave withall: without
any piece of burke intermingled among, and sticking to the teeth as
a mass chaweth it.

Holland. Pliner, book ii. ch. xi.

Man did not know
Of gummy blood, which doth in holly grow,
How to make bird-lime.

Dunne. The Progress of the Soul.

— The slant lightning, whose throat flame dri's down
Kindles the gummy bark of fir or pine,
And sends a comfortable heat from far,
Which might supply the sun.

Milton. Paradise Lost, book x.

Mist. Which indeed a true fear of your mistrie should doe, rather
than gumme-water, or whites of egges: it's not so, sir?

Ben Jonan. Every Man out of his Humour, act iii. sc. 3.

Of this gumme and glutinous substance they frame also their durns
and entires which are wide and large.

Holland. Pliner, book ii. ch. xi.

Address'd her early steps to Cynthia's feet,
In state attended by her maiden train,
Who bore the vens that holy rites require,
Incense, and odorous gums, and covard fire.

Lyric. Pulemon and Arcite.

One of about twenty years of age came to me with a gumme on
the wisdoms rearing in his fingers, inasmuch as he could not bend
one of them.

Wieman. On Surgery, book vii.

Of this we have an instance in the marjories (as many chemists
are pleas'd to call them) of jalap, benison, and of divers other resinous
or gummeous bodies dissolved in spirit of wine.

Boyle. On the Mechanical Causes of Chemical Precipitation, ch. vi.

How such a rising sifter now appears:
And o'er the Po distils her gummy tears.

Dryden. Virgil. Pastoral 6.

— With ev'ry eye observe,
In what variety the tribe of salts,
Gums, ores, and liquors, eye-darling hues
Produce, alternative or restraining.

Dyer. The Fleecy, book iii.

Choose lesser viands, y whose jovial make
Too fast the gummy entrails imbibes.

Armatrong. The Art of Preserving Health, book ii.

GUM, A. S. *goma*; D. *gumme*; Ger. *gummi*; Sw. *goma*.
Perhaps, says Wichter, from *gōm-ai*, *gūtare*, *gōm-ai*,
gūtare, Junius from *gōm-ai*, *davi*, because the teeth
are fixed like nails in the gums.

To come now unto the gums of children, and their breeding of
teeth: the when of dolphin's teeth, mixed with honey, is a sovereign
medicine: yea if you do but teach their gums with a dolphin's tooth
all whole as it is, the effect thereof is admirable.

Holland. Pliner, book xxxi. ch. x.

These, by receiving the appulse of the two incisors or chisels in the
rather jaw, do thereby secure both the gums of the upper from
being continued, and the gum-edges of the either from being strained
by overstretching.

Holland. Pliner, book xxxi. ch. x.

Out crept a sparrow, this wolf's mewing in,
On whose raw arms stiff feathers now begin,

As children's teeth through gums, do break with pain.

Dunne. The Progress of the Soul.

GUN.

GUN.

Let us next take a short view of the teeth. In which their peculiar
hardness is remarkable, their growth also, their firm insertions and
buds in the gums and jaws, and their various shape and strength
suited to their various occasion and use.

Derham. Physico-Theology, book iv. ch. xi.

I find upon enquiry, that the person whose tooth had been placed
in my gums, was labouring under a complication of the fistulitis of
diseases, and that the tooth inclosed them all on one.

Knox. Water Evening, even. 58.

GUN, n.

GUN, n.

GUNNER,

GUNNER,

GUNNING,

GUN-FLINT,

GUN-MAKER,

GUN-METAL,

GUN-POWDER,

GUN-ROOM,

GUN-SHIP,

GUN-SHOT,

GUN-STONE,

GUNNAL, or

GUNWALE,

Gun, the noun, formerly written
gon, is the past participle of *gynian*,
ascare, (to yawn.) Tooke. Min-
shew derives from the Lat. *canon*,
(whence cannon in Eng. Fr. and
It.) Junius from *cinephos*, *atropi-
tus*. It is undoubtedly, as Selden
observes, an old word with a new
application; and receiving this ap-
plication from what Drusomond in
his Madrigal, *The Cannon*, calls
her *gaping throat*. Milton uses
expressions equally characteristic,
"their mouths gaping with hideous
orifice;" and "those deep throated
engines." It is literally a yawning engine: and distinguished
by Chaucer from other *gyas* or engines, in
the passage quoted by Tooke.

They draddn non manat
Of gyne, *gonas*, *war* shallat.

Roman of the Rose, fol. 140. p. 3. col. 1.

Throughout aury region
Went this fable trumpet *gon*.

At void as a pellet out of a *gon*

When fire is in the powder train

Chaucer. *The third Booke of Fame*, fol. 232.

With grisly sound goeth the great *gon*.

Id. Of Cleopatra Queen of Egypt, fol. 200.

And as with *gonas* we kill the *gon*

For apointing our reliefs,

The drail to smat we courtworne,

With *gonas* of beleveth.

Gauger. Flowers. Praise of his Mistress.

Then out burst the ordonnance on both sides with fyre flamma
and hideous noise, and the master gunner of the English parties
slew the master gunner of Scotland, and he all his men from their
ordnance.

Hall. Henry VIII. The fifth Year.

Hick, Hobbe, and Dick, with clouts upon their knees

Have many times more gon-dole gotes in store,

And change of crowns men quere in call than he,

Which let their leave and take their rest before.

Gauger. Flowers. Memories.

Alow, There is less danger in 't than gunning, Sancho,

Though we be shot sometimes, the shot 's not mortal,

Besides, it breaks no limbs.

Bennet and Fletcher. A Wife and have a Wife, act i.

To Richard Fawkes' *gon*, by it warraunts, cole powder, Myllif,
gon powder, I barrell, *gon* stones of iron y, *gon* stones of stone y,
stiprin in flint y, &c., hence stone in flint, &c.

Lodge. Illustrations of British History. Ordnance and Artillery, &c.

Sometimes we put a new signification to an old word, as when
we call a piece a *gun*. The word *gun* was in use in England for an
engine, to cast a thing from a man, long before there was any *gun-
powder* found out.

Selden. Teite Zalt. Language.

There was found aboard the *vana* ships, a military gunner, that
sometimes had served the Englishmen in Calis, when Sir Hugh Ca-
barlie was lieutenant there; also diverse great *gon* and engines to
beast down wale were found and taken in the same ships, with a
great quantitie of powder that was more worth than all the rest.

Holland. Chronicle of England. Richard II. Anno 1386.

Artillery is now dissemined by gunnery, how intely, let others
judge.

Comden. Remains. Artillerie, p. 242.

GUN.

They differed concerning the ward ships; some insisting, that thereby was meant also rigging and gunning.

Martell. Letters to the Corporation of Hull, lett. 172.

Ninon Saunders, master to the said Gilbert Pot, and John Owen, a gunmaker, both gunners of the Tower, coming from the Tower of London by water in a wherry, and shooting London Bridge towards the Blacke Fryers, were drowned at St. Mary Leek.

Stow. Edward VI. Anno 1553.

They made a long lane on both sides like a gallerie, covered all over head, to shield as well their horsemen as their footmen from gunshot.

Holshed. Chronicle of Ireland, Anno 1531.

It [the wall-tent] is of singular account with the joyner, for the best framed and coloured wainscot; with the gunsmith for stocks.

Bedlyn. On First Trees, ch. vii. sec. 4.

And tell the pleasant Prince, this stroke of his
Hath tur'd his bolles to gun-stones, and his soules
Shall stand more charged, for the wastefull vengeance
That shall flye with them.

Shakespeare. Henry F. fol. 72.

And they tell us, that the Lephigne guns are often heard 60 miles off, at Porto Fermo; that when the French bombarded Genoa, they heard it near Lephigne 90 miles distant: and in the Messina invasion, the guns were heard from thence as far as Augusta and Syracuse, about 100 Italian miles.

Durham. Physico-Mathesis, book iv. ch. iii. note 27.

It was two days before I went ashore, and then I was importuned by the governor to stay there, to be gunner of this fort; because the gunner was lately dead.

Dampier. Voyages. Anno 1690.

I must be the first place observe, that the words gunner and gunster are not to be used promiscuously; for a gunner, properly speaking, is not a gunster; nor is a gunster, properly speaking, a gunner; they both, indeed, are derived from the word gun, and so far they agree.

Taylor, No. 88.

The Parliament had done very wisely, in the entrance into the war, to engage many members of their own in the most dangerous part of it, that the nation might see that they did not intend to embark there in peril of war, whilst themselves sat securely at home out of gun-shot, but would march with them where the danger most threatened.

Clarendon. History of the Civil Wars, vol. ii. p. 567.

Great hath been the contention amongst the learned about fire and venom in gun-shot wounds; some maintaining the one to be in them, some the other; and others holding that there is neither.

Harman. On Surgery, book vi.

But in general, the employment of a poet is like that of a curious gunsmith or watchmaker: the iron or silver is not his own, but they are the least part of that which gives the value; the price lies wholly in the workmanship.

Dryden. Preface to the Mock Astralagus.

On the 12th of July, by eight, came three carts to the Tower, and carried thence all manner of ordnance, as great guns and small, bows, bills, spears, morrice-pikes, arms, arrows, gun-powder, victuals, many tents, gun-stones, &c.

Strype. Memorials. Queen Mary, Anno 1553.

The first rope going ashore, from gunboat to gunboat, which, when the rowers' benches are laid, bind the boats so hard against the end of the benches, that they cannot easily fall asunder.

Dampier. Voyages. Anno 1699.

From the earliest dawnings of policy to this day, the invention of men has been sharpening and improving the mystery of murder, from the first rules essays of clubs and stones, to the present perfection of geometry, connoissance, bombarding, mining, &c.

Burke. Fundation of Natural Society.

These things we brought away, leaving in the room of them medals, gun-knots, a few nails, and an old empty barrel with the iron hoops on it. They seem to be quite ignorant of every sort of metal.

Cook. Second Voyage, book i. ch. vii.

J. Christopher Tanner, of Saxo Gothia, came to England about 1733, and had practised carving and graving for snuff-boxes, &c. &c. and is mother of pearl.

Walpole. Anecdotes of Painting, &c. vol. iv. p. 240.

The expectation of unmanufactured brass, of what is called gun-metal, bell-metal, and shrill-metal, will continue to be prohibitive.

Smith. Wealth of Nations, book ii. ch. vii.

GUN.

— GURGLE.

The considerable effects of the natural progress of improvement have, in this respect, been a good deal enhanced by a great revolution in the art of war, to which a mere accident, the invention of gunpowder, seems to have given occasion.

Smith. Wealth of Nations, book v. ch. i.

As soon as I could get quit of them, they were conducted into the gun-room, where I left them, and set out with two boats to examine the head of the bay.

Cook. Second Voyage, book i. ch. iv.

They [pelicans] were so shy that we could not get within gunshot of them.

Cook. First Voyage, book iii. ch. ii.

Many of these trees are from six to eight and ten feet in girth, and from sixty to eighty, or one hundred feet in length, large enough to make a mainmast for a fifty gun-ship.

M. Second Voyage, book i. ch. v.

The gun-wale boards were also frequently carved in a grotesque taste, and adorned with tails of white feathers placed upon a black ground.

M. First Voyage, book ii. ch. x.

GUN-POWDER is a composition of nitre, sulphur, and saltpetre, mixed together in certain proportions and granulated. The proportions vary in different manufactures. Their average appears nearly to be, sulphur 76 parts, charcoal 14, saltpetre 10. The details respecting its History and fabrication belong to our division on MANUFACTURES.

The *Wales* in a Ship are the oostermost timbers on the side, on which the sailors set their feet in climbing up; these are reckoned from the water, and called the first, second, or third *Wale*, or bend. The GUNWALE (or as it is pronounced *Gunnell*) is the last and uppermost of these. In Nautical language it is strictly defined, that piece of timber which reaches on either side of the ship from the half deck to the fore-castle, being the uppermost bend which finishes the upper works of the hull in that part, and wherein they put the stanchions which support the waste-trees. This is called the Gunwale, whether there be Guos in the ship or not. The lower part of any port in which are any ordnance is also called the Gunwale.

To sail *Gunwale* to, is to carry such a press of sail as brings the Gunwale down to, or below, the water's edge.

GUDELIA, in Botany, a genus of the class Syngenesia, order Segregata. Generic character: calyx none; receptacle hollow, five-flowered; corolla tubular, some florets with stamens only; receptacle chaffy, down none.

One species, *G. Tournefortii*, native of the East Indies.

GUNNERA, in Botany, a genus of the class Diantaria, order Digniana, natural order Urticea. Generic character: catkin ovate; calyx superior, two-toothed; corolla none; style two-parted, drupe one-seeded, crowned.

Three species, natives of Africa and South America. GURGE, Lat. *gurgis*, a gulf, or whirlpool.

In purging gulfs of these such nursing men,

My poorer uncle who dreads'd death death request,

I wretched might have sought mine own disease,

By mine own means my state it was distress.

Mirror for Magistrates. Sigbert, fol. 227.

Hee with a crew, whom like Ambition joys

With him under him to tyrannise.

Marching from Eden towards the West, shall finde

The plain, where's a black bituminous gurge

Boiles out from under ground, the mouth of hell.

Milton. Paradise Lost, book x.

GURGLE, v. } See GARGLE, ante. Gurgle, tue
GURGLE, n. } noun, (Skinner.)

GUNGLE.
GUSSET.

The sound made by a liquid flowing from the narrow mouth of a vessel. To *gurgle*,
To emit such or a similar sound.

Help me to turn my doleful notes to gurgling sound
Of Lilies trembling streams: come, let soft tears of cressets,
Mix with the waters fresh.

Sperver. The Mourning Muse of Theophrast.

The nightingale no longer swell'd her throat
With low-learn'd plannings; tremulous and slow,
And on the wings of silence crawl'd to sleep.

The gurgling notes of her soulfulness was.

Copier. The Tumb of Shakespeare.

— — — — — Lender there will be the song:
For she will plann, and gurgle, as she goes,
As does the widow'd nig-dove.

Mason. The English Garden, book iii.

Flow, flow, thou crystal-rill,
With tinkling gurgles fill

The mass of the geyse.

Thompson. The River.

GURNARD, or } Fr. *gournauld, gourneau*;
GU'NET. } which Skinner thinks may be
derived from the Lat. *cornutum, corniculum, cornu*, horn.
And it is a fish remarkable for its bony head. The
trivial name of the Genus TRIOLA.

The west part of the land was high brow'd, much like the head of
a gurnard.

Hallist. Voyages, &c. vol. ii. part ii. M. J. Walsk.

FALST. Is he not whom of my soldiers, I am a sowe's
gurnet. *Shakespeare. Henry IV. First Part, fol. 67.*

We likewise cut a few reles and flounders; two sorts of gurnards,
one of them a new species.

Cook. Third Voyage, book ii. ch. vi.

GUSH, v. } Goth. *giutan*; A. S. *geot-an*; D.
GUSH, n. } *gouden, ghiet-en*; Ger. *giesen, fluere*,
to flow. A. S. *gyle*; Ger. *guss, inundatio*, an inundation.

To flow, pour, or rush furth; suddenly, copiously.

Loe in my dreame before mine eyes, methought,
With ruffell chere I saw where Hector stood:
Out of whose eare there gush'd streames of teares.

Surrey. Virgil. Aeneid, book ii.

He lives, but takes small joy of his recovery;
For of that cruel wound he bled so sore,
That from his stee he fell in deadly swoone;
Yet still the blood forth gush'd in so great store,
That he lay wallow'd all in his owne gore.

Sperver. Furze Quene, book iii. cap. 5.

Long press'd, he bear'd his breath the weighty ware,
Clogg'd by the cumbersome vast Calypso gate;
At length, emerging from his nostrils wide
And gushing mouth, offer'd the briny tide.

Pope. Homer. Odyssey, book v.

Breath the brain the point a passage bore,
Crush'd the ribs bones, and down'd the troth in gore;
His mouth, his eyes, his nostrils pour'd a flood;
He sob'd his soul out in the gush of blood.

Id. Id. Book xvi.

Else vainly sweet yoe woodbine shade
With clouds of fragrance fill the glade;
Vainly, the cypress spread her downy plume,
The vine gush nectar, and the virgin bloom.

Mason. Ode to Memory.

And soon an arrowy and a listy shower
Thick o'er our heads the fierce volucrous pour:
Nor pour'd in vain; a feather'd arrow stand
Fix'd in my leg, and drank the gushing blood.

Wicksteed. Legend, book v.

GUSSET, Fr. *gousset*, which the Academicians explain
un bourgeois qu'on met en drapant de la ceinture de

la culotte; also, cette piece de toile qu'on met à la manche
d'une chemise à l'endroit de l'aisselle. Neither of these
explanations at all clearly express the shape of the piece
of cloth commonly known as a Gusset in English
needlework.

"A Gusset in Heraldry is," as Guillim teaches
us, "one of the whimsical abatements of honour for a
person either lascivious, effeminate, or a sot, or all;
being formed by a line drawn from the dexter or sinister
chief points, and falling down perpendicularly to
the extreme base." (*Dictionary* appended to his *Her-
aldry*.) "In abating," saith Leigh, (as the same writer
cites him, p. 459) "there is but one Gusset; and he that
is too much devoted to the smock shall wear the Gusset
on the right side, but he that committeth idolatry to
Bacchus, the Gusset on the left side shall be his reward.
If he be faulty in both, then he shall bear both." This
passage may be funny, though not precisely in the
same words, in *The Accedens of Armourie*, fol. 72. b.

GUST, v. } A stronger or more violent wind or
GU'STR. } blast, Skinner, who derives from the
Ger. *giesen*. It is perhaps *gush'd, gush't, gush*. See
GUSH.

A strong and sudden rush or blast (of wind); met.
of passion.

From which Cape of Corsica into the aforesaid islands we ran on
six days with a very large wind, though the weather was calm
with extreme rain and gusts of wind.

Hallist. Voyages, &c. vol. ii. part ii. fol. 105. M. James Lancaster.

In which time we had some of snow with some quite weather,
the wind continuing still at West North-West against us.

M. B. vol. iii. fol. 845. The Last Voyage of M. Th. Cook.

Where suddenly doth rise a rougher gale.

With that (methinks) the troubled waves look pale.

And raging with that little gust that blows,

With this remembrance even to knit their brows.

Drayton. England's Heroical Epistles. Queen Isobel to Mortimer.

Of which discord grew,

And in the havens' breasts so rough combustions rain'd,

With much expense of blood as long was not appear'd,

Ey strong and tedious gusts belid up on either side,

Between the prince and peers with equal power and pride.

Id. Polydore, song 17.

For once, upon a rare and gusty day,

The troubled Tyler, chafing with his shores,

Came saide to me, Dur'th thou Cassius now

Leape is with me letu this raggy flood,

And wisu to yonder point?

Shakespeare. Julius Caesar, fol. 110.

Perpetual showers, and stormy gusts confin'd

The willing ploughmen, and December warns

To annual plowmen. *J. Philips. Cato, book ii.*

— — — — — A fresher gale

Begins to wear the wood, and stir the stream,

Sweeping with shadowy gust the fields of care.

Thompson. Autumn.

Fair was the blossom, soft the vernal sky;

Elate with hope we down'd on tempest night:

When lo, a whirlwind's instant voice was gnat

Left all its beauties withering in the dust.

Beattie. An Elegy.

GUST, v. } Lat. *gustus*; Fr. *gout*; It. and
GUST, n. or } *Sp. gusto*; Lat. *gustus*; Fr. *gusto*;
GUSTO, } H. *gustare*; Sp. *gustar*. From the
GUSTABLE, } Gr. *gustēda*, *Quod cum genera-*
GUSTATION, } *tum proprie significat quasi capio*
GUSTFUL, } *mibi, vel in usum meum, crimi notat*
GUSTFULNESS, } *gustare*, — Lennep.

To taste: the noun is applied to tastes of high relish,
or savour; of exquisite vivacity.

GUST.

GUT.

The palate of this gusts nothing high.
Roger L. Kewington. On Brumant and Fletcher's Plays.
 Scilla is a so-forth; 'tis fure gone,
 When I shall gust it last.
Shakespeare. Winter's Tale, fol. 279.

Were they as dear, they (quite) would be as toothsome (being altogether as wholesome) as anathemes; for then their price would give a high gust unto them in the judgment of pallat-men.
Fuller. Horribles. Ears.

They placed themselves in the order of beasts and birds, and esteemed their bodies nothing but receptacles of flesh and wine, horders and gutters; and they used the last instrument of pleasure and broke perception of nibbles and gusts, reflection and duplications of delight; and therefore they treated themselves accordingly.
Taylor. Sermons 15. fol. 141.

The touch acknowledged no gustables
 The taste no fragrant smell.

Merr. On the Soul, part ii, book ii. can. 2.

And if any have been so happy as truly to understand Christian amputation, estate, resolution, imputation, transformation, the kind of the spouse, gustation of God, and improvement into the divine shadow, they have already an handsome anticipation of heaven; the glory of the world is surely over; and the earth is ashes unto them.
Sir T. Browne. Ursa-Maria, ch. v.

The mid season being passed, there is no danger or difficulty to keep it gustful all the year long.

Dagly. Of the Power of Sympathy.

No gustless or unsatisfying food.

Sir T. Browne. Microscopica, p. 13.

By curve degrees'd in penitence hyppish mood,
 With slowest pace the tedious musclet roll.
 Thy charming sight, but much more charming gust,
 New life incites, and warms our chilly blood.

Guy. Wier.

A gustable thing seen or smelt, excites the appetite, and affects the glands and parts of the mouth.

Derham. Physico-Theology, book v. ch. viii.

Then his food does taste savourily, then his diversions and recreations have a lively gustfulness, then his sleep is very sound and pleasant; according to that of the preacher, the sleep of the labouring man is sweet.
Barrow. Sermons 19. vol. in.

His cook contrived some sort of meat, which, put into a frame, so resembled a herring, that it was extremely satisfactory both to this prince's eyes and gusts.
King. Art of Cookery, let. in.

He is not at all the better for them, because he is out of the capacity of enjoying them; he feels no relish or gusts in them.
Sharpe. Sermons 3. vol. vi.

GUSTAVIA in Botany, a genus of the class *Monadelphica*, order *Polyandria*, natural order *Myrti*. Generic character: calyx four or six cleft; corolla, petals four or six; berry dry, four or five celled.

Two species; trees with large white flowers; natives of Guiana and Surinam.

GUT, v. *ten*; *Gut. guttan*; A. S. *geot-an*; G. *ghie-Guv, n.* *ten*; *Gut. giesan*; to flow, to pour forth. D. *gote canalit*, Junius derives from the A. S. *geot-an*, *effunder*. Minshew, the Eng. gut, from the D. *ghiden*, *gula*, *recrementa corporis per intestina effunduntur*.

That through which any thing flows or pours forth; the guts of an animal; the Gut of Gibraltar.

To gut; to draw out the guts, the bowels; generally, to empty.

And jora þu wombe smot a knyf, and þu gutte to drag.

R. Gloucester, p. 289.

He bet hem so þe þe he barst nath here guttes.

Piers Plowman. Fittis, p. 137.

God for his munice him so nere smote,

With invincible wound, ay lecherous,

That in his guttes curle it so and bene, [lit.]

Till that his peines were importable.

Chaucer. The Monk's Tale, c. 14519.

GUT

GUTTER.

Against fall fetted boils

As fourth kyndled yre the lyons heat;

Whose grevly gutts the gnawing hunger pricks:

So Macedonia against the Persian fure.

Faustus Author. The Death of Zorn.

Their sumpers [pitches] are incredible, implying a power of poor people in polling, (that is hebedding,) gutting, splitting, powdering, and drying them; and then (by the name of Fensalows) with cyll and a leaven, they are meat for the nextmost Diet in Spain.

Fuller. Horribles. Cornwall.

Next to the bag of the stomach, man and sheep have the small guts, called lactes, through which the meat passeth: in others it is named ile. Next unto them are the greater guts that reach into the pouch: and in man they are full of windings and turnings.

Hallard. Primer, book xi. ch. xiv.

Now the rotten diseases of the South, gutt-grogg, ruptures, catarrhs, &c.

Shakespeare. Troilus and Cressida, fol. 108.

What then was our writer's soul? was it brain or guts, or rather nothing at all, when he thus murther'd and murder'd the name of his author?

Bentley. Remarks on Free Thinking, p. 240.

They make good slaves when bought young; but are, in general, fast feeders, many of them greedily devouring the raw guts of fowls.

Grainger. The Sugar-Cane, book ii. v. 75. note.

GUTTER, v. *Fr. guttierre*, from the verb *Gu-TIER, n.* *gouter, guttation transfusere*, to flow **GUTTER-TILE**, drop by drop. Skinner. More probably from *Gut, anle, p. v.*

That through which any thing flows or passes; oow usually applied to a passage for water.

Now stent it thus, that with I fro you weet

This Troilus, right playfully far to seine

Is through a gutter by a priety went

Into my observance came in all this reio.

Chaucer. The third Booke of Troilus, fol. 171.

Be as he may, for earnest or for game

He shall awake, and rise and go his waie

Out of this gutter, or that it be dole.

M. Of Hypermetre, fol. 210.

Then Asia shall be the sepulchre of Rome; and thou Rome shalt be the niche and gutter of the fifthenneth of Asia.

Golden Bole. Letter 2. sig. A. a.

He digged out a gutter to receive the wine when it was pressed, and he sette forthwarden a wine presse in it.

Udall. Labe, ch. 11.

Tempests themselves, high seas, and howling winds

The gutter'd rocks, and congregate main,

Traitors ensteep'd, to exchequer the guttless sea,

As hating sense of beauty, do scorn

Their mortal natures, letting go safety by

The divine Desdemona.

Shakespeare. Othello, fol. 316.

Which with a blow, the cleaves is under cracks,

As with an earthquake violently rent,

Whence came so strong and rough a cataract,

That in the stones were gutters as it went.

Drayton. Mores his Birth and Manners, book iii.

The 28. day of April, being her funeral day, at which time the citie of Westminster was surcharged with multitudes of all sorts of people in their streets, houses, windows, leads, and gutters, that came to see the obsequie.

Stow. Quene Elizabeth. Anno 1603.

Stow'd bilious above I see the sands,

The pebbly gravel next, the layers then

Of mingled muds, of more retentive earths,

The gutter'd rocks, and many-running clefs.

Thomson. Autumn.

And 'tis the village-mann's daily calling,

To keep the world's metropolis from falling,

To cleanse the gutters, and the cheeks to clean.

Drayton. Juvencel. Satire 5.

A promontory was, with grilly groves,

Stood high, upon the handle of his face.

His clear eyes ran in gutters to his chin.

Id. B. Satire 6.

GUTTER.
—
GUZE-
RAT.

When poor, wrapt warm in his own native fur,
Dreams usually of as soft and warm amours;
Of making gallantry in gutter-ides,
And sporting his delightful nigger-piles.

Butler. Dialogue between Cat and Puss.

In [a toad] eat blowing flies and humble-bees that come from the
rat-tailed maggot in gutters, or, in short, any insect that moved.

Pennant. British Zoology, vol. iii, appen. 1. On the Toad.

GUTTLE. Diminutive of *gut*.

To fill or cram the *gut*: to eat greedily or gluttonously.

With Methos, Glisty, his gutting broth's;

Two parallels, drawn from the self-same line;

So fully like was either to the other,

And both most like a monstrous patched wine.

P. Fletcher. The Purple Island, can. 8.

His jolly brother, opposite is seen,

Laughs at his throat; and, bristling of supreme,

Quaffs, crams, and guttles, in his own defence.

Dryden. Persius, Satire 6.

GUTTULOUS, from the Lat. *gutta*, a drop.

In form or shape of a drop; after the manner of drops.

So is [ice] in plain upon the surface of water, but round in hoyle,
(which is also a glaciation,) and figured in its guttulous descent from the ayr.

Sir T. Brown. Vulgar Errors, book ii, ch. i.

To conclude from hence, that air and water have both an common passage, were to state the question upon the weaker side of the distinction, and upon a partial or guttulous irrigation, to conclude a total desecration.

Id. R. book ii, ch. viii.

GUTTURAL, n. Lat. *guttur*; Fr. *guttural*.

GUTTURAL, adj. } Perhaps, says Vossius, from *gula*,
quant gulatur; or rather from the sound, which the food makes in most animals when passing through the throat.
Of, or pertaining, or belonging to the throat.

That tongue [the Welch] (like the Hebrew) employs such the guttural letters.

Dugby. Of Hebrew, ch. xxviii.

A skiffed cruise jolly blazes

Hard, tough, crack, guttural, harsh, stiff, same.

Swiff. American for making a British Song.

Made as a fish, all he could strain,

Were some horse guttural for'd with pain.

Southern. A Poet's look for the Mouth.

Many words, which are soft and musical in the mouth of a Persian, may appear very harsh in our ears, with a number of consonants and gutturals.

Sir W. Jones. On Eastern Poetry, vol. i.

GUZERAT.

Names.

GUZERAT, softened down from the original Indian names *Gurjara* and *Gujjara*, is a large Province of Ancient and Modern Hindostán, lying between the 21st and 24th parallels of North latitude, and bounded by Ajmir, Málwah, Khándesh, the Sea, Kach'h, and a small portion of Multán. It may be estimated at 320 miles in length and 180 in breadth. Its name was formerly restricted to the Peninsula between the Gulfs of Kach'h and Kambáyuh. In the time of Akbar, however, the Súbah, or Province, had nearly the same extent as at present. (*Ajín Akbari*, ii, 61.) It was then divided into nine Serkars (Districts) and 198 Pergannas, (Townships.) Its present subdivisions are these:

Divisions.

- | | |
|----------------|---------------------|
| 1. Patamwárah. | 8. B'hárách. |
| 2. Jetwár. | 9. Nándód. |
| 3. Chawal. | 10. Atavál. |
| 4. Tilerwárah. | 11. Sárat. |
| 5. Wágar. | 12. Chérúter. |
| 6. Champádr. | 13. Ahmed-ábád. |
| 7. Baródah. | 14. Gújarát Proper. |

In some of the central districts, and towards the Eastern boundary, it is hilly, rocky, and in many places covered with forests: but on the North-West it is either flat and barren, or swampy. The coasts are full of creeks and inlets, peculiarly favourable to piracy. This Province was, therefore, long, both by land and sea, the favourite resort of banditti. Though traversed by several considerable rivers, as the Tapi, Nerbádá, the Mahl, Mahéndri, and Súbermaí, the Country is in many places, from its abundance of rock and sand, ill supplied with water. It is also continually broken by deep ravines, which, in the rainy season, form deep torrents. The soil in the more level tracts is often deep, requires no manure except cow-dung and refuse cocoa-nuts, and affords pasturage in large herds of cattle and many horses. Besides indigo, opium, and saltpetre, hemp is raised, and coarse cloths are manufactured in this Province; but the cultivation of the poppy has been prohibited since 1803, for the double

purpose of protecting the monopoly established in Bengal, and checking the use of opium among the natives, who are much addicted to it. The inequality of its surface and extent of its forests make the establishment of any thing like order in this Province peculiarly difficult; the more so, as several Tribes of marauders have for Ages made it their abode. It had also, from the same causes, always escaped complete subjugation, and had been constantly a place of refuge to fugitives from other quarters. A greater variety of Tribes, Castes, and Tribes. Sects, is therefore to be found here than, perhaps, in any other part of India.

1. The *Grásíás*, or *Girásíás*, are a class of pro-Grassies. priors who claim a portion of the lands in every village, on a tenure, the title to which, as well as its origin, is very doubtful. Their name is probably derived from *grás*, a mouthful; and their lands were, as it is supposed, first granted in the earlier part of the XVIIth century, as a douceur, to induce them to leave the rest of the Country unmolested; for it must be understood, that these worthies were B'hils and other robbers by profession. The lands thus granted were exempted from duties, and called *vándá*, or *bódá girás*, i. e. a ready-money-mouthful, in consequence of a trifling sum paid in lieu of a quit-rent. These claims are saleable like other property; and have, in the course of time, become so intricate, as to defy the patience of the most laborious investigator. The *Grásíás*, however, have long been in the habit of adopting a more expeditious method of settling disputed claims, by raising an armed force, and desolating the lands of their opponent till he comes to terms. The Government, by undertaking, in 1814, to settle these claims by its own authority, seemed to have adopted the only method by which the ruin and anarchy, inherent in the former system, could be prevented.

2. In the neighbourhood of the great marasses, called *Cashies* Rán, and the River Mahl, as well as in some other parts of the Province, there is a most daring race of marauders, called *Kúlis*, by whom cleanliness is con-

GUZERAT. sidered as a mark of cowardice, or perhaps as a sort of heresy; for their *châras* (vates, birds or priests) make it a rule to be dirtier than any of the laity. Powdered charcoal mixed up with oil is the compound with which they colour their garments. Their Chiefs are Nâródâs, or outcast Râj-pûts; and it is probable that the whole Tribe had a similar origin. Their name is said to be a Persino word, (*kûl*.) derived from a Turkish one, (*kûl*.) which signifies "slave."

3. The B'hâts, Whatts, or Bhârats, are another class of people, whose habits and character present many singularities. They were, in all probability, originally itinerant bards or minstrels, and recorders of genealogies, such as are common in India. These persons act as beggars or lawlers, when other trades fail; but their most lucrative and usual occupation is that of brokers between the *Grâvâs*, Kullis, or B'hîls, and the Collectors of the Revenue, on receiving a small percentage. They become security for the sums due to Government from landholders of those classes. Their obstinacy and regard for their engagements is proverbial; and when compelled to break their word, they often avenge themselves either by committing suicide, or by killing some old or infant member of their family, in the presence of the person who has caused them to depart from their promise. The Mâwâls, or landholders of the above classes, have, however, gradually acquired such a confidence in the justice of the British Government, that the intervention of B'hâts, as agents, has ceased since 1817.

4. The Chârans, another class of itinerant bards, are the carriers of Gojardâ, and being held sacred by the banditti who infest its forests, they protect themselves and the travellers committed to their care, by swearing to destroy themselves, if the persons whom they escort are plundered.

5. The Angrîâs are money-carriers, who conceal the money intrusted to them in their quilted jackets. They are divided into companies, each of which has a Mard'hâ, or head, who is responsible for the fidelity of his clan.

6. The Pagôs are thief-takers, who trace delinquents early in the morning by their footsteps.

7. The D'hérâs are outcasts, like the Parîârs on the Malabar coast, and are employed as bearers of burdens on the high roads, and removers of filth from towns and villages. They delight in carrion and the flesh of beasts which have died of disease, are fond of intoxication, and much addicted to petty thieving; resembling in many respects the Gypsies, who are probably descendants of Hindû outcasts. The D'hérâs pretend to cure diseases by charms, but it does not appear that they tell fortunes. They have priests of their own, styled *garudâs*, who like carrion as well as their lay brethren.

8. The Kumbî is a pure Sûdra, and, in Gojardâ, generally a husbandman. He cautiously avoids killing any animal, and eats neither flesh nor fish. The Kumbîs are said to have emigrated from Ajmir, often hold grants of land under Government, are then called *Patêl*, and are subdivided into three inferior Tribes, called Lîwâ, Kajîh, and Arjânâ.

9. There are 84 Nayât, or families of Brâhmans, variously subdivided, and not allowed to intermarry.

10. The Vaniyâ, or Banyans, (i. e. traders,) are numerous, and many of them repair to foreign Countries, where they remain for several years, while others are continually moving from place to place in Hindûstân: hence the Gojardâ dialect, which is closely allied to the

Hindi, but written in a peculiar modification of the Dêvî-GUZERAT nâgarî, may be called the commercial language of India. It is worthy of remark, that some of the Banyâs are Awâks, or seeders from the Brâhminical faith.

11. The Jains are very numerous, and have handsome Temples; and, excepting at Bounlay, there is no part of the world where

12. The Pârîs, or Gebrs, are found in such numbers as in this Province.

13. The Bôhrâhs, that singular race, who are Jews in feature, habit, and character, but Mohammedans in faith, are found in all the larger Towns. Their parsimony, love of lucre, and skill in striking a bargain, are as remarkable as their total ignorance of their origin. (See *Asiat. Res.* vii. 338.)

Cotton manufactures are the staple branch of commerce in Gojardâ, and the looms of Surat have long been celebrated for the cheapness and excellence of their cloths; the art of weaving is almost universally practised.

The animal and vegetable productions of this Province are similar to those of its neighbours; but the abundance and frequent use of the bâbul (*Mimosa Farnesiana*) in the North-Western Districts may be noticed. The gum of that tree furnishes the poorer natives with food, and its thorns make it a sufficient fence against all intruders but lions, of which there are many in the woods. The settled and more civilized natives are remarkable for their love of opium, which is always presented at visits; for their intimating despair by dressing themselves in yellow; for their belief that the loss of the nose is a protection against the evil eye; and for the frequency of the *sati*, (self-immolation,) even when no affection could exist between the deceased and the wife who mounts the pile with him. Another peculiarity is the custom of leaving a lighted lamp in a shop, to show that its owner is insolvent, and has therefore decamped; and still more extraordinary is the persuasion, that the doing this will ensure success to him afterwards. A proceeding, called *J'hânâ*, was formerly common in this Province; it bore some analogy to the *roads*, to which the border feuds anciently gave birth among our countrymen, and consisted in threats, either made or executed, of destroying plantations, burning stacks, or inflicting other personal injuries, for the purpose of enforcing the payment of debts, or compelling a compliance with some unjust demand. This outrageous mode of seeking for redress, or forcing compliance, is now seldom practised. The feudal and predatory habits of so large a portion of the inhabitants rendered most parts of Gojardâ, till of late, a very insecure abode; so that single farm-houses are rarely found. The population is everywhere collected in villages; but in many parts it is very thinly scattered. The neighbourhood of Surat is closely peopled, but the Northern and Western Districts are almost in a state of desolation; and, considering the number and strength of the bands of robbers by which they have been so long infested, it is wonderful that they should have any inhabitants at all.

The principal rivers are as follows: 1. the Nerbadâ River. (Narmadh, the softer) rises nearly in the centre of Nerbadâ. Amar-kantak, the highest land in Hindûstân, near the source of the Sôn, in 22° 54' North, and 82° 10' East. Just above Mandala, it descends from the highlands by a fall, described by the natives as very considerable, and makes its way to the sea, with few windings, in a course nearly due West. Its whole length may be estimated at 700 miles. It is everywhere considered as

Blatts, or
Piarrots.

Chârans.

U'gras.

Pagets.

Dieras.

Koubees,
or Koom-
bees.

Lîwâ,
Kajîh,
Arjânâ.
Nyt.

Vaneyâ.

GUZERAT
Awâks, or
Seeders.

Jynes, or
Jains.

Parvies, or
Gebrs.

Bors.

Manuf-
tures.

Customs.

GUZERAT,	sacred, but more so in some places than others, especially at its source, where there is a Temple much frequented by pilgrims. Near Ankar Māndāt its bed contains <i>śiṣṭrāma</i> , or sacred pebbles, the supposed emblems of Siva. It forms the line of separation between Hindūsthān and the Dekkan, (Dekkan, i. e. South,) and also between the Countries where the two great Indian Eras are used; that of Vikramāditya, beginning a. c. 56, being used to the North, while the Era of Saka, or Śākā-vikān, (a. d. 78,) is followed to the South of the Nerbaddi. 2. The Tapiatī, or Tapi, flows into the sea 20 miles below Surat, having run with a Westerly course about 460 miles from the Injārdī hills in the Province of Gōndwāna. There are shoals near the mouths of both these rivers. 3. The Malāndrī, Mahī, or Maithi, rises not far from Māndā (or Māndā garh) in the Mālwh hills, near the source of the Chambal, and running first in a direction West of North, suddenly winds round to the South-West, and discharges itself into the Gulf of Cambāyān, near the site of that City, after having travelled nearly 380 miles. 4. The Sābermatī, rising in the hills nearly due South of Uday-pār, and to the South-West of the Lake Dhāder, or Dēber, soon takes a direction nearly due South, and falls into the gulf a little to the West of the Mahī. These may be termed the Southern Rivers in the Province. 5. The Bandā, its principal Northern River, rises in the Province of Ajmīr, and has, for a considerable part of its course, a large body of water, but when approaching the Gulf of Kach'h, it gradually loses itself in the Ran, or great morass.	one-ninth of which are inhabited by banyans, or foreign traders. Its dilapidated fortifications are sufficient to protect it against its predatory neighbours, but its territory is liable to perpetual incursions from Sind'h, and its inhabitants never pay the sums due to their Sovereign, the Rājā of Jād'h-pur, unless compelled by an armed force. D'harad is a small District North-East of Tharad, said to be surprisingly fertile, and to contain 180 Townships. Pāñhanpur, in 24° 11' North and 72° 20' East, is the head of a large Perganah in the Serkār of Patan, containing 130 villages. It has a brick fort, built by Bahādūr Khān in the year of Vikramāditya 1306, (a. d. 1362,) and gates defended by ravelines mounting some small guns. Its population amounted, in 1813, to upwards of 30,000 persons. It pays 20,000 rupees (£2000) yearly to the Gāikwār, and from its vicinity to Siml'h and Ajmīr, or Rājputānāh, is a post of some importance. The happy and judicious arrangement by which this territory was saved, in 1813, from anarchy, and the Town from the horrors of a bombardment, is one of the many occurrences, in the modern History of India, which shows how greatly that Country stood in need of a vigorous as well as beneficent Government, and what inestimable advantages have already accrued to the peaceful and industrious classes of its inhabitants from the supremacy of the British Power. Disā, in 21° 9' North, and 72° 8' East, is the residence of another petty Chieftain, having many villages inhabited by B'hils and Mēwāsīs in his territory. It is now united under the same Chief with Pāñhanpur. The tract included between Dād'hānpūr, Pāñl, the Ran, and Bichūrij, is called Wād'yār, or Wār'yār, (i. e. the Herdsman,) on account of its excellent pasturage. It is much infested by Kālis and other marauders. Rād'hānpūr, in the Serkār of Patan, and in 23° 40' North, and 71° 31' East, is surrounded by an old brick wall flanked with towers, but much decayed. It is supposed to contain 30,000 inhabitants, and is a sort of emporium for the trade of Māwār and Kach'h. Gāl, (clarified butter,) wheat, and hides, are its staple productions. Its manufactures are trifling, as most of its inhabitants are farmers, in consequence of which the plain in which it stands is highly cultivated. Its Sovereign, who is the descendant of a self-appointed Sūbahdār of Gujārat, though not tributary to the Gāikwār, acknowledges him as his feudal superior, and engages to defend the passes between Gujārat, Ajmīr, and Sind'h, (all of which are in his territory,) on condition of being released from all tribute. His annual revenue amounts to about 150,000 rupees, (£150,000) and his force to three or four <i>hālirāns</i> (companies) of infantry and 350 horse. Samā, the place of this Nawā's residence, in 23° 32' North, and 71° 43' East, is a wretched Town surrounded by a swamp, and in the midst of a naked Country. Kākrez (Kākrej), in the name of another District adjoining to the last on the East. Tarah, or Tharāh, its Capital, in 23° 52' North, and 71° 41' East, is an unfortified Town, containing about 12,500 inhabitants, and placed in a barren Country ill-supplied with water. Mōwārā, in 23° 48' North, and 71° 15' East, which has a large tank, is one of the most flourishing places in the District.
Tapiatī.		
Mahī, or Maithi.		
Sābermatī.		
Bandā, or Bandās.		
Pāñhanpur.		
Ran.		
Nerbaddi.		
Neyer.		
Wād'yār.		
Tharad.		
Disā.		
D'harad.		
Pāñhanpur.		

GUZERAT, though Northern and Western Hindústân, and even to the East of the Indus. The Jâts, Jâts, or Jhâts, form a large part of the population in the Penjâb and Countries immediately to the North of it, and are also found in Multân, Sind'h, and Balûchistân, and Makelwâr, or Makelwar, where they bear the name of Jaglâl, Jôhnd, and Nîmlr, but from their features, habits, manners, and customs, there can be little doubt that they have all a common origin, such of them as are Mussulmans having been converted soon after the Mohammedan invasion. The Jâts inhabiting Jâtwar, Sind'h, and Kach'h are Mohammedans by Religion, marauders by profession, more perhaps from a bold and restless spirit, than from want of industry, for many parts of their Country are well cultivated. Much, however, of the most laborious work is done by slaves, the Samêhî, an inferior Tribe, formerly numerous in Sind'h, and reduced to slavery by their more ferocious neighbours. The women among the Jâts, though ugly, and no way improved in appearance by their coarse black clothes, have a singular influence over the men; and a wife, when discontented, bullies her husband into a divorce by breaking his furniture, turning his house upside down, and making open war upon him, till he gives his consent to her wishes. Pâtrî, in 23° 7' North, and 71° 51' East, is one of the largest and best fortified Towns in this District. It has three walls, now very ruinous, a ditch never dry, and a fine tank on its North side. The inhabitants are principally Râjpûts and Kûmbhîs, (Quashanduen,) and its Chief, or Desâi, of that caste, has the authority of a Thâkur, or independent Prince. He does not, however, assume this title, nor was he acknowledged as such by the Peshwâs, from whom his family received their fief.

III. Chowâl, or Chawal, the chief Towns of which are Masâd, Bjâ-pûr, and Mâsâd, all of which are still in the hands of its native rulers. Bjâ-pûr, of which the chief Town, bearing the same name, is in 23° 37' North, 72° 46' East, was ceded to Great Britain, and attached to the Collectorship of Keîrî.^a In no part of our Indian dominions were oppression and misrule more prevalent. The wealthiest of the inhabitants were râjpûts, kôlls, and other sacred Tribes, who claimed exemption from all contributions to the support of Government, and exercised, in many instances, an unlimited sovereignty over the cultivators and traders, the only industrious part of the community. This Perganah was also entirely surrounded by the Gâikwâr's territory; and the apparent impossibility of restoring order in a district so circumstanced, wherein an asylum was easily obtained by every offender, made it expedient to exchange Bjâ-pûr for a Perganah adjoining to the other British territories; and, in 1817, after a tedious negotiation, Kaparwanj, with a part of Neryâd, in the neighbourhood of Keîrî, and Karôd, South of the Taptî, were given up by the Gâikwâr as an equivalent for Bjâ-pûr, which was restored to him.

IV. Pêr-wâr, separated from Chowâl by the Sâbarmatî, forms a part of the North-Eastern frontier of this Province. Pêr, Ahmad-nagar, and Mâl-pûr, are its chief Towns. It is subject to the Gâikwâr, but pro-

duces little revenue on account of the turbulent and unsettled character of its population. Its Capital, Pêr, is in 23° 53' North, and 75° 2' East.

V. Wâgûr, to the East of Pêr-wâr, is a large District in the same parts of the Province on the Mahî River. Its chief Towns are Bâmwâr and Dângur-pûr. The first is in 23° 38' North, and 74° 33' East, was formerly subject to Uday-pûr, but had become independent, before it fell under the notice of the British Government. The second, in 23° 54' North, 73° 50' East, also Capital of a small Principality, formerly belonged to Uday-pûr, and was received under the British protection in 1817.

VI. Châmpânî, or Châmpânî, the Eastern frontier of the Province of Gâjrat, is bounded by the Mahî, and the Nerbôhî, and separated from Mâlwh by smaller streams. In Akbar's time it contained nine Mahals, produced a revenue of 10,283,614 dâms, (230,246,) and maintained a force of 1600 infantry and 550 cavalry. The citadel of its ancient Capital, also called Pâvângar'h, in 23° 31' North, and 73° 41' East, placed on a rock rising in the midst of a nearly level Country, and towering alone over the neighbouring hills, seems formed to command the South-Eastern angle of the Province. Its height is about 2500 feet above the level of the plain, and on some sides it is almost perpendicular. It is visible from the Jâmi Mesjid of Ahmed-âbd, 70 miles distant. The City was placed at the foot of this lofty rock, and the wrecks of its ancient magnificence extend for several miles to the North, but are now covered with thick wood. They are almost all of Hindû origin, but Haldî, one of its suburbs, now four miles distant, has the remains of many Mohammedan structures. The present Town is of an oblong figure, about three-fourths of a mile long, and half a mile broad. It is surrounded by a stone wall, flanked with towers, and built by Sultan Mahmûd Gâjratî, but not more than one half of it is now inhabited, the rest being overgrown with wood. The inhabitants are silk-weavers, and the water of the place is believed to give strength and durability to the colours of their silks. There is an ancient Hindû Temple of Kâlî in one of the forts on the summit of a mountain, which is therefore considered as sacred, and being very difficult of ascent, is also deemed impregnable by the natives; a detachment, however, of the Bombay army took it in 1803. In 1812, the Town contained 400 houses, not above half of them inhabited, so that its population, probably, did not then exceed 1000 persons. Lûsâwâr, in 23° 8' North, and 73° 43' East, is the Capital of a petty State in some degree dependant on the Chief of Châmpânî. The soil is comparatively level and very fertile, bounded by the Mahî on one side, and separated from Mâlwh on the other by a chain of hills, the narrow defiles of which, afford the only passage into Gâjrat in that direction. The whole territory, not more than 35 miles long, and 17 or 18 broad, is one of the most beautiful in this Province, presenting a great variety of rich and picturesque scenery. The Town is well fortified in the Indian fashion, and about three miles in circumference. Its secluded situation, vicinity to strong posts, and position with respect to the neighbouring States, are advantageous both to its security and commerce. Its inhabitants are industrious and skilful workmen, especially in arms and military accoutrements. From some negligence, or misunderstanding, between the different Indian Presidencies, a Treaty made with this little State, in 1809, was annulled

GUZERAT

V. Wâgûr.
Bâmwâr
Dângur-
pûr.VI. Châmpânî, or
Châmpânî.

Pavanghar

Lusawar.

III. Chowâl.
Masâd.
Bjâpûr.
Masâd.Kap-
war.
Neryâd.
Kerôd.IV. Pêr-
wâr.
Ahmed-
nagar.
Mâl-pûr.

^a Perhaps this name should be spelt Keîrî, or Kîrî. The true spelling of many names in this Province is yet undetermined, as documents in the native languages are not easily, if at all, to be procured in England, and no fixed system of orthography is followed by the authorities cited.

GUZERAT, in 1806; and the wretched inhabitants were thereby abandoned to "the tender mercies" of Sindhiya. Sindh, in 23° 13' North, 73° 55' East, is contiguous to Leinard, and though seated in an open and fertile country, as well as strong by position, the Town with its fort occupying the side and foot of a rocky hill, is a miserable place, of importance only as commanding some difficult defiles. This part of the Province is the native Country of the B'hils, or B'hills, who, mixing little with Hindus of any other race, speak the Gujarati dialect with peculiar purity. Baryi, another Principality in this part of the Province, is remarkable as one of the few petty Indian States still existing in a state of entire independence. The Town, in 22° 44' North, and 74° East, fills the whole of a narrow valley between the River Panna and the adjoining hills. It is neat, and has several brick houses, but its territory is entirely covered with wood, through which only one path leads. The Rājā, according to the old system of Hindū government, levies a Chaūt, or contribution of one fourth, on the produce of the neighbouring Districts. Dohad, or Durādh, in 23° 6' North, 71° 26' East, is a fortified Town on the borders of Mālvā, surrounded by hills. Many of its inhabitants are Bōhras.

VII. Baroda, or Barōch, the Capital of the Gāikwār, (Gāikvād, vulgarly called Guicowar), the Maharattah Sovereign of this part of India, is in 22° 21' North, 73° 23' East, and was, in the time of Aurangzeb, a large and wealthy place; nor has it ceased to be so, notwithstanding the wars and desolation occasioned by the rise and dissensions of the Maharattah Powers. Its banks advanced, at different periods, between 1803 and 1806, no less than a crore (karōr) and a half of rupees, (£1,500,000.) in ready money, for the service of the British troops. Slightly fortified, and not adorned by its modern rulers, with any handsome buildings, this Town is remarkable on account of the breadth of its principal streets, the ruins of some fine Mohammedan edifices, and a stone bridge over the River Visva-mitra, almost the only one in the whole Province. Some fine and spacious wells in the neighbourhood are also deserving of notice. It was said to have, in 1818, a population of 109,000 persons. The District of Barōd'hrā is well cultivated, and generally enclosed with hedges of mango and tamarind trees. Its soil is red and light. Dab'hoi, in 22° 9' North, and 73° 23' East, once a large and magnificent City, still containing 40,000 inhabitants, in 1780, and commanding a District which had 84 villages, is remarkable on account of its sculptured buildings, especially the Diamond Gate.

VIII. Bhārōch, or Behrōch, was, in Akbar's reign, a Serkār, containing 14 Mahalls, or Townships, and yielding a revenue of 21,987,483 dāms, (£64,669.) (Agra Akberī, ii. 240.) It is one of the best cultivated and most populous tracts on the Western side of India, and came into the possession of Great Britain in 1803. Three-fourths of this District have a rich soil called kāmū land, that of the remainder, nearer to the sea, is termed bāra, and is of an inferior quality. Twelve rupees (24s.) per acre is the annual assessment on the former, if cultivated every year, but twice that sum, if the land has lain fallow. The average assessment on the latter is three rupees per big'ā, or one guinea per acre. Rice and cotton are the staple products. In 1804-1805, the revenue of Bhārōch was estimated at 1,150,609 rupees, (£115,061.) but in 1813-1814,

it amounted to 1,608,172 rupees, (£160,517.) and it had a population of 157,983 souls; being about 173 to the square mile. Many hands, called dādā, (p. 32.) are held by Grāsāis, and others exempted from contribution. To the District of Bhārōch, the Perganah of Aklasir, or Oklasir, and Hānsūt, on the opposite side of the Nerbada, are appended: and, in this District, from the continuity of the lands immediately subject to the British Government, a more efficient police can be maintained, than in those where the territory is mixed. The high prices of land, and increased industry of the inhabitants, are satisfactory evidences of the advantages derived from the substitution of personal or turporeal punishments for fines often inadequate; the only penalties exacted for murder, arson, and other outrages, before this change in the mode of administering justice was established. So lately as 1815, it suffered much from inroads by parties of armed B'hils from Rāj-piplā. The Serkār of Bhārōch, in Akbar's reign, had 14 Mahalls, (Perganahs, or Townships,) measured 349,771 big'ās, and yielded a revenue of 21,987,483 dāms, (£64,670.) (Agra Akberī, ii. 240.) The Capital, bearing the same City of name, is on the banks of the Nerbada, or Riva, in 21° 46' North, and 73° 14' East. According to the Hindū legends it was called Bhṛigu-kshētra, (changed by the Greeks into Barygoza,) i. e. the field of Bhṛigu, a celebrated Saint. Its high walls, flanked with towers, enclose an area about two miles and a half in circumference, and its streets, like those of all old Asiatic cities, are narrow, dirty, and crowded. It is abundantly supplied with provisions, particularly game and fish; and its trade is still considerable. Cotton, raw and manufactured, muslins and chintzes, inferior to those of Bengal and the Carnatic, grain, nuts, seeds, and dye-woods, are its chief exports. Labour is dearer than in Bengāl; an able-bodied man can earn 7 paisās (4d.) per diem; a woman 5; a child from 1 to 3. The most ordinary kind of food (rice?) costs about a halfpenny a pound; but a labourer can only afford milk or fish on feast days. In 1804 the population of the Town and suburbs amounted to 22,468 persons, and in 1812 to 32,716, about sevenths Hindūs, one-fifth Musulmāns, and one-tenth Pārsis. A severe famine in 1791 carried off 25,295 individuals, or nearly one-third of the whole population, and 2351 houses were abandoned. Contributions, or rather a sort of tax, levied upon the Hindūs by the Brāhmans, to the amount of £1000 per annum, are assigned to the maintenance of the Pinjārā pōl, or hospital "for beasts," where bulls, cows, and monkeys are now the principal inmates. Bhārōch was taken by the British forces in 1772, and again in 1782, after which it was ceded to Great Britain by the Maharattahs, but it was soon afterwards made over to Mahādājī Sindhiā. His successor, Dādāt Rāo Sindhiā, having joined the Maharattah confederacy, which was happily defeated by Lord Wellesley's Government, this place was again taken in 1803, since which time it has formed a part of the British dominions. Jambūsir, in 22° 6' North, and 73° 3' East, is a Township in this District, on a river of the same name. The soil is everywhere fertile, the country enclosed, and the produce abundant. The Town, about two miles in circumference, is in no way remarkable; but the banks of the adjoining lake are covered with Hindū Temples, embosomed in clumps of mango and baṛyān trees, (Ficus Indica and Mangifera Indica,) and the surface of the water almost concealed by the leaves and flowers of the sacred lotus,

GUZERAT, Ahmúd, or Amód, in $22^{\circ} 3'$ North, and $73^{\circ} 6'$ East, is a Parganah which produces the best cotton in the Province. This and the preceding Township belonged to the Peshwá, but were liable to a *chaut*, or tax, nominally of one-fourth, to the British Government, as possessor of B'haróch. It was fixed by Mahádáji Sind'há, in 1782, at 12,000 rupees (£1200) for Jam-báur, and 6600 (£660) for Ahmúd, little more than one-third of the sums paid to the Nuwábs of B'haróch.

Ahmód.

Sinóur.

Chandód.

IX. Nandód.

Raj-peepá.

Necmoodra.
Urnelian
sions.

X. Attever.

Daman.

IX. Nandód, in $21^{\circ} 55'$ North, and $73^{\circ} 43'$ East, on the South side of the Nerbadá, though the Capital of a District still held by Malarrath Chieftains, is itself comprehended within the jurisdiction of B'haróch. Raj-peepá, in $21^{\circ} 46'$ North, and $73^{\circ} 45'$ East, gives its name to an extensive tract, supposed to be 100 miles square, formerly supporting 500 Towns and villages, but now reduced by war and anarchy to 15 villages. It is tributary to the Gálkwar, but exposed to plundering irruptions from the B'hils lurking within its own boundaries and the neighbouring Provinces. In 1815, the Gálkwar interfered, and reduced these marauders to submission, but no less than 35 villages and more than 5000 houses had been reduced to ashes by them, in about six weeks in the Spring of the preceding year. At Nandód, seven miles from Ratun-pur, South-West of Nandód, there are some considerable beds of corallians. The pits, of which the deepest is about 50 feet, are worked perpendicularly downward, and extend horizontally for a short distance at the bottom; but the periodical rains cause their sides to fall in, and fresh pits are required every season. Quartzose, ferruginous gravel slightly imbedded in clay, is the soil in which the nodules, varying in weight from a few ounces to three pounds, are found. The stones have usually a blackish olive hue, sometimes a slight milky tinge, but their colour cannot be ascertained till they have been burnt; and they are then carried to Cambayah, where they are polished and worked into an infinite variety of ornaments.

X. At'hávisl, (i. e. the 28 Townships,) at the Southern extremity of this Province, lies between the Western Gháts, the Sea, and the District of Súrat. It is well watered, but has not any large streams. Its revenues, amounting to six lakhs of rupees and a half (£65,000) per annum, were mortgaged to the East India Company, in 1802, by Anand Ráo Gálkwar, in payment of the sums expended on his behalf, in the war against his rival Malhar Ráo. Daman,* in $20^{\circ} 21'$ North, $72^{\circ} 58'$ East, is one of the few Indian posts still possessed by

Portugal. Though much decayed, it has still some GUZERAT commerce; and its vicinity to the forests makes it convenient for ship-building. Its river affords a secure harbour for such ships as can cross the bar, and its white churches and houses make it conspicuous from the sea. Unád, a village 50 miles South-East of Oonae. Súrat, has a warm spring, believed by the Hindús to have been miraculously formed by Ráma Chandra.

XI. Súrat (Súrat, or rather Surát, from Surástra, XI. Surát, i. e. the excellent children of kings, *At. Res.* ix. 241.) is properly the South-Western boundary of this Province, At'hávisl being only held as a mortgage from the Gálkwar. The Sérkar formerly contained 31 Mahalls, and yielded a revenue of 20,217,547 dāms, (£39,463.) Many parts of this District were possessed either by the Peshwá or the Gálkwar long after the rest was ceded to the British Government, and it was extremely difficult to determine the exact proportion belonging to each. The soil is considered as the property of Government, but is not resumable as long as it continues to be cultivated. The amount of the assessment is annually ascertained while the crops are on the ground; and the whole revenue in 1812 was 1,563,813 rupees, (£136,881,) and in 1813-1814, 1,597,648, (£139,764,) much waste land having in the interim been brought into cultivation. The intermixture of territory and the passage of armed bodies under pretence of enforcing the payment of Grásta dues, have proved great impediments in the way of justice. It was, if possible, still more difficult to check piracy and highway robbery, both of which were covertly encouraged by the native Chiefs and officers, who participated in the plunder.

The City of Súrat, long one of the largest and most populous in India, is on the Southern bank of the Tapi, in $21^{\circ} 11'$ North, and $73^{\circ} 7'$ East, and is likewise the Capital of the British territory in this Province. Its outer walls are flanked with towers, have 12 gates, and form a circuit of seven miles. Its inner walls are built in the same manner, but both are very ruinous. This latter enclosure, which alone forms the City, is filled with lofty crowded houses, and narrow dirty streets. The public buildings are contemptible, and the best of them in ruins. The Hospital (pinjark-pól) for sick and disabled animals was, fifty years ago, the most remarkable institution in Súrat; and its wards for rats, mice, bugs, fleas, &c. were visited, it may be conjectured, with only a cautious and distant curiosity by all but Hindús. The outer enclosure contains the suburbs, diversified by country-houses and corn-fields. The harbour is secure only during the prevalence of Northerly winds, and ships cannot come higher up the river than about 20 miles below Súrat. The weights in use there are reckoned thus: 40 sers = 1 man = 1 quart = 9 lbs. 20 mans = 1 end = 6 cwt., 2 quarters, 21 lbs = 749 lbs. In 1802-1803 the imports amounted to 5,832,677 rupees, (£333,267,) the exports to 3,360,024 rupees, (£236,002;) and in 1813-1814 to 6,371,900 rupees, (£637,190,) and 6,159,214 (£615,921) respectively. This city is supposed to be mentioned in the *Rámáyana*, one of the ancient Hindú Poems; and was, at a very early period, much frequented by the Indian Musulmans, being the port whereto they embark for Mekkah. The English factory was established in 1612; the Dutch in 1617. The French, in the early part of the last century, decamped without paying their debts, and their ships were seized as security for payment; but these vessels belonged to

* The Portuguese mode of spelling the name, *Daman*, for *Daman*, has given rise to the English corruption of it, *Daman*, by which a long vowel is introduced before the last consonant.

GUZERAT, a second East India Company, which had an connection with the first. Sûrat was attacked and taken by the Mahrattas, as early as 1664; but the factory of the English East India Company, and a considerable part of the Town, were preserved from destruction by the courage and perseverance of Sir George Oxenden, the Chief, who, with the aid of the ships' crews, maintained his post, notwithstanding the numbers of the enemy. An adventurer named Mo'ayyem'd dîn got possession of the castle in 1748, and constituted himself Nuwâb of Sûrat; his successors, Kutub'd-din, in 1763, Nizâm-ud-din, in 1792, and Nâsir-ud-din, in 1800, were all invested by the East India Company. In the Spring of the last-named year, the administration, civil and military, was transferred, by Treaty, to the servants of the East India Company, on condition of an annual allowance to the Nuwâb of one lak of rupees, (£10,000,) and one-fifth of the surplus revenue; and in 1803 the Mahrattas were compelled to abandon their claims on this City, which had long been a continual source of intrigue and extortion. The population of Sûrat seems never to have been accurately ascertained; nor, till of late years, have internal regulations been as regularly enforced, under the Bombay, as under the Madras and Bengal Presidencies. The returns, consequently, respecting the population of Sûrat, were very vague and unsatisfactory so lately as 1816; but the number of inhabitants appears to have been then estimated at about 325,000. Individual security has been greatly promoted by an effectual police; but drunkenness and other gross immoralities are extremely prevalent, and murders by poison are apprehended to be very frequent, especially among the Hindûs. Sâchin, or Sâtragâm, (i. e. the 17 villages,) in the Pergunah of Chaurâsi, and in 21° 4' North, and 73° 5' East, is an independent Barony belonging to the Abyssinian family of Siddi, and given by the Peshwâ, in 1791, to the Nuwâb, Siddi 'Abd'ul karim Khân, in exchange for certain forts in the Kôkan. It produces an annual revenue of 75,000 rupees. (£7500.) The want of a proper police and an upright administration of justice in this petty domain, are often the occasion of much mischief in the Company's territories.

XII. Cherutter, on the Western bank of the Mahî, is a District belonging almost entirely to the Gûlkûr; but a small portion of it, attached to the British territory, is comprehended in the Collectorship of Kêrah. Cambay, (Kambâyah, or Kambôjâ,) is 22° 21' North, and 72° 48' East, near the gulf bearing the same name, stands on the estuary formed by the Mahî, in which the tides rise and fall 40 feet, so that ships cannot anchor near the shore, without being aground at low water. The City is three miles in circumference, surrounded by a brick wall, and full of splendid ruins, the materials for which most have been brought from very distant quarries. The Nuwâb's Palace, which occupies much ground, the Jâmî Mesjid, or principal Mosque, a fine Hindû Temple, several Mohammedan sepulchral monuments in the suburbs, and some subterranean pagodas, especially that of the Jains with its massive statues of Parswanâth, one of which is dated A. a. 1602, are all objects deserving of examination. Grain, excellent vegetables, oleiferous plants, and cotton are raised in considerable quantities in the neighbouring plains, but the husbandry is slovenly and negligent. Most of the 50,000 wells and tanks have been filled up; the manufactures of silks, chintzes, and gold cloth have greatly

decayed; only inferior indigo is now produced; and GUZERAT even ivory and corals are no longer from a considerable export, cotton and grain from Bombay being the products exported to the largest amount. "In the 17th century," says Major Wilford, (*As. Res.* ix. 194.) "Tamura-nagara, or Cambôj, was the metropolis of the Balahids, and, perhaps, of the [Hindû] Emperors of the West also, when those two dignities happened to be united in the same person." Tamra-nagara (i. e. the Copper City) is believed to have been swallowed up by the sea. The same writer supposes this place to be the *Ata* and *Traperia* of the *Periplus* of Arrian, and the *Atavamptra* of Ptolemy, but on grounds which require a more careful investigation. The Portuguese, in the beginning of the 15th century, saw splendid ruins near Cambâyah; some remains of which are, probably, still to be found at Kavi, or Kavi gâong, (Kapila grâm,) near Kânâ, to the South-West of the city, where there were lately temples and statues half buried in the sand. Kambâyah was conquered by the Muslims in A. D. 1297, and long flourished as the port of Ahmed-âdd, Mîrân Khân, the Nuwâb of Cambay in 1780, was son of the last Nuwâb of that Principality, who fled to Kambâyah when the Mahrattas conquered his territory, and was allowed to retain this port and the adjoining district as their tributary. His revenue did not then exceed two laks, (£20,000,) and his force consisted of 2000 Sindhi and Arab foot and 500 horse. The extraordinary height of the tide in the gulf has been already mentioned; its rise is as sudden and irresistible as that of the *Bore* in the Ganges; and there are strong grounds for supposing that its bed has been gradually filling up for the two last centuries.

The District of Kêrah, which may be considered as a part of the Mahrattah District of Cherutter, affords a satisfactory instance of the happy effects of a benevolent and well-directed system of government. Few, if any, parts of this Province, had suffered more from the demoralizing effects of the misrule which prevailed throughout Hindûstân on the decline of the Moghul Empire; and the religious and other feuds prevailing among the various Tribes of which its population consists, united, with its impervious rocks and forests, to give its inhabitants a hardy and untractable character, as favourable to predatory habits as it was hostile to peaceable and industrious pursuits. It required some time, therefore, and great judgment and perseverance, to repress the refractory spirit which had long been cherished; but by firm, yet mild and conciliatory measures, regularity and order were gradually introduced, and the rapidly increasing prosperity of the Country continued to afford an unquestionable evidence of the improved condition of its inhabitants. For the first ten years after Keirâ became a part of the British territory, there was only one instance on record of an act of *trage*, or judicial assassination, by B'it, (p. 33.) a more striking proof of the effect of good government, in repressing a deeply rooted superstition, could not easily be adduced. In 1811 and 1812, murder had become very rare; burglaries and petty larcenies were the common offences. Cruelty and, in many places, robbery in gangs were still practised. In the Pergunah of D'hôkhi, a most singular kind of knight-errantry was not unusual, in 1812; it is termed B'hâratî, or B'hâratwâd, and consists in abandoning house and home, and living by indiscriminate plunder, till a debt is cancelled or an unwarrantable claim allowed. In such cases, the creditor deems

Sarbeen.
Closeness.

XII. Cherutter.

Cambay.

Kambh.

1-1 ERRAT. himself responsible for the mischief done, and, appalled by the thought of such responsibility, yields to the demand, however cunious of its injustice. The retrospect in 1813 was very encouraging. Murder had not become more frequent, gang-robbery had greatly decreased, even the Kúls were much improved. In the Western Districts lately ceded, Civil feuds had been repressed, the incursions of the Kát'hes effectually checked, and the authority of the Gáikwár more firmly established. In 1805-1806, at the period of the cession, the annual revenue of Keirá amounted to 1,300,155 rupees, (£130,015, 10s.;) in 1814, the amount was 1,638,365 rupees, (£163,836, 10s.;) and in 1815-1816, 1,821,868 rupees (£182,186, 16s.) was the gross revenue; an increase of upwards of £30,000 per annum in ten years.

Keirá, the residence of the Judge and Magistrate, in 22° 47' North, and 72° 48' East, is a large Town at the confluence of the Wátrák* and the Seirí, two small rivers, surrounded by a brick wall, with many trees overshadowing the houses. Neryád, in 22° 44' North, and 73° East, is a walled Town three miles in circumference, still populous in 1780, and a place of great trade a century and a half ago. Its inhabitants are chiefly cotton manufacturers, and the revenue of the Township amounted to 17,000 rupees (£1,700) per annum, when it was ceded by the Gáikwár in 1803. Till 1817, the villagers were continually harassed by the exaction of free quarters, and by the damage which their crops sustained from the Gáikwár's troops sent to levy his revenue on the Perganah of Bálj, lying in the centre of Neryád, in 22° 40' North, and 73° 10' East. It was, however, in that year valued at 40,000 rupees (£4000) per annum, and exchanged for Bájá-púr.

XIII. Ahmed-Ábid, (i.e. the abode of Ahmed,) on the banks of the Sáhernál, in 23° 1' North, and 72° 49' East, is the Muhammedan Capital of the Kingdom of Gujaráť. Its high wall, with towers at intervals of 50 yards, and 12 gates, form a circumference of five miles and three quarters, and, in 1780, enclosed all that remained of this once populous City; while a fine tank, called Kukáryák, about a mile in circuit, and the remains of mosques, palaces, aqueducts, and caravanserais, surrounding the City on every side, and occupying an area 30 miles in circumference, bear ample testimony to its former splendour. In the reigns of Shah Jehán and Aurang-zéb, it was the seat of Asiatic magnificence and luxury, and one of the first commercial Cities in Asia. Its rich gold and silver-flowered damasks, its chintzes and calicoes, excellent indigo, fineworks in gold, steel, enamel, ivory, and mother of pearl; its paper and japanned ware, exported from Cambay to the ports of Europe and Asia; its painters, poets, and news writers, celebrated by the travellers and historians of the XVIIIth century, at that period attracted crowds of strangers from almost every part of the world; but now a few *kimáh-dás*, (brocades,) beckered ware, and palanquins, are all the manufactures which Ahmed-Ábid possesses. It still sends forth a number of players, minstrels, and conjurers, (*bádhái*, or *ráddárá*), wrestlers, and jugglers, who are the delight of the villagers in Gujaráť.† This City was built by Sultán Ahmed Sháh in A. D. 1426, and adorned, in the reign of Sháh Jehán,

with the Sháh-bágh, or Royal Garden, planted by his son, the Sháhábád Karim, about two miles from the City. When the Moghals ceased to have any power over the remoter Provinces, the Nuawás of Ahmed-Ábid rendered themselves independent, and retained the sovereign authority till Ruchus-Náth Ráo drove out Númán Khán, who was allowed to retain Kambháyals as a vassal of the Maharáttas. In 1779, Ahmed-Ábid was taken by the British troops, but was restored to the Peshwá in 1783, and retained by him till the final dissolution of his power in 1818; an event most fortunate for its oppressed and suffering population, who, to the ordinary aneries of a military despotism, had the disadvantage of being so far from the residence of their Sovereign, as to cut off all hope of redress by application to the Peshwá himself.

XIV. The Peninsula of Gujaráť, bounded on the North by the Ran and the Gulf of Kach'h, on the West by the Indian Ocean, on the South and East by the Gulf of Cambay, (Kambháyah,) and on the North-East by the District of Ahmed-Ábid, formed the *Sekdr*, or District of *Sekráh*, in the time of Akbar, (*Ájín Akbari*, ii. 66, 242.) and is called Káthi-wár (Field of the Káth'ies) by the Maharáttas. From East to West its diameter is about 190 miles, and 110 from North to South. According to Alá'í Fázl, it was formed into nine divisions; at present the subdivisions are nine, and are as follows:

- | | | |
|----------------|--------------|---------------|
| 1. J'hálwár. | 4. Barad. | 7. Góhllwár. |
| 2. Hallár. | 5. Sôre'h. | 8. Án'am. |
| 3. O'kamandal. | 6. Bábhlwár. | 9. Káthi-wár. |

The principal rivers in this Peninsula are, 1. the B'ádr, rising from Mount Mándáur near Jerdin, and following a Southerly direction to the sea near Navibender. Its course is about 109 miles, but it is only navigable by small boats for about 19 miles from the sea. Another river, rising on the opposite side of the same hill, and running in an opposite direction, bears the same name. 2. The Machá, rising in the Sôrl'wá hills, and discharging its waters, by many streams, into the smaller Ran, at the head of the Gulf of Kach'h near Málfá. It has a rocky bed, and a course of about 60 miles. 3. The Áj, in the bed of which gold-dust is found, rises from the same hills, and, taking a Westerly course, falls into the same gulf near Bálambá. 4. The Satrú, springing from the Western side of the central group of hills, flows into the Gulf of Cambay near Tei-ják. They are all increased by smaller streams, and each of its valleys, many of which are picturesque, is watered by clear brooks and springs. The hills are of no great height, but Chólá is as wild as its barbarous inhabitants, and Pallitáná is remarkable for its Sráwák (Jain) Temples; Réwátshél, the highest peak in the Jamágh hills, for its peculiar form and sanctity, according to the Hindú legends, and the Barad chain extends from Gómati quite across the Peninsula. The climate is generally dry and healthy, but hot winds prevail in May and June, and the North-Easterly winds, in December and January, bring thick fogs at night, which the sun disperses in the day-time. The (1) Rájpáts are subdivided into Jahrejáls,* J'hálá, Góhll, and Jetwá; (2) the Káth'is, of which the principal families are the Wálá, Káth'ehar, and K'húman; (3) the Kúls, Kats, and Sind'hís,

* The Bázrak of the *Ájín Akbari*, ii. 62.

† It may not be useless to remark that a beautiful species of Indian Gooseberry, the *Fraxinella Ascania*, (Latham, *Ornithol.* xxi. 112.) takes its name from this City; its common appellation, *Amadani*, being a slighter deviation from the original word, than the trivial name

adopted by Latham and other Naturalists, which should have been *Ascaniobadenus*, or *Ascania*.

* Probably Janjoo, the Cháragáhs of the *Ájín Akbari*, ii. 71.

GUZERAT, or Bāwārs; (4) the Kūmbis, Mērs, Ahirs, and Reh-bāris. The first were, probably, emigrants from Sind'h. They are not rigid Hindūs, and the principal objects of their adoration are Sūrya (the sun) and Mat'ha Asapuri, (the female energy of Nature,) otherwise called Hingulaj Bhavol. Among them the practice of infanticide prevailed, during many centuries, to an incredible degree. Pride and avarice, the fear of disgrace, or the difficulty of procuring a husband suitable to their rank, had established among the Hājpūts, in general, but especially among the Jah-rejahs, the odious custom of stifling their female children at their birth; a jar of milk was always placed beside the mother while in labour, ready to receive her infant, should it prove to be a female. The number of children thus destroyed in the Peninsula, in 1807, was estimated at upwards of 17,000. In that year, by the very meritorious exertions of Col. Walker, under the sanction of the late Mr. Duncan, the Governor of Bombay, the Chiefs were prevailed upon to sign an engagement to abolish this barbarous custom, and in some instances, at least, they have since fulfilled their engagements.

A sort of feudal system, peculiar to these Tribes, is prevalent throughout the Peninsula. To each of the younger sons of a Hājpūt Chief one or two villages are assigned as a maintenance; and he is expected, to return, to perform military service, and pay his quota to any general contribution levied on the whole Country. All the lands held on this tenure, by different members of the same family, are called the *Bhāyād*, or Brotherhood, of that Chief; and if any members of this Brotherhood die without heirs, his lands revert to the Head of the family. The evils arising from this continual subdivision of landed property, and augmentation of the number of petty Sovereigns, (for each has unqualified authority over his own territory,) together with the idle and dissipated habits occasioned by their contempt for any occupation except a military life, are often augmented by a difficulty of maintaining their families, and a jealousy of their more prosperous relations. The law of retaliation is as firmly established among these Rājās as among the Arabs of the Desert, so that the Country is liable to be perpetually desolated by private feuds. In addition to this, the Mahatiah Chieftains, who, after the ruin of the Moghul Empire, made themselves masters of its dismembered fragments, were more solicitous for plunder than dominion, and contented themselves with the tribute, compulsorily raised by an annual invasion, more ruinous in its consequences, instead of taking formal possession of the territory, or entering into terms with its ontoral proprietors. The turbulence and confusion occasioned by such a system, had, in 1807, risen to a pitch which baffled all the Gāikwār's endeavours to reestablish order in this part of his dominions. He, therefore, solicited the intervention of the British Government, and Col. Walker, the meritorious officer already mentioned, was despatched into Kāch'hār with a detachment from the Bombay army, in order to root out two bands of robbers established at Mālā and Kāhandār, suppress the pirates who infested the coasts, and advance the progress of the negotiations pending with Kach'h. These objects he satisfactorily effected, and also prevailed on the different Chieftains to enter into engagements for the future payment of their tribute to the Gāikwār, without the intervention of a military force. On the extinction of the Peshwā's power in 1818, the revenue of Ahmedābād was accepted by the Gāikwār, in exchange for half

the Kāth'hār tribute, and the sovereignty of the Pe-GUZERAT peninsula was, by that act, transferred to the British Government.

1. J'hālāwār, or Ch'hālāwār, as it is called by the Bāwārs. Abū'l Fuzl, (*Ayūn Akbari*, ii. 71.) is on the Northern side of the Peninsula, and has a level surface, bare of trees, except near villages employed in the cultivation of wheat and cotton. All the J'hālās are Rāj-pūts, but they are subdivided, according to their circumstances, into the J'indās, Kārārā, and Nārādā: the first retain their rank as belonging to the military class, and are addressed by the title of *jī*, (Sir,) the second perform menial offices, and the third are considered as no better than kāmīs (husbandmen.) Being much exposed to predatory incursions from its neighbours, who find a ready sale for their spoils in Wāgur and Kach'h, a great part of this Division is ill cultivated and thinly inhabited. Darāngarā, in 22° 51' North, and 71° 35' East, pays an annual tribute of 74,000 rupees (£7400) to the Gāikwār, and its Rājā, who resides at Helwad, about 15 miles Westward, has the privilege of sitting on a cot, while the heads of his Tribe are on the ground. Limri, Lat. in 22° 36' North, and 71° 54' East, is one of the richest trading Towns, and has many wealthy *sarāfs*, or bankers; its tribute, in 1807, was 51,931 rupees (£5193.) Eleven miles North North-West of it is Wedwān, a populous Town, possessing a strong fort, and a numerous population. In 1807, its tribute was fixed at 26,831 rupees (£2683.) It has a considerable transit trade in g'āl, hemp, and leather, from the North-Eastern to the South-Eastern shores of the Peninsula. Wankar, at the confluence of the Machā and Patlā, Wankar, in 22° 27' North, and 70° 38' East, is a fortified Town, containing about 25,000 inhabitants, and possessing a good bazar; it is at the foot of a range of lofty hills, and, in the winter time, liable to inundation. Its annual tribute to the Gāikwār is 18,000 rupees (£1800.) Mōrāvī, in 29° 39' North, and 70° 58' East, chief Town Mōrāvī, of the Machā kāmī, or hanks of the Machā, has been possessed by the family of its present Rājā ever since the time of Akbar. Kūwār Dōs-jī, who was reigning in 1809, not only renounced female infanticide, but, in 1816, continued to preserve and educate his daughters. Mālā on the Machā, two miles and a half above the Mālā point where it is lost in the Ran, is a fortress in 22° 56' North, and 70° 35' East. In 1809, it had long been occupied by the Tribe of Miyānās from Sind'h, a most desperate gang of banditti, the scourge and terror of the neighbouring Country. Their strong hold was, however, carried by assault early on the second day of attack, every inch having been resolutely defended on the first. At Wawāmā, in 22° 50' North, and 70° 47' East, there is a ferry across to the shore of Kach'h, and, on a hill Cutch, near Sāngarh, 23 miles North-West of Wankar, is an ancient Temple of Sūrya, adorned with sculptures in a style much superior to that of the present Hindū artists.

2. Hālār, or Hālāwār, is named from Hālā, the 2. Hālār. Jahrejah Chief, to whose family this Division belongs, and lies on the Gulf of Kach'h, between J'hālāwār, O'ka-mandal, and Kāth'hār. Excepting towards the East, where it is hilly and rocky, the soil is light, and in many places well suited for grain and cotton; and considerable quantities of bājari, jawārī, (*Holcus spicatus*, and *Sorghum vulgare*), and cotton are exported thence, through Kach'h to Bombay. A bare country, horses washed, and shrubs covered with rags, thence

GUZERAT. called *chitra-pur*, (rugged Saints,) in memory, no doubt, of prayers heard and cures granted,^a are among the peculiarities observed in this tract of country. According to the traditions of the natives, the four principal Tribes of Rājapūts, established in the Peninsula and adjoining parts of Hindūstān, are descended from four Yadus, who escaped from the general massacre of their brethren, by taking refuge in Sind'h, where the Goddess Bhārvāni Hing-lāj concealed in her mouth the first Juhrajahs; under her anklets, the Chūrasinā; under her seat, the Charkāt; and in the chimney, the Bhatti. The first was established by her in Sind'h; the second in Sōret'h, (Saurāshtra); the third in Hastinā-pūr, (near Dillī); and the fourth in Jeselmīr. Some of the present Hālā Chiefs trace their genealogies to Rāwāl, youngest son of Rāj Hammīr, King of Kach'h, a pedigree not inconsistent with the above tradition, as Kach'h is contiguous to Sind'h. Hālāl now forms a sort of federal State, consisting of the independent Baronies of Nawā-nagar, Dhārād, Rāj-kōt, Gōndāl, Kōdrā, and Dērpā; the administration of which is wholly intrusted to the Nāgīn Beshmans, who are so mercenary, artful, and servile as most of their brethren elsewhere. Nawā-nagar (New-town) is 22° 55' North, 70° 14' East, is the Capital of the largest of the Lordships. Though rocky, its soil is productive. The Town, which is walled and said to be six miles in circuit, has many weavers, some of them very skilful workmen; and the water of the Nāgīn is supposed to be peculiarly useful in dyeing. One-third of the produce, &c. tax on men and beasts, are paid to the Jām, or Chief, who, as well as the Rāō of the Mahratals, strikes a silver coin called *kōrl*, worth one-fourth of a rupee, (about 7d.). Jām, the title of the Chief, is of doubtful origin, and is not borne by any other of these Chieftains; but whenever any of them ascends the throne, a Mat'hīn, or priest of a low caste, called D'hīr, steps forward and marks the Prince's forehead with his blood. (See *Trans. Roy. As. Soc. i.* 69.) The annual tribute due to the Gāikwār was fixed in 1808 at 95,000 rupees. (£2900.) Rāj-kōt, in 22° 12' North, 10° 57' East, pays 20,500 rupees. (£2050.) Gōndāl, in 21° 54' North, 70° 56' East, near the centre of the Peninsula, formerly belonged to the Division of Sōret'h. Its territory is tolerably well cultivated, and assessed at 115,000 rupees (£11,500) annually.

3. Oka-mandal (the bad Country) has a rocky and uneven surface, and was till lately almost uninhabited, in consequence of the unceasing depredations of the people of Poitāra, one of its fiefs, who were expelled by a detachment from Bombay in 1809. It occupies the Western extremity of the Gujārāt Proper, and the name is now confined to the sort of Island or Peninsula separated from the main land by a Ran, or swamp, stretching in a South-Easterly direction from Pūtārāk to Mad'bi. This swampy belt, which has only 15 inches of water at the highest tides, and is separated from the sea by a low bank at its Southern extremity, will soon form a narrow and shallow strait, and probably was nothing more than a valley a century ago; as within that period the Division of Oka-mandal extended far beyond it, and occupied much of what is now assigned to Hālāwār.† The forts in Oka-mandal are Bēt, Poitāra,

B'harwālā, Dwārakā, and D'henjī. The number of houses in the whole Division did not, in 1809, exceed 4000, which gives about 20,000 souls for the population. In consequence of an abundance of waste land covered with brushwood, this tract abounds in game; and, as it is generally low and sandy, it is suitable for breeding camels. Iron ore is found in the rocky tracts, and salt is made near the sea. The natives are chiefly Wāgēr, from Kach'h, a barbarous and, probably, spurious race, of dubious Faith, living distinct from the Rāj-pūts, and maintaining themselves principally by fishing and piracy. The true History of Oka-mandal begins to the middle of the XIII century. It was then divided between the Hīrāl and Chawārā Rāj-pūts; the first at Gōmatī, the others at Vasil, near Arāmīr. The Chawārā family had before possessed the Sovereignty of Gujārāt. These two rival Tribes were victims of the treachery and fraud of two Rat'hōr Rāj-pūts, who, having been driven out of Marwar, or Ajmir, by domestic feuds, came into Oka-mandal under pretence of performing a pilgrimage to Dwārakā. When they had accomplished their purpose, and slain the Chiefs of both parties, they assumed the name of Wādēl, from Wādā, 'slaughter'. Arāmīr was made their Capital, and they conquered Southward as far as Pāsan Sīrāt-nāth. In the following century, Sangar, a great pirate, was Chief of Oka-mandal, and extended his territory over Hālāwār to the Eastward; but in the reign of his son, Mahmūd, Sultan of Gujārāt, conquered the Isle of Bēt, destroyed the Temples, and drove out the Rājās; as soon, however, as the Mussulmān armies had withdrawn, he returned, and the families of the Wādēls and Mānīks maintained their Sovereignty till the last century, when they were reduced to the Peninsula beyond the Ran. The improvement of such a Country must necessarily be tardy. Its unproductive soil furnishes scarcely any thing for commerce except *g'hāt* and *tāl*, (seed of *Sesamum orientale*); even the number and wealth of the pilgrims to its sacred places have diminished. After a trial of three years, and a great apparent improvement in habits, the people of this little Peninsula were, in 1812, admitted to a commercial intercourse with the British ports; but their love of piracy proved too inveterate, and nothing but the occupation of their territory could effectually check it; that measure was therefore adopted and carried, with little bloodshed, in 1816; and in the following year (1817) the possession of that holy land was transferred to Fateh Sing'h, the Gāikwār. Bēt Island, at the North-eastern extremity of Oka-mandal, in 22° 27' North, and 69° 19' East, is properly named Sank'hā-dwār; and has a sheltered harbour, and an inconsiderable fort. The Town contains 2000 houses, chiefly inhabited by Brāhmāns, who attend in the Temples and other sacred places. The whole revenue does not, probably, amount to two lacs of rupees. (£20,000.) This sacred Isle, now under British protection, derives its name from Vishnu, who, in the character of Sank'hā Nārāyan, opened the shell (*śank'hā*) in which an Asura (demon) had concealed the Vedas, and restored them to the world. It is supposed that the worship of Ranchor from Dwārakā has now superseded that of Sank'hā Nārāyan. Dwārakā, in 22° 15' North, and 69° 7' East, is one of the most holy places in India, and an inviolable asylum. The population of the Town and District is upwards of 10,000 souls. The principal Temple formerly possessed a highly revered image of

Bāt, or Bāt Island.

* This practice is, more or less, common throughout Eastern and Central Asia.

† This is very distinctly marked in Major Rennell's Map of India, VOL. XXIII.

GUZERAT, Ranehor, (a form of *Krishna*.) but it was clandestinely removed in *Dakur*, in *Gujarat*, in the XIIIth century. Its successor, obtained with great difficulty, was in like manner transferred to *Saukhdwar* about 1680, since which time another image has been substituted for it. The pilgrim first bathes in the *Gumati*, or *Gumti*, makes his offerings, feeds *Bráhmans*, and, finally, goes to *Aravár* to have the mark of his devotion to *Krishna* (a shell, ring, and lotos) stamped with a hot iron on some part of his body. Liberal offerings are again made at *Bát*, and a tax of five rupees is paid to the Chief of the Island, a *Bráhma*n, who receives the offerings and sells them again to the next comer, that they may be offered up another time. The average number of pilgrims has been estimated at 15,000, and the revenue of the Temples at a lak of rupees. (£10,000.) The *Dwáraká*, however, visited by the God, was swallowed up by the sea, say the Legends, a few days after his decease; and from the spot where it stood, about 30 miles South of *Púr-bandar*, and twice as far from the *Gumti*, a bird rises once every year from the foam of the sea, and by the colour of its plumage enables the sages to predict the ensuing season. The chalk also of this Island is holy, and is exported, for sacred uses, to every part of *Hindústán*. Near *Pintárák*, two miles from the Western shore, there is a sacred spring of pink water, believed to be the spot where the *Pándus* obtained pardon for having killed a cow.

4. *Burudá*, or *Jáitwár*, is separated from *Háláwár* by the rivers *Sottiyán* and *Miyán*, and stretches along the South-Western shore of the Peninsula. Its name is said to signify "the spine," and appears evidently to refer to the mountains which line the coast; according to the *Hindús*, it is derived from a fest of *Krishna*'s in the form of *Anamédha* of the *Pándus*. The soil is generally flat and bare, and the water indifferent; the annual assessment paid to the *Gáikwár* is 30,000 rupees. (£3000.) *Púr-bandar*, in 21° 39' North, and 69° 45' East, a populous Town, half way between *Jagat* and *Dál*, the North-West and South-West extremities of *Gujarat*, is head of a small District containing about 75,000 inhabitants. This Town is the great emporium of this and the neighbouring coasts, being accessible for shipping at a later period than the ports more to the East. The *Mhérs* and *Roháris*, in this State, form a national militia of 3000 or 4000 men, a singular institution in India; and the *Jétwárs*, to whom the Royal family belongs, boast of being descended from the divine *Orang-átang*, *Hanumán*, and on that account, perhaps, are believed to have tails. The affairs of the *Ráns* of *Púr-bandar* were involved in the greatest embarrassment, and he had long been the sport of his encroaching neighbours, when he was taken, in 1809, under the protection of the British Government, on condition of paying 19,000 rupees (£1900) per annum, as a compensation for the extinction of his debt to the *Gáikwár*. *Gumti*, the ancient Capital of this Division, was on the summit of a high mountain, visible from the coast.

5. *Sóret*, a Division lying to the East of *Burudá*, comprehended in the time of Akbar, almost the whole Peninsula. It is tolerably wooded, and, probably, the most fertile tract in the whole Country. It is represented as highly flourishing under its ancient *Rájás* of the *Cháráis* Tribe, whose Capital was *Rantela*, afterwards exchanged for *Jáná-garh*, which surrendered,

in 1472, to *Mahmúd*, *Sultán* of *Gujarat*. In 1735, *Shirkán Bábi*, a soldier of fortune, seized on *Jáná-garh*, and established himself as an independent Chief, exercising a precarious authority over his weaker neighbours. Intrigues, assassinations, and revolutions, have succeeded each other in this petty State for the last half century with a rapidity scarcely conceivable to Europeans. *Jáná-garh*, or *Chánnagarh*, (*Ajín Akbari*, il. 65.) in 21° 29' North, and 70° 38' East, in the residence of a Chief of the same family as the *Nuwáb* of *Rádanpúr*, *Bahádúr Khán*, who, in 1811, succeeded his father *Ahmed Khán Bábi*, and was so harassed by the insolence and insubordination of his Arab troops, that he entreated the British Government to assist him in expelling them from his dominions, offering as a compensation to give up, in perpetuity, his mulk-giri collections, (tribute levied as a compensation for abstaining from plunder,) valued at 170,000 rupees (£17,000) per annum. The proposition was accepted, and the Arabs, though much disposed to resist, surrendered without striking a blow, on the assurance that their just claims would be admitted, and the sums due to them from the *Nuwáb* speedily liquidated. *Jét-púr*, in 20° 42' North, 70° 49' East, is a territory occupied by *Káthís*, whose annual tribute to the *Gáikwár* was fixed at 38,000 rupees. (£3800.) *Patan Sóm-náth*, in 20° 53' North, and 70° 35' East, at the confluence of the *Hariád*, *Ká-páid*, and *Sereswari*, was, at the time of the Mohammedan invasion by *Mahmúd* of *Ghaznah*, one of the most celebrated and splendid places of pilgrimage in India. The image of *Sóma-náth*, (the Lord Moon,) a form of *Siva*, was destroyed by that conqueror, but the Temple was not raised to the ground till the time of his namesake the *Sultán* of *Gujarat*, in A. n. 877. (A. n. 1472.) In latter times *Hindú* perseverance has triumphed over *Musulmán* zeal, and the widow of a *Mabratth* Chief has again raised an idolatrous Temple on the ruins of the Mosque built by *Mahmúd*; and by the intervention of the English Government in 1816, the pilgrims have recovered that freedom of access to this holy ground, which the *Musulmans* had previously refused to grant. The *Hindús* can now, therefore, visit, without molestation, the field where the *Yadus* fought, and revere the solitary *pipa* (*Ficus religiosa*) which marks the spot where the God *Krishna* received his mortal wound. *Díd*, (probably from *Dwipa*, island,) in 20° 41' North, and 71° 7' East, is a small island at the Southern extremity of the Peninsula, once containing a rich and splendid *Hindú* Temple, and since celebrated as one of the strongest posts possessed by the Portuguese in India. It was taken by the Arabs of *Mascat*, in 1670, and has since dwindled away to almost nothing. It had lately no garrison, and only the ruins of Churches and Convents. Its population is about 4000.

6. *Bálráwár* is a mountainous, pastoral tract, occupying the South-Eastern side of the South-Western angle of the Peninsula, and having *Sóret* to the West, and *Káthiawár* to the North. It derives its name from the *Báhrá*, *Kádis*, driven thither from the Northern Districts by the *Káthís*.

7. *Gádhwár*, or *Gádhwár*, lying between *Káthiawár* and the Gulf of *Cambay*, is a Division on the Eastern side of the Peninsula. It is crossed by many rivers, and has two good harbours. The *Gádhís*, whence the Division takes its name, were existing as a distinct Tribe in the time of *Sáliyáhan*, (A. d. 78.) Their

Esanghar.
or Channagarh.
East.

Jalipoor.

Patten-
Somenath.

Díd.

6 Baberac-
nar.

7. Gadhwar.

GUZERAT Country is generally flat, but has several hills of considerable height. Its tribute to the Gálkwar is fixed at 111,700 rupees. (£11,170.) B'hád-nagar, in 21° 46' North, and 72° 16' East, was founded by the grandfather of the present Ráwal, B'hád Sing'h, in 1742. That Chief and his two successors had the good sense to root out piracy, and encourage lawful commerce. This Town, therefore, soon rose in wealth and importance, but a coinage of base money, connived at by the Rájá, as is suspected, makes it in one respect a mischievous neighbour. In 1807, the tribute of 74,500 rupees, (£7,450,) due to the Gálkwar, was transferred to the British Government. It is situate in the Pergunah of G'hógah, and, as such, is now tributary to the British Government. The Rájá's principal Towns are Sibór and B'hád-nagar, both fortified: the trade of the latter has lately declined. G'hógi, in 21° 40', and 72° 23' East, has a secure roadstead during the South-West monsoon, and can furnish a supply of stores and provisions, as well as the means of repairing a ship when damaged. The inhabitants are principally Mohammedans, and many of them ship-builders. The seamen are termed Sódís, and are the best on the Western coast of India.

Ghoghleh.

S Arratam. 8. Arratam is a small Division at the North-East extremity of the Peninsula, adjoining to Góhilwar, which it closely resembles. Dandúka, its chief Town, in 22° 25' North, and 72° 6' East, and Ránpár, about 10 miles to the West, suffered greatly, in 1813, from want of rain and flights of locusts. The continual changes of masters to which these petty Baronies were liable, till within a very few years, render it difficult to ascertain the limits of their jurisdictions; great discordance therefore prevails in our Maps, and some even in our best authorities; a defect the more difficult to avoid, as at a former period almost all the Peninsula was comprehended within the next Division.

Dandooka.
Ranpoor.

9. Cathiwar. 9. K'hátíwár, which is still the largest and most central, lying between D'hálwár, Góhilwár, Báhríwár, and Sórát'h. It is subdivided into 1. Panchál; 2. Bánaawár; 3. Alag; and 4. K'hómán. The two first are rugged, uneven, and bare; the others woody. Sand and rocky ferruginous hills are the most prevalent soil and features in the landscape; coarse grain, and a good breed of horses, the chief products. The Kát'hís ascribe their origin to the power of Karna's magic rod, which, when it struck the ground, caused a man to issue forth, who springing, as was supposed, from wood, (Kát'h, in Sanskrit, *Káshtha*.) was called a Kát'hí. As, however, these "earth-born" men were designed to attack the Pándus, whom Karna and his master, Duryóthan, wished to entrap and annihilate, the fable itself proves an ancient enmity between the K'hát'hís and the Ráj-púts. Karna's scheme was to have the Pándus' cattle stolen, in order to entice them out of their hiding places, and in that occupa-

tion his new-born auxiliaries were employed. Stealing is general, therefore, and stealing cattle in particular, are believed by this "wooden" race to be their proper vocation, and Karna their mystic forefather, with Súra, (the Sun,) his reputed parent, are almost the exclusive objects of their adoration. The Ahírs (herdsmen) and Báhrís are supposed to have been the original inhabitants of the Country, and it is generally believed that the Kát'hís were migratory till the latter half of the XVIth century: nor did they greatly extend their limits till the decline of the Moghul power, a century and a half later. Their predatory, unsettled habits, and internal feuds, productive of the greatest rancour and atrocity, are as unfavourable to the increase of their numbers, as to the improvement of their Country. For fire-arms, happily, they have a great dislike, and of their use they are nearly ignorant: they rely therefore for success in engagements on their horsemanship and the fleetness of their horses. They are not scrupulous about caste, but distinguish the pure Kát'hís, or Urtías, from the Shákárjats, or descendants of Ráj-púts and Kát'hies. They rarely marry more than two wives, and their daughters are excluded from inheriting any part of the paternal estate, which is equally divided among the sons. The men are athletic, the women remarkably beautiful and humane; often exercising their influence over the men to save their captives from being tortured. The younger brother always marries the widow of the elder brother, unless she refuse to marry again; and, on the death of their mother, her children are brought up by her relations, apart from their father. Fond of intoxication, thieves by descent, and rigid observers of a false principle of honour, the people of this Tribe are always ready to afford an asylum to fugitive criminals, and on that account are dangerous neighbours. They have only one Temple, dedicated to Súra, near Thán, and use no settled form of prayer. Their Priests marry, and perform a service in honour of the manes of their ancestors. On great festivals, food is thrown to lapwings; and though irreligious the Kát'hís are excessively superstitious, placing much reliance on omens, and endeavouring to bribe the aid of the Sun by promising to give him a large share of their spoils. The sums thus dedicated as propitiatory offerings are spent in a public feast. By securing their ports, and the outlets to their trade in stolen goods, Colonel Walker succeeded in repressing their depredations: but, it need hardly be added, that nothing except extreme and persevering vigilance can produce any radical change in the character of such a people.

See Hamilton's *Hindustan*, i. 604-725; Rennell's *Memoir of a Map of Hindostan*, cxxiv. 37, 209, 224; Thieffenthaler's *Beschreibung von Hindustan*, i. 365-297; *Asiatic Researches*, ix. 127-182, &c.; *Transactions of the Royal Asiatic Society*, i. 65; *Ayeen Akbery*, ii. 61-80, 238-243.

GUZERAT.
—
GUZ.
MANNIA.

GUZMANNIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: calyx inferior, three-parted, segments connate; corolla, petals three, folded in a tubular form; anthers

coalescing cylindrically; capsule three-celled, three-valved; seeds numerous, oblong, naked.
One species, *G. tricolor*, growing on the branches of trees in Peru.

GUZZLE. GUZZLE, the Fr. *gouler*; It. *gozzo*; is the throat, *gozzoriglia, comestatio, compositio, conivium*. See Menage. Mr. Thomson derives from the It. *gozzoriglia*; and this from the Fr. *gouler*. Perhaps a frequentative of *gust*, to taste; *gust, guzzle, guzzle*, to taste often. *Guzzle* in Marston, *g. guzzler*. As commonly applied, *To guzzle* is

To drink often, to drink much, to be constantly drinking.

That scelerous, sensual epicure,
That sink of filth, that *guzzle* most impure.

Morton. *The Christian left*, part iii. ch. 7.

'Tis the hungry man's bread which we board up in our barns, his meat that we glut, and his drink that we *guzzle*.

Scott. *The Christian left*, part iii. ch. i.

Jack how'd, and was oblig'd—confess'd 'twas strange,
That so merr'd he should not with a change,
But knew no medium between *guzzling* beer,
And his old stint—three thousand pottles a year.

Cowper. *Retirement*.

GYBE, see **GIBE**, *amfe*,
To mock, to flout, to sneer at, to deride; to throw out sneers, scoffs, or taunts.

Dead thou as courtiers light doe,
In words he frank and free
Speaks fayne and make the weather cleere
to him that *gybes* with thee.

Turberville. *To Browne of light belief*.

GYMNADENIA, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideæ*. Generic character: corolla ringent, lip with a spur at the base; masses of pollen on foot stalks, approximating.

One species, *G. conopsea*, the *Orchis conopsea* of English Botany, native of England.

GYMNASIUM, *Gr.* *γυμνάσιον*, from *γυμνάζω*, *Gr.* *γυμνάζω*, *ac propriè nudum*
GYMNASIUM, *n.* *Gr.* *γυμνάζω*, *ac propriè nudum*
GYMNASIUM, *adj.* *me exercere, est enim a γυμνός*
GYMNASIUM, *adj.* *nudus*. To exercise, and properly
to exercise naked; as it is derived from *γυμνός*, naked. And
see the Quotation from *Owen*.

And therefore, as *gymnasium* properly signifies the place where people exercise themselves *being strip'd*: so upon this foundation, which *Althobius* or the first Egyptian Mercury laid, was afterward built the *gymnastic art*.

Grev. *Cume Sacra*, book iv. ch. viii.

As *Galen* reported, and *Mercatorius* in his *gymnastics* representeth, he [Milo] was able to permit erect upon an eiled plinth, and not to be removed by the force or protrusion of three men.

Sir Thomas Browne. *Vulgar Errors*, book vii. ch. xviii.

Some are *ambidexter*, as *Galen* hath expressed: that is, ambidexter or left-handed on both sides; such as with agility and vigour have not the use of either: who are not *gymnastically* composed: not actually use those parts.

Id. *Id.* book iv. ch. v.

Saw. Here they met sword-players, and every sort
Of *gymnastic* artists, wrestlers, riders, runners,
Juglers and dancers, antics, mimes, monies,
But they must pick me out with shuffles tir'd,
And even labour'd at their publick toils,
To make them sport with blind activity.

Milton. *Samson Agonistes*, l. 1334.

He [Alexander] offered sacrifices, and made games of music, and *gymnastic* sports, and exercises in honour of his gods.

Usher. *Annals, Anna Mundi*, 3680.

Παρασκευὴ λαοῦ, gymnastic exercises at Ptolema.

Potter. *Antiquities of Greece*, book ii. ch. xz.

As if any one should come into an house, the *gymnasium*, or forum; when he should see the order, manner, and management of every thing; he could never judge these things to be done without an efficient; he must imagine there was some being presiding over them, and whose orders they obeyed.

Urbani. *Acta-Theology*, book v. ch. vi.

R [Moorfields] was likewise the great gymnasium of our Capital, the resort of wrestlers, boxers, runners, and football players, and the scene of every manly recreation.

Psennod. *London*, p. 346.

But you must not think to discredit those *gymnastics* by a little rally, which has its foundation only in modern prejudices.

Hurd. *Dialogue 3. On the Age of Queen Elizabeth*.

A certain person left by his will, a fund for the establishment of the *gymnastic* games at Vienna.

Melmoth. *Finis*, book ii. let. 22. *To Rufus*.

— In Carian steel

Now Melmoth from the *gymnastic* school,

Where he was daily accus'd in arms,

Approach'd.

Glenn. *Atland*, book viii.

The **GYMNASTIC**, or naked exercises of the Greeks, were, for the most part, performed, during the intervals between the public Games, in buildings erected especially for the purpose, and thence called **GYMNASIA**. In a hot climate, the convenience of divestiture would naturally suggest either the total absence of clothing, or the adoption of a very light garb under great bodily exertion; but the fondness for tracing inventions to some precise point of origin, and thus giving the mind, as it were, a goal from which it may start, has led many to believe that the Lacedæmonians were the first professed *Gymnastic*ians. *Athenæus* (xii. 12. Ed. Cus.) refers to *Agathias* (xviii. 12. Ed. Cus.) for a statement that the Lacedæmonians were so averse to any bodily deformity, and so anxious to repress any tendency to obesity, that they required their youth to exhibit themselves naked on every 10th day; and on the authority of Hippocritus, he calls them the inventors of *Gymnastics*. (l. 14.) Hence *Gymnastic* was soon adopted by the Athenians, and we read of three principal edifices of the kind belonging to their city. The *Lyceum*, (*Gymnasium superius*, Cic. *de Div.* l. 5.) the *Cynosarges*, and the *Academy*, which Cicero, when he obtained permission to burn in it the corpse of his murdered friend and colleague, M. Marcellus, (over whom the Athenians also in the same place erected a marble monument,) pronounced to be *nobilissimum orbis terrarum Gymnasium*. (*ad Fam.* iv. 12.) These were built without the walls, at the public expense, and the second was set apart for illegitimate children, i. e. for those of Athenian half blood only. (*Plut. in Them.*) We are told by Xenophon, (*Æthen.* ii. 10.) that besides these there were numerous private structures of the same kind devoted to rich individuals.

The use of these edifices became so general in Greece that scarcely any town of note remained without one. The Romans appear to have been tardy in their adoption of them. Though described by Vitruvius, as we shall have occasion to show presently, it is as Grecian buildings, which are not *Italice consuetudinis*, nor do they seem to have been raised in Italy till the days of Nero. (*Tac. Ann.* xv.) From the occurrence of the word in *Plinius*, (*Bacchides*, iii. 3. 21.) Hoffman (*ad v.*) has argued that they existed much earlier in Rome; but he appears to have forgotten that the scene of this *Play* is laid in Greece. The *Gymnasium* of Nero was consecrated by Philostratus the most wonderful work in Rome, of Nero. *Βυρρανομαχίαν τῶν ἱερῶν, (Vita Apoll.* iv.) and the

GYMNA
SII M

Athenians

Romans.

GYMNASIUM.

Neronia celebrated in it, were, as Suetonius tells us, the first imitations of the Greek Games which had been exhibited in Rome. (Nero, 12.) Tarrus, who has recorded the dedication of this Theatre, (*Ann.* xiv. 47.) mentions also its destruction by lightning. The same bolt which set it on fire, melted a bronze statue of its detestable founder. (*Id.* xv. 22.) The Historian conveys, under the guise of popular expression, the deep indignation which, to all probability, was felt by himself, at the adoption of this licentious foreign custom; but he admits that the first exhibition was unattended by any notable disgrace, *nam nullo insigni dishonestamento spectaculum transiit.* (*Id.* xiv. 20, 21.)

Gymnasia afterwards became common, and from the copious use of the Bath after the exercises in them, the terms *Therma* and *Gymnasia* were, in the end, used synonymously. The Latin writers abound with allusions to the great resort of citizens to these assembly rooms; not by any means solely either for exercise or cleanliness, but Poets came there to recite, Philosophers to dispute, idlers to gossip news, and men of all classes because it was the fashion.

The chief attendants on the Gymnasium, who appear to have been as closely borrowed as most of their other customs, by the Latins, from the great masters whom they had vanquished, were first the *Gymnasiarchus*, who presided over and regulated the whole establishment, and was invested with somewhat of sacerdotal dignity. In Athens his office was annual. (*Demosth. in Lept.*) He provided oil, prescribed the hours of exercise, and attended to its discipline. The *Xystarcha*, the *Profectus Lucra*, the *Agnitarcha*, and the *Gymnastes*, all had peculiar offices, the nice shades of distinction in which cannot, perhaps, at present, even if it were worth while to follow up such an inquiry minutely, be very accurately distributed. The *Pedotriba* seems to have been the drill sergeant for the different exercises. The *Sphaeristicus* especially taught the ball (*pila*). To these may be added slaves of various denominations belonging to the Baths; as *Fricatores* to shampoo, *Reinctores*, *Aliphi*, and *Iatraliphi*, to anoint, *Alipili* to depilate, *Mediastini* to sweep and cleanse the apartments, and a train of surgeons and apothecaries to look to the broken limbs, bruises, and luxations, which were the hourly consequence of these rough and boisterous amusements; *atque ut homo non interiret, sic lumen sepe mulcatur, ut post pugnam adeo cratulentum non possit dignosci, dentes etiam osaque luxant, aut franguntur.* (Vossius, de IV. Art. Pop. Gymn.)

That their rudeness was conveined to need some apology is plain from the Dialogue which Lucian has framed between Anacharsis and Solon on the subject. To this Dialogue the amateurs of Pugilism in our own days might, in part, resort for arguments in support of their more than Scythian pastime; no less, indeed, that the Greeks and Romans had this advantage over the modern Patrons of the Boxing Ring, that, without sophistry, the Ancients might venture to lay claim to the cultivation of strength, agility, courage, and fortitude, by the hazards which they personally encountered: those, on the other hand, who now are no more than calm spectators of the pain and peril of two fellow beings,* matched against each other on a gambling speculation, can plead little in behalf of the encouragement of man-

liness, at least, in themselves; and must submit to be considered as actuated by a brutal love of excitement, and an avarice careless of the sources from which its foul cravings are supplied.

"What," asks Anacharsis on visiting the Lyceum, "is it that your youths are doing? some twining every limb together endeavour to trip each other up, others are throttling and striking, or rolling and wallowing in the mud like hogs; yet, just now, while they were stripping, I saw them all in a very grave, peaceable, and good-natured manner, scraping and oiling each other's limbs, but, of a sudden, upon I know not what quarrel, they started up, took their distance, and began to butt like rams. See there how one has pitched his fellow off his legs by a cross-buttock, and then throwing himself upon him, prevents him from getting up, and drives him deeper into the dirt, till grasping him with both his legs tightly, he digs his elbow into his throat to choke him, while the poor wretch below, with all his might, is thumping his opponent's shoulders. One might suppose, if it were but for the sake of the oil with which they are glistening, that they would avoid the mud; but instead of that, caked over with a mixture of dirt, grease, and sweat, they look like so many eels slipping out of a fishmonger's hands. Two are standing upright at that corner covered with dust, and besting and kicking each other; there now that one has got a blow on the jaw which has shattered all his teeth, and filled his mouth with sand and blood, while the man in authority, (for such his purple robe betokens him to be,) who stands by, instead of checking the fray, does his utmost to encourage it, and praises the striker for his dexterity. There they are again jumping and sniping on the same spot, and taking flying leaps, somersaulting and kicking out their heels in the air. What can be the good of it all, I cannot possibly divine; to me it appears sheer madness, nor do I think that any one will easily persuade me to believe otherwise."

Solon, in return, reasons in a manner which may be readily anticipated. The place, as he tells his friend, is not a Madhouse but a Gymnasium, dedicated to Apollo Lyceus, to whose statue he points, holding a bow in his left hand, and bending his right above his head as if overpowered by fatigue. He then enumerates the various exercises. That in the mud and on the sand is Wrestling, (*παλιν*) those who stand upright and box, are amusing themselves with the Pankration, (*πανκρατισμοί*); besides these there is simple pugilism, (*πύγμας*) and the coil, (*έξοκος*), and jumping, (*το υπεράλλεσθαι*), and racing, (*δρομος*), and throwing the spear, (*αερισμος βύλας*). Anacharsis laughs heartily who he learns that excellence in these attainments is sometimes rewarded with an apple, an olive, or a sprig of parsley; and, to spite of Solon's assurances that these pleasing toils, this *παύλας σε δεινότης*, generates patriotism, bravery, love of glory, and honourable pride, even at the close of a long discussion he by no means dissembles his lack of conviction, and looks, as Solon tells him, at a little incredulous as to these great effects, *εὐ ἐλ' εἰ τι μὲν ἀποσέπασθαι ἐς τοὺς αἰῶνας*.

The Games practised in the Gymnasium have been catalogued and described by many writers. Hoffmann has compiled a formidable list of no less than 55. But they may be comprised more briefly, as racing, leaping, coiting, burling, and wrestling, under some one of which general heads all the varieties may be classed; thus

GYMNASIUM.

Officers of the Gymnasium.

Lucian's Dialogue.

* *latus infelix facies leatur ut infelix venter agnoscitur.* *Cyprian de Spect.*

GYMNASIUM.

the *ἀθροιστήριον*, or *pila ludus*, is referred to one of the first two divisions; and it seems to have been a very favourite diversion among the higher classes at Rome, even before the establishment of Gymnasia. The courtly Horace, though his weakness of sight prevented him from playing immediately after dinner, informs us that Mecænas so amused himself; and the allusions to the sport are of constant occurrence. The *pila* was called *trigonalis*, when three persons played catchball; *foliis* was an inflated ball like our foot-ball; *paganica* was of intermediate size between the two; so called, as is said, because it was first used in country places; (*pogi*; *harpasta* is believed to have been the smallest sized ball, and with an etymological propriety equal to that which names the *paganica*, has been deduced *ἀπό τῆ ἀγορῆς*, because the players snatched it from one another, which, in point of fact, we have no authority for ascribing was their method of play. All that we know about it is derived from Athenæus, who was himself very fond of this laborious exercise, and who says briefly that the Game of old was called *θαιρία*, (*θῆσις*, Cas.) *ἀπό τῆς ἀπαιρίας τῶν ἀπαγορευμένων*, because the players threw it to a distance. Phœnestius, he adds, invented it, and Timocrates, a Lacedæmonian, wrote a Book concerning it. (i. 12.) But upon these points it may be safest to adopt the sentiments of Vossius, who, with an abstinence very unusual in a professed commentator, after touching on the subject, remarks, *sed de hoc ludu genere non aultum audeo polliceri. Quanto enim veteribus notius erat, tanto minus de eo vbi dicendum putantur. Hinc tenebre nobis.* (de IV. Art. Pop. Gymn.)

Gymnasium as described by Vitruvius.

Vitruvius (v. 11.) has left a description of a Gymnasium, which we cite below from Mr. Gwilt's translation. We offer it, not because it by any means satisfactorily explains the construction of this kind of building, but because there is nothing more satisfactory to be obtained elsewhere. Various plates illustrative of this place have been given; there are two by Hieronymus Mercurialis; that of Mr. Wilkins, in his version of the Roman Architect, (p. ix. sec. 3.) differs from all his predecessors.

"Though not used by the people of Italy, it seems proper that I should explain the form of the Palaestra, and describe the mode in which it was constructed by the Greeks. The square, or oblong peristylar Palaestra have a walk round them which the Greeks call *πλατὴς*, two stadia in circuit; three of the sides are single porticoes; the fourth, which is that on the South side, is to be double, so that when showers fall in windy weather, the drops may not drive into the inner part of it. In the three porticoes are large recesses, (*κρίθραι*), with seats therein, whereon the Philosophers, Rhetoricians, and others who delight to study, may sit and dispute. In the double portico the following provision is to be made: the *Ephebeum* (in this chamber the matches were made) is to be in the middle, which is, in truth, nothing more than a large exedra with seats, and longer by one-third than its width. On the right is the *Coricæum*, (the stripping-room), immediately adjoining which is the *Conterium*, near which, in the angle of the portico, is the cold bath, which the Greeks call *λουτήριον*. On the left of the Ephebeum is the *Eleuthærium*; adjoining them is the *Frigidarium*, whence a passage leads to the *Propæneum*, (the hypocæust, or furnace,) in the angle of the portico. Near, but more inward, on the side of the Frigidarium, is placed the

GYMNASIUM.

GYMNETRUS.

vaulted Sudstory, whose length is double its width; on one side of this is the *Laconicum*, constructed as before described.* The peristylar of the Palaestra are to be carefully set out as above mentioned. Exteriorly three porticoes are constructed, one through which those who come out of the Palaestra pass; and stadal ones on the right and left, of which that towards the North is double, and of considerable width. The inner is single, and so formed that as well on the side next the wall, as on that where the columns stand, there are margins for paths of not less than 10 feet; the centre part is sunk one foot and a half from the path, in which there is an ascent of two steps; the sunken part is not to be less than 12 feet in width. Thus those who in their clothes walk round the paths will not be annoyed by the unointed wrestlers who are practising. This species of portico is called *Xystus* (*ἔστυς*) by the Greeks; for the wrestlers exercise in covered stadia in the winter time. Xysti ought, between the two porticoes, to have groves or plantations with walks between the trees and seats of cemented work, (*σιγινίας*). On the sides of the Xystus and double portico are open walks, which the Greeks call *περιπάτους*, but with us they are termed *Xysti*, on which the Athlete exercise themselves, when the weather is fine in winter. Behind the Xystus the stadium is set out, of such dimensions that a great number of people may commodiously behold the contending wrestlers."

The other chief particulars which are handed down to us are that Gymnasia were decorated with statues, (Cic. ad Fam. vii. 23.) generally of Mercury, Hercules, and Theseus, whom both Greeks and Barbarians esteemed the tutelary Deities of athletic exercises. (Pausanias, iv. 23.) Cicero says, that Minerva singulari ete *insigne quæ Gymnasii.* (*Academicæ*). (ad Att. l. 4.) Lactantius (l. 20.) has cited a passage from some lost work of the same writer, which proves that Cupids also were common ornaments of these buildings, *magnum audacique consilium suscepisse Græciam, quod Cupidinum et amorum simulacra in Gymnasiiis consecrasset.* Quinctilian alludes to a law by which an exception was made against the general rule of not placing the statue of a woman in a Gymnasium, namely, if she should have been a Tyranicide; (viii. 7. 7.) and Pliny mentions a statue with a gilt tongue erected at the public expense by the Athenians in a Gymnasium, in honour of the divine predictions of the Astrologer Berosus. (vii. 37.)

Gymnastics have afforded a large subject of controversy to Medical writers, and Galen may be cited among the chief opposers of them. He gives but an evil name to the Art, which he styles, *ασθενεια ἀνδρῶν*, (*ad Thras.*) But it should be remembered that he was not an unprejudiced writer, for at no less discreet an age than 35, he slipped his shoulder while amusing himself by wrestling.

Among the authors who have treated most largely on this subject are Hieronymus Mercurialis, de *Arte Gymnasticâ*; Cægenatus, de *Sanitate tuenda*; Para XI. *Gymnasticæ*; Vossius, de *Quatuor Artibus Populæribus*; Vaa Dalen, *Diss. viii.*; P. F. Faber, *Aristoteli*; and M. l'Abbé Burette, in the *Mémoires de l'Académie des Inscriptions*, tom. I.

GYMNETRUS, from the Greek *γυμνός*, naked, Bloch, *Cur.* 1a *Zoology*, a genus of animals belonging

* In the preceding chapter "On Baths."

to the family *Tenioides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Dorsal fin extending along the whole length of the back, ventral fins filiform, anal deficient, caudal distinct; upper jaw very extensile; teeth very small.

This genus is very nearly allied to *Regalecus* in the form of its ventral fins, and to *Gymnogaster* in the extent of the dorsal.

G. Cepedianus, Risso; *Lacépède's Gymnurus*. Is the best known species; it is about three or four feet in length; of a silvery colour, with three large round black spots upon the back, and another oblong on the belly; the dorsal fin is of a purplish red, the pectorals pale red, and the caudal deep carmine; the shape of the body is very narrow, diminishing towards the tail; the gape wide and oblong, the upper jaw furnished with four large and the lower with five sharp crooked teeth; the lateral line formed by little rough projections of the skin, which increase in size as they approach the tail. It is found in the Mediterranean, often near Nice, and feeds on *Medusa* and small fish.

See Risso, *Ictyologie de Nice*; Cuvier, *Règne Animal*.

GYMNOCARPON, in Botany, a genus of the class *Pentandria*, order *Monogynia*. **Generic character:** calyx five-parted, coloured, persisting; corolla none, stamens ten, alternately barren; stigma simple, seed, one, covered by the indurated calyx.

One species, *G. fruticosum*, native of Egypt. **GYMNOCEPHALUS**, from the Greek γυμνός, naked, and κεφαλή, a head, Schneider; *Ruffe*, Pen. In *Zoology*, a genus of animals belonging to the family *Percoidea*, order *Acanthopterygii*, class *Pisces*.

Generic character. Head entirely destitute of scales, and indented with numerous little depressions; gape narrow, and labial bones in the lips; the edge of the preopercle armed with eight or ten little crooked spines, a pointed spine on the opercle, and another at a little distance behind: the scales have their edge toothed.

This genus is described by Cuvier under the name of *Acerina*.

G. Cernua, Schneider; *Perca Cernua*, Lin.; *le Perche goujonnière*, *Petite Perche*, Bloch; *Ruffe*, Pen. The *Ruffe* is, at first sight, similar to the *Perch* in form, though not so deep, whilst in colour it somewhat resembles the *Gudgeon*, as if it were a mule between the two, whence its French name: it is very common in fresh water; it is of a yellowish colour, spotted with black; the dorsal fin wavy, the caudal semilunar.

G. Schraetzer, Schneider; *Perca Schraetzer*, Lin.; *Striped Ruffe*. Body yellow, marked longitudinally with four or five black lines; dorsal fin spotted with black; found in the rivers of Southern Europe.

G. Acerinus, Schneider; *Eusine Ruffe*. Body oblong, marked with black spots and points; the head half as long as the trunk, upper jaw longest; gape narrow; second spine of the anal fin very strong; anal fin bifurcated. Found in the Euxine.

The other species described by Schneider are *G. Argenteus*. Found in the East Indies. *G. Vermicularis*. Native of the Antilles. *G. Unimaculatus*. *Pitanger* of the Brazilians. *G. Ruber*. *Carana* of the Brazilians. *G. Pallidus*. *Sciama Pallida*, Lin.

See Bloch, *Icthyologia* a Schneider; Cuvier, *Règne Animal*.

GYMNOCLADUS, in Botany, a genus of the class *Diazia*, order *Decandria*. **Generic character:** male flower, calyx five-toothed, corolla petals five; female flower, calyx five-toothed, corolla petals five, style one, pod one-celled, interior pulpy.

One species, *G. Candensis*, a tree native of Canada. **GYMNOCLADUS**, in Zoology, the first family of the *Pleogonathus* order of bony fishes.

GYMNOGASTER, from the Greek γυμνός, naked, and γαστήρ, the belly, Brunnich; *Fogmar*. In *Zoology*, a genus of animals belonging to the family *Tenioides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Body ensiform, covered with deciduous scales, lateral line curved downwards, and pointed behind; dorsal fin extending along the whole length of the back, caudal distinct, pectoral small, but neither ventral nor anal fins; upper jaw capable of great extension; teeth moderate sized, sharp, six above and eight below, the former inclining inwards, the latter outwards: belly studded with a double row of tubercles.

G. Arcticus, Brun.; *Bogmarus Islandicus*, Schneider; *Fogmar*, or *Waagmar*, of the Icelanders is the only species. They consider it poisonous, as the Crow will not touch it.

See Brunnich, *Nye Saml II.*; Cuvier, *Règne Animal*.

GYMNONOTUS, from γυμνός, naked, and νωτός, the back, Schneider; *Gymnote*, Shaw. In *Zoology*, a genus of animals belonging to the family *Anguilliformes*, order *Malaconotus* Apodes, class *Pisces*.

Generic character. Gill opening partly covered by membrane, situated in front of the pectoral fin; anal fin extending from the vent, which is immediately behind the pectorals, to the tail; no dorsal fin.

These fish in their general form resemble the Eels, but differ from them in the situation of the branchial aperture; they are all natives of South America. The name by which they were first designated was *Gymnotus*, but it has been corrected by Schneider to *Gymnonotus*. In this genus is found the remarkable animal known commonly as the Electric Eel, but no other species is possessed of its peculiar properties. They are ranged in two subdivisions; the scales, if any of the first, are very small, and the body is depressed; of the latter the scales are distinct, and the body compressed.

a. True Gymnotes.

Scales very small, almost imperceptible; body flattened from above to below; intestines short; air bladder double, the hinder one cylindrical, and extending far back in the tail.

G. Electricus, Lin.; *le Gymnote Electrique*, Lacep.; *Electric Eel*, Garden; *Electric Gymnote*, Shaw. This remarkable animal, according to Dr. Garden and Schneider, measures from two to three feet and upwards in length. (Ramboldt says, as much as five or six feet,) and twelve or fourteen inches in circumference when swimming. Its head is short, broad, smooth, and pierced with numerous pores, which, on the sides, are disposed more regularly in a line; the gape wide, the lower jaw rather longer than the upper, and both beset with teeth; the tongue warty: the nostrils two on each side, the first large, tubular, and elevated, the second small, level with the skin, placed immediately behind the snout and an inch apart from its opposite; eyes small, flat,

GYMNOCLADUS
GYMNOCLADUS
GYMNOCLADUS
GYMNOCLADUS

GYMNO-
NOTUS.

and bluish, placed behind the nostrils, and rather to their outer side; the body is large, thick, and roundish to some distance from the head, then diminishes in width, but increases in depth, and terminates in a blunted tail; it is marked, at considerable distances, with numerous light spots in irregular lines, which increase in number and distinctness towards the tail; the back is convex and dark coloured, the belly keel-shaped and covered with a greyish reticular skin, the keel becoming thinner and deeper as it approaches the tail; the lateral lines, nearer the back than the belly, converge as they pass backwards and form deep and distinct furrows. The pectoral fins are short, placed immediately behind the head, and covering the branchial orifices; the anal and caudal fins linear, joined to each other, and forming but a single fin, which is at first narrow, but becomes deeper as it approaches the tail; the dorsal fin is deficient, whence the animal's name *Gymnionotus*, naked backed. The vent is placed an inch in front of the root of the pectoral fins, and, consequently, the intestinal canal is very short.

Electric
power of
Gymnote.

The remarkable property which this animal, as well as the Torpedo, possesses of giving a severe shock, similar to that from an Electric battery, induced Mr. Hunter to examine the structure by which such effect was produced, and it is too interesting to be passed without notice.

The shortness of the cavity containing the nutrient and generative organs, should, according to the usual proportions of fish, determine (to use Mr. Hunter's own expression) that this should be a very short fish; its great length is, therefore, to be considered as affording surface for the expansion of its peculiar organ.

Anatomy
of the Electric
organs.

The Electric organs constitute about half that part of the flesh in which they are placed, and, perhaps, more than a third of the whole animal. Of these organs there are two pair, a large and a small one, placed on each side. The large organ is placed immediately beneath the skin, occupying the whole lower or anterior part of the body, and also its sides; it is broadest in front, but tapers to a point towards the tail. This pair is separated in front by the muscles of the back, behind by the air bag, and below by a middle partition; in front they approximate to the lateral line, but behind they dip below it; they are thio where resting on the muscles of the back, thick in the middle of the animal, and thinner again at the lower edge, but not so thin as above. The small organ is covered by the long row of small muscles moving the anal fin; it lies along the lower edge of the animal, occupying there nearly the same extent as the large organ in the chest, in the middle, and then at each extremity. These organs are separated from each other by the inferior spinous processes upon which the rays of the anal fin are articulated, and from the large organ by a membrane attached within to the partition, and without to the skin. The structure of these organs is simple; in the large organ it consists of longitudinal and transverse septa, which are thin membranes placed near each other, and in depth about the semidiameter of the body, of course varying according to the thickness of the body at different parts, and, consequently, are broadest at the anterior, and narrowest at the posterior part. The longitudinal vary in length, some being as long as the whole organ; their outer edges are attached to the skin and to the lateral muscles of the fin, and are at a greater distance apart there, than at their inner edges where attached to the middle par-

GYMNO-
NOTUS.

tion and to the air bladder, at which places they very closely approximate, and, in some instances, two unite to form a single septum, especially where a nerve passes across. The number of septa in the broadest part of the large organ, which is an inch and a quarter, is thirty-four. In the small organ the septa differ much in breadth from each other and run in a serpentine direction, but are nearer together than in the large organ, fourteen being found in half an inch, the breadth of this organ. In both, the septa are very tender and easily torn, and are to be considered as distinct organs. These long septa are crossed transversely by thin plates of membrane, whose length depends on the distance between any two septa; they are broadest at the edge next the skin, and narrowest towards the centre of the body; they are placed in a regular series, and seem to touch, being so close that two hundred and forty may be counted in the length of an inch.

These organs are supplied with quantities of small arteries which accompany the nerves. These originate from the spinal nerves, and not from the cerebral; the trunks, after giving branches to the muscles of the back, &c. bend forwards between the muscles and the spine, and are distributed partly to the skin near the lateral line; the same branches, however, still bend forward between the skin and the organs to which they are ultimately distributed. The trunks of the nerves, however, pass between the muscles and the air bladder and then to the middle partition, giving small branches in their course to the organs, first to the large, then to the small, and ultimately terminating in the muscles of the anal fin. Mr. Hunter also states, that the branches going to the organs, during this course of the nerve, were so small that he could not trace their ramifications. Such are the organs by which this animal produces the powerful shock for which it is so remarkable.

Experiments on
the Electric
Gymnote.

The shock received on touching the Electric Gymnote, very closely resembles that produced by the Galvanic battery, and the disposition of the membranous plates present a striking analogy to that machine. There seems, from the experiments of Walsh and Williamson, but little doubt that the principle producing this curious effect in the Electric Gymnote, is the Electric fluid. Dr. Walsh obtained sparks by means of a pair of plates connected with the animal, and placed at a very short distance apart upon an insulated table. Dr. Williamson repeated this experiment by screwing two pieces of brass about the thickness of a crow quill, and rounded at their extremities, into a frame of wood, so as to come within less than a hundredth part of an inch in contact; he then took hold of the remote extremity of one wire, whilst an assistant held the extremity of the other wire, and one of them introducing his hand into the water near the Gymnote, the other at the same time touching the animal, the Electric circle was completed, and a shock passed through them. A slight shock would also be communicated to eight or ten persons by the extreme parties, the one touching the animal and the other putting his hand into the water near it; but if one touched the head and the other the tail, the shock was very severe. Various other experiments were performed by this gentleman, whence it resulted that whatever medium would convey the Electric fluid, would also convey that discharged by the Electric Gymnote. And it may also be noted that in an experiment made by insulating a person upon a glass stool, and passing shocks through him, no marks of positive Electricity were exhibited; nor

GYMNO-
NOTUS.

would cork balls, suspended on silken threads, give any marks of it, either when held over the animal's back, or touched by the insulated person at the moment of receiving the shock. It appears also from Dr. Williamson's experiments, that the animal has control over this powerful organ; he himself frequently passed his hand from head to tail without receiving a shock. This, however, might be considered as dependent on the exhausted state of the animal, were it not for two experiments made with Cat fish; in the one the Gymnote swam up to the fish and turned away without attacking it, but presently returned and gave it a shock which deprived it of motion; in the other experiment, the Gymnote immediately struck the Cat fish, but did not at once destroy it, and was leaving it, when, observing that the fish moved, it returned and gave a second shock, which rendered it motionless. From these experiments it also appears that the shock does not at once destroy life; for if the fish struck be immediately removed into another vessel of water, it recovers; and so also if the shock be but slight.

Actual contact not necessary to produce the phenomena.

There appears little doubt that actual contact between the Gymnote and its prey is not necessary: in the experiments with the Cat fish that animal was untouched; it seems necessary only that the object to be shocked, should be sufficiently near to form part of the electric circle. Dr. Williamson felt the shock at the distance of three feet, by putting his hand in the water whilst another person touched the Gymnote; and it is a very curious fact that a hole having been bored in the vessel containing the animal, and a small stream of water allowed to escape, a person who placed his finger in the stream, felt a shock at the moment that another provoked the Gymnote by touching him: and Dr. Bancroft relates, that he had often had his hand shocked when held several inches above the water. Another remarkable instance is also mentioned by Mr. Bryant, in which the shock was felt through a thick piece of wood. One morning whilst he was standing by, as a servant was emptying a tub in which an Electric Gymnote was placed, he had lifted it from the ground, and was pouring off the water to renew it, when he received a shock so violent as occasioned him to let the tub fall. Mr. B. then called another person to his assistance, and caused them to lift the tub up, each laying hold only of the outside. When they were pouring off the remainder of the water, they each received so smart a shock that they were compelled to desist.

It is matter of dispute, whether touching with both hands is required to excite the discharge of the Electric fluid: Dr. Garden states that he held a large Gymnote several times with one hand, but received no shock, but he never touched them with both hands without receiving a very severe stroke. Captain Stedman, however, in his *Voyages*, says, it is by no means necessary to grasp the animal with both hands; and relates that, for a wager, he attempted twenty times to seize a Gymnote with one hand, and at every trial received so severe a shock, which extended to the top of his shoulder, that he was at last compelled to desist. If it be so, it is most probable that the electric chain is unwittingly completed by the approach, though not immediate contact, of some conducting body. The sensations experienced on touching the Gymnote are, according to M. Humboldt, more severe than those produced by the discharge of a highly charged large Leyden jar: he himself having accidentally, in coming out of the water, stepped with

both feet upon a Gymnote, felt a horrible shock, and suffered, throughout the day, severe pain both in his knees and the other joints of his body. And Mr. Flagg, in the XIth volume of the *American Philosophical Transactions*, states, that a severe stroke will produce paralysis of the arms for many years.

Repeated discharges of this Electric fluid render the animal powerless, and it requires some time to recruit. With this circumstance the American fishermen are acquainted, and avail themselves of it when desirous to take Gymnotes. For this purpose they drive the wild horses, with which many of the plains of America abound, into the marshes wherein these animals are found: they are immediately and repeatedly struck till the Gymnotes have spent themselves, when the fishers either harpoon them, or take them with nets. And in further proof of the fact before mentioned, that animals thus struck, are numbed, but not destroyed, the Indians informed Humboldt that the horses thus driven into the marshes, were not dead on the second day afterwards. Notwithstanding this account of the powers of the Electric Gymnote, there are some persons who are not affected by handling them; how this is managed is uncertain, whether by powerfully compressing the back of the animal, or by interposing any non-conductor between it and the hand. Certain states of the body, however, seem unfavourable to the process; for Mr. Flagg mentions that he had seen a woman labouring under nervous fever, break the chain prepared for the passage of the electricity from the animal.

The Electric Gymnote is found in the great rivers which wash the Eastern part of South America, the Meta Apuros and Orinoco; but it is most common in the extensive swamps and marshes which separate the Eastern bank of the Orinoco from the Venezuelan side of the Cordilleras, the temperature of the water in which it is found being about 75° 8' of Fahrenheit's scale. Vast numbers are found near the little town of Calabazo in the Caraccas; and near Uritucu, a road formerly much frequented has been entirely abandoned in consequence of the great number of Electric Gymnotes in a rivulet through which it runs, wherein very many mules were annually drowned in consequence of being struck by these animals. According to Humboldt's calculations, each square league of the Pinos de Caracas, or Apuros, contains at least two or three ponds filled with Gymnotes.

The use which the stunning power possessed by these animals serves, is to enable them to procure their prey and devour it at their leisure; for as their teeth are but small, and their intestinal canal very short, a small portion can only be taken at a time, and without this organ the animal would be incapable of providing itself nourishment, which consists of small fish and worms.

The Electric Gymnote is often caught in Guiana and preserved in large troughs of water, being fed on small worms, fish, and cock-roaches, to which latter it is very partial. It has only twice been brought alive to Europe. Dr. Walsh's observations were made on one in England in the year 1778; and another was kept four months at Stockholm, by M. Tahlberg, in the year 1797.

G. Aquilabratus, Humb.; *Keen-tipped Gymnote*. About twenty-eight inches in length, body long, snake-like, compressed; the lips obtuse and of equal length; the back is olive green and the belly silvery, marked with little reddish spots. It was discovered by Humboldt in the great river of St. Magdalen. Resembles in

GYMNO-
NOTUS.

Gymnote, fishing with wild horses

GYMNO-NOTUS. — GYMNO-SOPHIST.

its manners the Electric Gymnote, but has no Electric apparatus; its air bladder is single, and does not extend along the tail.

β. Carapo.

The body compressed, scaly, and the tail much attenuated.

G. Macramus, Bloch; *Long-tailed Gymnote*. Head compressed and thin, upper jaw longest; body spotted; tail very long, and devoid of fin. Native of Brazil.

G. Brachyurus, Bloch; *le Gymnote Carape*, Lacép.; *Short-tailed Gymnote*. Head flattened; body striped transversely; scales very small, deeply embedded in the skin, and scarcely visible; lower jaw longest; tail short and finless. Native of the soft waters of America.

G. Caracazca, Seba; *Bluish Gymnote*. Lower jaw longer than the upper; body bluish, with a round black spot on the gill cover; anal fin extending almost to the tail. Native of Surinam.

G. Rostratus, Schneid.; *Beaked Gymnote*. Head narrow and the jaws of equal length, forming a beak with a narrow gape; opercula on the sides, bound down by membrane; body and head scaly, spudded with very small scales. Native of America.

See Bloch, *Ichthyologia a Schneider*; Cuvier, *Règne Animal*; *Philosophical Transactions*, vol. lxx.; Humboldt, *Observations Zoologica*.

GYMNOPOGON, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocinee*. Generic character: flowers contorted, stigma two-lipped, villous at the apex, seed-vessel a drupe, nut mostly two-celled.

Three species, natives of the Society Islands.

GYMNORHYNCHUS, in Zoology, a genus of intestinal worms, established by Rudolphi.

Generic character. Body flat, jointless, very long, receptacle of the neck subglobular; head with two doubly-divided pits, armed with four retractile trunks.

The only species of the genus is *G. reptans*, which often grows to two feet long. Cuvier refers it to the genus *Scoter*, under the name of *S. gigas*. It lives in flesh.

A similar kind of worm has been found between the muscles of the Hedge Hog and in the Musk Shrew.

GYMNOPOHIST, *gymnopohistes*, *gymnopoistis*, because they used to walk naked through gloomy deserts. Vossius.

Over and besides, among the Indians be certain philosophers, whom they call *gymnopoists*, who from morn rising to the setting thereof are able to endure all the day long, looking full against the sun, without winking or once moving their eyes; and from morning to night can abide to stand sometimes upon one leg, and sometimes upon the other, in the sand, as scolding hot as it is.

Holland. *Philo*, book vii. ch. ii.

And even there, by report, there be those who follow a certain strict, austere, and naked profession of wisdom, called thereupon *gymnopoists*, holy men, living according to their own laws, devoted altogether to a contemplative service of God, making less account of this life than Diogenes did, and living more barely, as having no need at all of bag and wallet.

Id. *Philarch*. *Morals*, fol. 1034.

The method which Apuleius tells us the Indian *gymnopoists* took to educate their disciples, is still more curious and remarkable.

Spectator, No. 337.

I mark'd where'er the Monosoph appear'd,

(By crowds surrounded and by all rever'd.)

How young and old, virgins and matrons, kind

The footsteps of the blest *gymnopoist*.

Cambridge. *The Scribbler*.

GYMNOSOPHIST is the title given by the Historians of Alexander to the Philosophers of India; not that they always went naked, for after a noviciate of 37 years (Strabo, xv. i. 59. 70.) they clothed themselves in siodon, (*sioidon*, *muslin*?) wore golden bracelets and ear-rings, eat meat, and married as many wives as possible, for the purpose of having many children; for more good, they said, comes from many than from few, and not having any slaves they had the more need of children as servants. The most distinct account of these Philosophers is that given by Onesicritus, who says, (Strabo, xv. i. 63.) that "Alexander having heard that they were always naked, practised great austerities, were held in the highest honour, and refused, when invited, to visit other persons, saying, that those who wished to profit by their example, or instruction, might come to them,—sent him to them, not thinking it proper to go himself, our wishing to compel them to do any thing contrary to their hereditary institutions. He found 15 men, about 20 stadia (two miles and a half) from the city, sitting, standing, or lying in different postures, quite naked, and remaining immovable till the evening, when they went into the city. The heat of the sun which they then bore, was so great, that, about noon, no one else could endure to stand bare-footed on the ground." He entered into discourse with one of them named Calanus, who afterwards followed Alexander to Persia, and died after the custom of his forefathers, by mounting a funeral pile. Onesicritus told this Gymnosophist why he had been sent by the King; viz. in order to listen to their doctrine, and make a report of it to him. The Sage urged him to strip; "The ground was at first," he said, "covered with wheat and barley-meal instead of dust; and the springs flowed with water, milk, honey, wine, and oil, but from satiety and abundance men fell into excesses; Jupiter, offended at this, destroyed every thing, and made it manifest that they must live by labour. Temperance and other virtues having been since practised, an abundance of the good things of this world has been restored; but as men are now bordering on the insolence occasioned by satiety, there is a danger that all things will be again destroyed." Calanus then repeated his exhortations to him to strip, and lie down by him on the stones, if he wished to become a heurer, and to profit by his doctrine; but Mandanis,* the eldest and wisest of these Sages, reproved Calanus for thus pressing a condition with which Onesicritus hesitated to comply, and calling the stranger to himself, commended the King for his desire of knowledge, saying that "he was the only warrior whom he had ever seen studious of Philosophy, and that it would be most advantageous for all, if they who have the power of persuading such as are willing, and of compelling such as are unwilling, to practise temperance, would make use of their understanding." "He might himself," he added, "be pardoned, if speaking through three interpreters, who, being as ignorant as the multitude, understood nothing more than the mere words uttered, he was not able to demonstrate the utility of their doctrine; for it was as if any one expected water to run clear through mud."

This passage, which appears to give the words of Onesicritus himself, is the foundation of almost all the Ancients have said respecting the Gymnosophists; but that term was used by other writers to designate not

* Called Daudamis, or Daudanis, in other writers.

GYMNO-
SOPHIST.

only the *Jigis*, or Indian Ascetics, to whom the above description strictly applies, but also the other divisions of the Brahminical order, the *ascular*, as well as regular divines of the Hindús. (Colebrooke, in *As. Res.* ix. 291.) That there was a discordance in the most authentic accounts, Strabo himself observes; (ib. 68.) it is, therefore, the less surprising that a name strictly applicable to only one class of the Indian hierarchy, should be given in all, and that the Romans should speak of all the Philosophers of that Country as naked Ascetics. *In cū gentis*, says Cicero, (*Two. Disp.* v. xvii. 77.) *ii qui sapientia habentur auri etatem agunt, et Cautosi nicos, himalatenque vim perferunt sine dolo: quinque aut flammam vim applicaverunt, sine gemitu aduruntur*. Pliny speaks in like manner, (*Nat. Hist.* vii. 2.) In the citation which we have given above,

Porphyry, in his *Treatise on Abstinence*, (iv. 17.) expressly says, that the Indian Theologians, called Gymnosophists by the Greeks, were divided into two sects, (*αἰρεσες*) the Brachmans (*Βραχμάνες*) and the Samanians (*Σαμανίαι*). Each, therefore, ought to be noticed here; and an enumeration of the distinctive peculiarities in their practice and doctrine will not only point out the relation which they bore to each other, but also show how little the Religious institutions of India have changed in the course of more than one and twenty centuries.

I. Brach-
manes.

I. The Brachmanes, *Brachmann*, or *Brahmanes*, "are fewer in number than the other Tribes," says Arrian, (*Indic.* p. 324,) "but superior in rank and dignity." The attentions paid to them began even before their birth; for learned men visited their mothers during their pregnancy, in order to secure their safe delivery and obtain blessings for the children, by singing hymns and giving wholesome counsels. When born, their education was intrusted to the best instructors, and, as they grew older, they were placed under more learned men. A grove without the city was the place of their abode, where they remained for the space of 37 years, without any clothing, carefully abstaining from animal food, merely to touch which was a great sin; having no intercourse with women, and wholly engaged in teaching and being taught. At the close of that probationary period, they again entered the world, lived less abstemiously, took a great number of wives in order to propagate their race, and were fed and caressed by almost all the persons whom they met, one giving them provisions, and another pouring oil of sesamum over their heads. No women were admitted among them, as, if bad, they might betray the secrets of the Order, if good, they might desert their husbands; for "the better a man grows," said these Sages, "the less he is disposed to submit to the will of another." Disease they thought it irrational to bear; they, therefore, put themselves to death, when afflicted with any lasting disorder, and their wives were said, willingly, to ascend the funeral pile with them. *Ἡπά τοι δ' ἀνέστην Φυά, καὶ ἀνεναντιόμην τὴν ὑπὸ τοῖς ποσσίν τοις ἀνέστην τὸν δὲ μὴ ἱερουργεῖν, ἀέθρην*. (Strabo, v. 1. 62.) They professed to study Nature, and pretended to foretell various natural phenomena, such as changes of weather, storms, droughts, pestilences, &c. They affirmed that there are five elements, the fifth being that from which the heaven and the stars are formed; while water, from which the material world was made, was, in their estimation, the first. They believed the Deity to pervade every thing; the world to be created, perishable, and of a spherical

form. The soul, they said, was immortal, and, as it were, in a state of gestation, while continuing in this world, preparatory to its birth, by death, in the next. Hence they professed to consider death as more desirable than life; and, contemplating earthly pleasures, as well as disregarding earthly pains, to be at all times willing to die. Their doctrine approached nearly to that of the Stoics; while they delighted, like Plato, to clothe their tenets in symbols and allegories, and generally concealed their mysteries under the veil of Fable.

II. The *Sarmanes*,^{*} *Sarmanea*, or *Samanai*, of whom the most venerated were called *Hylobii*, because they lived in woods and forests, were clothed, and had their heads and bodies shaved; observed a strict celibacy; were extremely frugal, living solely on grains and herbs; often fasted; passed much of their time in prayer; were consulted by Kings on State affairs; gave charms and other remedies for diseases, and lived upon alms collected in market-places and on the highways.

"Next in rank to the *Hylobii*," says Megasthenes, (Strabo, xv. 1. 60.) "were the Medical *Sarmanea*, (i. e. *Sarmanea*), the object of whose Philosophy was Man. They were frugal, but did not dwell in the open air; rice and meal, which formed their diet, were given to them by every one of whom they asked alms, and they received hospitality everywhere. They had recipes for making women bear many children, and could secure their being either male or female. They cured diseases more by diet than by medicine, preferred unguents and plasters to other remedies, but used, however, abundance of fraud and artifice. Both sects practised austerities, (*εὐπρέπεια*), the one by voluntary labours, the other by self-inflicted sufferings, such as remaining the whole day in one posture. Others, who were soothsayers and dealers in spells, and even skilled in the rites used relating to the dead, went begging through the towns and villages. Some, who were more favoured and polished than these, did not abstain, as much as piety and holiness require, from muttering incantations addressed to infernal Spirits."

On comparing these accounts of the Indian Philosophers, given on the authority of Megasthenes, Aristobolus, Onesicritus, and Nearchus, who were all officers in Alexander's army, with the information derived from the writings and actual practice of the Hindús, (*Encycl. Metrop.* xviii. 759.) it appears that the two distinct orders of Gymnosophists, mentioned by the Greeks, were the *Jigis*, *Vairágis*, *Sanyásis*, and other Ascetics among the *Bráhmans*, and the *Yatis* and *Sramanari* among the *Baud'dhas*; the latter term being changed into *Samanai* in the Pærcit and spoken dialects. It must not, however, be forgotten that *Sarmen* is a common title among the Bráhmans, and that Strabo speaks of the *Garmanes* (or, if the conjecture of some critics be right, *Sarmanes*) as belonging to that class of whom his *Pramen* were the opponents, who, likewise, correspond exactly with the regular divines among the *Baud'dhas*. The latter, then, were existing in India, but not the predominant sect, in the time of Alexander.

* Tachucke has substituted *Yaginas* for *Yaginas* in Strabo, (v. 1. 59.) on the authority of MSS, and there can be little doubt that the word was, originally, *Yaginas*. *Yaginas* (Porphyry, de *Athana*, iv. 17.) is, probably, from an Indian corruption of *Sarmen*, and *Yaginas* (Clement Alexand., Strom. iv. 1. p. 205.) is the same word grecized.

† If there were any authority for reading *Yaginas* instead of *Yaginas*, in Strabo, (av. 1. 70.) it would furnish an additional evidence that the *Sarmenes* were *Baud'dhas*, for his *Pramen* doubtless were such. ‡ Arrian drew from the same sources as Strabo.

GYMNO-
SOPHIST.
GYMNO-
THORAX.

This also applies to the passage in Porphyry, (*de Abstinentia*, iv. 17.) which contains a summary of the information obtained by Bardanes the Babylonian, from the ambassadors sent by Damadamis to Cæsar; but later authorities, such as Clement of Alexandria, (1. p. 305.), who expressly names Budd'hā, and the anonymous writer* of the Tract on the Bragmans, either speak exclusively of the *Budd'hās*, or confound the two sects together. The latter, because his knowledge of the Indians was derived from Taprobane, (Ceylon;) the former, because he had conversed with merchants, most probably, from the coast of Coromandel or from that island, in which it is clear that Budd'hism was then established.

See Strabo, xiv. 1. tom. vi. *Ed. Siebenkærs*; Arrian, *de Expeditione Alexandri*, vii. 1. p. 273; *Hist. Indica*, p. 324, *Ed. Gronov. Lugd. Bat.* 1704, fol.; Porphyrius *de Abstinentia*, iv. 17.; Clemens Alex. *Stromat.* i. 3.; Philostratus, *Vita Apollon.* i. 18. lib. 4.; Plutarch, *Vita Alexandri*, sec. 64.; Pliny, *Nat. Hist.* vii. 2.; Sossolius, l. 52.; La Croze, *Christianisme des Indes*, p. 493; Mignot, in *Mémoires de l'Académie des Inscriptions*, xxxi. 86.; Brucker, *Hist. Philosoph.* i. 95.; *Asiatic Researches*, ix. 296.

GYMNOSTYLIS, in *Bolany*, a genus of the class *Syngenesia*, order *Necessaria*. Generic character: calyx many-leaved, leaflets disposed in a single order, female florets apetalous, seeds compressed, partly toothed at the summit, awned with the persistent style.

Three species, natives of both hemispheres. Nuttall. GYMNOTHORAX, from the Greek γυμνός, naked, and θώραξ, the chest, Schneid.; *Murena*, Shaw. In *Zoology*, a genus of animals belonging to the family *Anguilliformes*, order *Molaeopterygii* Apodes, class *Pisces*.

Generic character. Branchial openings small, linear, and lateral; branchial rays very slender; pectoral and ventral fins deficient.

The individuals composing this genus are divided by Schneider into three subdivisions.

a. *Palatine teeth placed in a long row.*

G. Murena, Schneid.; *Murena Helena*, Gmel.; *la Murénophis Hélène*, Lacep.; *Roman Murena*, Shaw. About three and a half feet long, body compressed, slippery, soft, of a brown colour, marked with white spots dotted with brown; head pointed, the upper jaw longer than the lower; teeth large, sharp, and far apart, with smaller teeth interposed; nostrils tubular, one pair in front of the eyes, the other on the top of the head; eyes lateral, lateral line indistinct; dorsal fin arising between the gills and the nostrils; dorsal, anal, and caudal fins narrow from above downwards, supported by innumerable rays; vent mesial. The *Murena* is caught in the Mediterranean, especially off Sardinia, and in the Indian and American seas, where it is found in the clefts of the rocks, but in Spring is met with on the shore. It is extremely voracious, devouring large quantities of Crabs and Polyps, which it hunts after with great avidity. The *Murena* is caught in wheels and with lead lines. It was esteemed by the Romans a great luxury, and ponds were made for the purpose of keeping them. Columella, also, has recommended the breeding *Murenae*, and pointed out the

methods best adapted for the purpose, by constructing reservoirs containing tortuous passages. To so great an extent was their culture afterwards carried, that at one of Cæsar's triumphs he distributed 6000 among his friends.

G. Paraginæus, Schneid.; *Chestnut Murena*. About two and a half feet long; body compressed, of a chestnut colour, striped with yellow lines like the meshes of a net; head bending down; gape wide, gills far back, dorsal fin beginning above, and opposite to them. Found on the coast of Tranquebar.

G. Punctatus, Schneid.; *Spotted Murena*. Body compressed, brown, and marked with small yellow oval spots. There is a variety which has the spots brown. From the Tranquebar coast.

G. Afer, Schneid.; *African Murena*. Body marbled with brown and white, compressed; nostrils tubular; dorsal fin arising in front of the gills. Found on the Guinea coast and also on the Malabar coast.

G. Echidna, Schneid.; *Viperous Murena*. Body yellowish white, varied with dark coloured lines, spots, and dots; the spots on the belly marked with white; the jaws are of equal length and obtuse; three rows of teeth in the upper and two in the lower jaw. Native of the South Seas.

G. Annulatus, Schneid.; *Ringed Murena*. Body bluish, tail compressed, marked with thirty-one dark rings; lateral line hollowed out and mesial. Native of Japan.

β. *Teeth on the Palate collected together, not in rows.*

G. Colenatus, Schneid.; *Chain Murena*. Head short, rather obtuse; tail sharp; dorsal fin commencing in the middle of the back; is about a foot long. Found on the Coromandel coast.

γ. *No palatine teeth.*

G. Zebra, Schneid.; *Striped Gymnathorax*, or *Zebra Eel*, Shaw; *Zebra Murena*. Head small; upper jaw the longest; body marked alternately with dark and white stripes. From this species *Lacepède* derives his *Gymnomurena*.

The other species are,

G. Reticulatus, Schneid.

G. Nebulosus.

G. Pictus.

G. Fasciatus.

G. Wilsoni.

G. Scriptus.

G. Brasilensis.

G. Colubrinus.

See *Lacepède, Histoire des Poissons*; Bloch, *Icthyologia Schneideri*; Cuvier, *Règne Animal*.

GYPAETUS, from the Greek γύψ, a Vulture, and ἀετός, an Eagle, Storr; *Gypæte*. In *Zoology*, a genus of animals belonging to the family *Diurnæ*, order *Accipitres*, class *Acc.*

Generic character. Beak of moderate size, thickish, strong, straight, arched, and hooked at the tip, and the base cerigerous; nostrils oval, and covered with stiff hairs or narrow feathers inclining forward, and a tuft of hair forming a beard beneath the lower mandible; wings very long, the first quill shorter than the second, and the third the longest; *tarsi* short and feathered to the toes, of which there are four, the three anterior connected by a short membrane, and the middle one

* This Tract, commonly ascribed to Palladius, is addressed to him, as the version of it by St. Ambrose.

GYMNO-
THORAX
GYPAE-
TUS.

GYPAETUS. very long; the talons slightly curved, strong, and very sharp.

This genus forms part of the *Falcones* of Gmelin, but was separated from it by Storr, under the present title, and was ranged sometime after by Savigny, in his description of the Birds of Egypt and Syria, in his genus *Phœnax*. As its name implies, it has some common characters with the Vultures and Eagles, the latter of which are found among the *Falcones*. Like the Vultures it has the eyes placed low in the head, the claws weak comparatively with its size, the wings but half closed in walking, on account of their great length, and the crop, when filled, projecting at the bottom of the neck; but with the Eagles, its head is covered with feathers, except on the crown, the legs feathered to the toes, and they live only in pairs.

The Gypaeti are remarkable for the keenness of their sight, which enables them at an immense height to observe when a sheep, (its usual prey,) separating itself from the flock, strays to the edge of a precipice; immediately the bird stoops upon it, and by its weight, together with the force collected in its descent, tumbles it over, and, when thus disabled by the fall, devours it. The stories related of its carrying off animals, and even children, in its talons, are absurd, for its claws are ill-adapted to that purpose, and it never attacks an animal till it is disabled either by sickness or the mode just described, or when it is young; nor is it even averse to dead animals, or parts of them. Bruce, in his *Travels*, mentions that the *Nisser* (or Golden Eagle, as he calls it) which he shot "did not stoop rapidly from a height, but came flying slowly along the ground, and sat down close to the meat, within the ring the men had made round it. A great shout, or rather cry of distress, called me to the place. I saw the Eagle stand for a minute, as if to recollect himself: while the servants ran for their lances and shields. I walked up as nearly to him as I had time to do. His attention was fixed upon the flesh. I saw him put his foot into the pan, where there was a large piece in water prepared for boiling; but finding the smart, which he had not expected, he withdrew it, and forsook the piece that he held.

"There were two large pieces, a leg and a shoulder, lying upon a wooden platter; into these he thrust both his claws, and carried them off; but I thought he still looked wishfully at the large piece which remained in the warm water. Away he went slowly along the ground as he had come. The face of the cliff, over which criminals are thrown, concealed him from our sight. The Mahometans that drove the asses were much alarmed, and assured me of his return. My servants, on the other hand, very unwillingly expected him, and thought he had already taken more than his share.

"As I had myself a desire of more intimate acquaintance with this bird, I loaded a rifle-gun with ball, and sat down close to the platter by the meat. It was not many minutes before he came, and a prodigious shout was raised by my attendants, 'He is coming, he is coming,' enough to have dismayed a less courageous animal. Whether he was not quite so hungry as at his first visit, or suspected something from my appearance, I do not know, but he made a short turn, and sat down about ten yards from me, the pan with the meat being between him and me. As the field was clear before me, and I did not know but his next move might bring him opposite to some of my people, so that he might

actually get the rest of the meat and make off, I shot him with a ball through the middle of his body, about two inches below the wing, so that he lay down upon the grass without a single flutter." (*Appendix*, vii. 271. 8vo, Ed.) His dimensions were very great; from wing to wing he measured eight feet four inches, from the tip of his tail to the point of his beak four feet seven inches, and he weighed twenty-two pounds.

G. Barbatus, Cuv.; *Vultur Barbatus* and *Falco Barbatus*, Gmel.; *Falco Magnus*, Sam. Gmel.; *Vult. Barbat.* and *Barbat.*, Lath.; *Gypaete des Alpes*, Sonnini; *Nisser*, or *Golden Eagle*, Bruce; *Lammer Geyer* of Germany; *Alpine Gypaete*. This is the largest, and fortunately the rarest bird of prey found in the Old World: it measures about four feet and a half in length, and from nine to ten in width; the head and upper part of the neck is of a dirty white colour, with one black stripe passing from the root of the beak above the eyes, which are furnished with a red eyelid, and another black stripe extending from behind them upon the ears; the lower part of the neck, the chest, and belly of a bright orange red; shoulders, back, and wing-coverts deep brown, but each feather streaked down its middle with white; the quills of the wings and tail ashy grey, their stems white; the tail long and spreading; legs blue; beak and claws black. When young, the head and neck are brownish black spotted with white, and the under parts brownish grey, instead of white, instead of the bright orange; and the lower part of the neck and the wing-coverts spotted with a lighter shade than their black ground, which spots on the back are large and white: the bird has then been described as another species; by Latham as the *Vultur Niger*, and by Meyer as the *Gypaete Melanocephalus*. It feeds upon Chamois Goats, Sheep, Calves, and young Deer; but when pressed by hunger will devour carcases. It is found in the Swiss Alps, is common in the Tyrol and Hungary, but very rare in Germany and the Pyrenees; and builds its nest in the most inaccessible rocks, where it lays two rough white eggs, spotted with brown.

See *Linnaei Systema Naturæ* a Gmelin; Storr, in *Delect. Opusc. ad Scient. Nat. Spect. de Ludwig*; Cuvier, *Règne Animal*; Bruce, *Travels*.

GYPOGERANUS, from the Greek γύψ, a Vulture, and γέρανος, a Crane, Illig.; *Secretary Bird*. In Zoology, a genus of animals belonging to the family *Diurnæ*, order *Accipitres*, class *Acca*.

Generic character. Head thickly feathered, forming an occipital crest capable of elevation; a cere extending to the orbits; beak shorter than the beak, thick and strong, curved almost from the base, and hooked at the point, which is compressed; ocular circle naked; nostrils in the cere oblong, expanded, and open; the bend of the wings protected with three bony tubercles; the wings themselves long, the first five quills the longest, and of equal length; the tail quills decreasing in length from the middle two, which are the longest; the legs are very long, the tibiae feathered, the tarsi more than twice the length of the front toes, which are united at their roots by membrane, the skin beneath warty; claws slightly curved, strong, and sharp.

G. Africanus, Illig.; *Sagittarius*, Voemier; *Secretary Bird*, Cuvier; *le Menager du Cap de Bonne Espérance*, Buff.; *Snake Eater*, Edwards; *Secretary Bird*. This bird, at first sight, appears to belong to the *Waders* from the length of its legs, but the curved form of the beak nearly resembling the *Falcon* kind, and the fea-

GYPAE-
TUS
-
GYPOGE-
RANUS.

GYPOGE-

RANUS.

GYPSY.

separating of the legs themselves below the knee distinctly separate it from that order: whilst the great length of the legs and the slight curving of the toes equally distinguishing it from the Falcons. In size the Secretary Bird equals the Stork; it has the root of the beak and the ocular region covered with a bare orange-coloured skin; the gape wide, and the back of the head ornamented with a tuft of ten pendent feathers, which, having been supposed to bear a resemblance to a pen stuck behind the ear of a clerk, have given rise to its name *Secretary Bird*. The general colour of the bird is greyish on the head, neck, breast, back, and wing-coverts, the latter clouded with reddish brown, and the quill feathers black; the throat and breast white; belly black, streaked with rufous; tail feathers, of which the middle two are twice the length of the others, partly black, becoming greyer as they lengthen, and tipped with white, but the middle two are bluish grey, tinged with brown towards the tip, which is white, marked with a black spot; under tail-coverts pale rufous; thighs black, streaked finely with brown. In the female the crest and two middle tail feathers are shorter; the grey less tinted with brown, and the belly and thighs more varied.

The Secretary Bird is found in the neighbourhood of the Cape of Good Hope, where it builds its egg

on the top of a high thicket, lining it with wool and feathers; but towards Terra del Natal, where it is also found, it builds in high trees. Its food consists principally of reptiles, which it destroys by a stroke of its wings, which are adapted to that purpose, more especially by the long tubercles on their bend; it takes its prey whilst running, and not by flight. It is voracious, as appears from Levaillant's account, who found in the crop of one, no less than twenty-one young Tortoises, three Snakes, and eleven Lizards, besides a ball, composed of the scales of reptiles and the horny coverings of insects, to its gizzard. It is capable of being tamed when caught young, and will live peaceably among poultry, unless pressed by hunger, when it will seize upon the young birds, and swallow them feathers and all.

See Vosmaer, *Monographia*; Buffon, *Histoire Naturelle*; Edwards, *Memoirs*; Cuvier, *Règne Animal*; *Philosophical Transactions*, vol. ix.

GYPSOPHILA, in Botany, a genus of the class *Dicandria*, order *Digynia*, natural order *Caryophyllæ*. Generic character: calyx one-leaved, bell-shaped, angular; corolla, petals five, ovate, sessile, capsule globular, one-celled, many-seeded.

Fourteen species, natives of the Eastern parts of Europe

GYPOGE-

RANUS.

GYPSY.

G Y P S Y.

GYPSY. } Spelman, in v. *Egyptiani*, call them
Gy'sty, adj. } a most nefarious kind of vagabonds
Gy'stims. } and impostors. The name (*Egyptian*) seems to have been for some reason assumed by themselves.

The word is sometimes applied contemptuously for some ill quality; and sometimes playfully for some engaging quality.

He like a gypsy oftentimes would go,
All kind of gold-trust he had heard to know,
And with a stick, a short string, and a noose,
Would show the people tricks at fast and loose.

Drayton. The Moon-Calf.

The bonds made there (like gypsies' knots) with ease
Are fast and loose, as they that hold them please

Suckling. Upon Lord Breckin's Wedding.

The companion of his [the tinker's] travels is some fool, turn-burnt quess, that, since the terrible station, recanting gypsians, and is turned pedlars

Overbury. Character, sig. 1

As we were riding away, Sir Roger told me, that he knew several sensible people who believ'd these gypsies now and then foretold very strange things; and for half an hour together appeared more jocund than ordinary.

Spectator, No. 130.

A slave I am to Clara's eyes;
The gypsy knows her power and flies.

Prior. A Dutch Proverb.

Oxlandish persons calling themselves *Egyptians*, or *Gypsies*, are another object of the severity of some of our unparliamentary statutes.

Blackstone. Commentaries, book iv. ch. xxi.

The *tegitide* Dictionary, on the day which, in these gipsy jargon, they call the 5th *Plover*, in return for our ad-vance, charge us with eluding our declarations under evasive formalities and frivolous pretexts.

Burke. Works, vol. vii. p. 106. On a Regicide Proce. Letter 1.

GYPSY (from E-gypti-an) is the name of a remarkable Tribe of vagabonds found in every Country of Europe, and in most parts of Asia. Though more than 300 years have elapsed since they first made their appearance in Europe, and they have been a proscribed race in the greater part of it almost ever since, they still exist distinguished by the same peculiarities, exposing themselves to the same penalties, and setting the laws at defiance; a living instance of the extreme difficulty of extirpating deeply rooted habits.

A view of their condition in England, compared with the reports from other parts of Europe, collected at different periods and under different circumstances, will show that they are in reality a distinct People, and will suggest some conjectures on their probable origin.

Their leading characteristic is the love of a vagrant life. Living in huts, holes, or tents, under hedges, or in ditches, a bank serves them for a wall, a few branches for rafters, and a rag of canvass completes the roof of their cabin, which is just high enough for them to creep in and out of it. Though delighting in finery, they are always covered with dirt and rags. Their children are nearly naked; but having been accustomed to travel on foot almost as soon as they can run alone, are extremely hardy. They maintain themselves as itinerant horse dealers, farriers, smiths, tinkers, braziers, knife-grinders, basket and chair-bottom makers; but many are fiddlers, and several, especially the women, gain a livelihood by carrying a basket of trifles and telling fortunes. They usually live in companies of one or more families together, and have donkeys to carry their tents and the few articles of furniture which they possess. Each horde has its prescribed limits, within

Habits in England.

which it makes its circuit; but those limits are sometimes very extensive. Many, now, take up their abode in towns from Michaelmas to Lady-day, and resume their wandering habits on the return of Spring. They are great pilferers, but are rarely concerned in any considerable robberies. Their offences are usually hedge-breaking and poultry-stealing. They live principally on vegetables, but have no objection to dog's flesh or carrion, and give a decided preference to the carcases of beasts which have died of disease. "Those that have died by the hand of God," said an old Gypsy woman to John Heyland, their worthy Historian, "are better than those that have died by the hand of Man." Their moral habits, as may be supposed, are in other respects very dissolute. Their ignorance is extreme, very few of them having the least tincture of learning. Though always professing the Religion of the Country in which they reside, they are singularly regardless of Religious duties; and in England few of them know even so much as the Lord's Prayer. Their marriage is generally nothing more than a mutual agreement to live together. Whether they indulge in polygamy, or exchange their wives, does not appear, though the latter is probably common among them. They are, like most half-civilized Tribes, excessively fond of smoking and intoxicating liquors. Among their good qualities a regard for their promise holds the first place; it is, probably, connected with gratitude, for few persons are likely to exact a promise from a Gypsy without having previously done him some service. Another good trait is their abstaining from applications for Parochial relief; for many have means of obtaining a settlement, and as travellers they have all at times a claim for casual relief; but such applications are almost unexampled.

In Germany.

Germany has, lately as well as formerly, furnished the most ample account of this vagrant race; which is briefly, but completely characterised in the Preface to Dr. Bischoff's *German and Gypsy Dictionary*, printed in 1827 at Ilmenau; for large extracts from which Work no apology, therefore, is necessary. "The Gypsies," says this writer, (p. 2.), "whom I have had an opportunity of seeing, are lean, middle-sized, slender-limbed, and well-proportioned. Their complexion is swarthy, or sallow, (*ölsenfarbig*;) their forehead high and rather round; their eyes and hair deep and black, or dark brown, the upper being larger than the lower lid; their eyebrows and eyelashes are long and coarse; their nose, particularly the women's, long; mouth broad; lips red; teeth white; chin round; fingers tapering." In the neighbourhood of Eisenach, Dr. Bischoff's place of residence, "they live in the open air in the summer months, in the villages in winter. Their food differs little from that of the country-people, but they do not turn up their noses at the most disgusting objects, such as the carcases of cows, pigs, &c. Poultry is their darling food; but bread, vegetables, and water their common diet. A distempered beast is a dainty morsel to them. They slaughter it very expeditiously, dry its flesh in the sun, or broil it on the fire, and eat it with a high relish. They seldom make bread, as they prefer begging or stealing it with their other provisions. They have no fixed time for their meals; but, as soon as they have scraped together enough to make a dinner, it is boiled or roasted, and eaten. They seldom have any thing like plates and dishes, or knives and forks. They are fond of beer, but prefer brandy when they can get it; and at their merry-makings usually

make themselves heavily drunk. Old and young, men and women, are passionately fond of smoking tobacco, which is often all that they have to satisfy their hunger for several days together. From two to ten years of age their children usually go naked; beyond that time the boys generally get, by begging or stealing, a pair of breeches, and the girls an apron. When old enough to be married they attend more to their dress. The men wear a hat, coat, waistcoat, and breeches, with boots or shoes in winter; but their clothes are generally old, tattered, and dirty; and the women, who are usually worse clad than the men, show an anxiety to mend their clothes, even when such parts of their bodies are exposed as the most depraved among the lower orders carefully conceal. An old shift, with a linen or woollen cloth thrown over their head and folded round their waste, is often their only clothing." "Men, women, and children live all huddled together; in summer under tents and trees, where their cattle, horses, and goats are grazing; in winter they quarter themselves on the peasantry, lodge their effects with some of the villagers, and leave their horses, goats, and dogs to the care of the country-people, who are afraid of them. Their whole occupation, properly, consists in cooking, eating, smoking, talking, and sleeping. About nursing their children, washing their clothes, or cleaning their hovel, they never give themselves a thought. A few kitchen-utensils, a pair of bellows, a small stone anvil, a vice, some hammers, tongs, and files, are usually all the furniture they possess. They, for the most part, get their livelihood by dishonest means. It is only when they can neither beg, filch, nor steal, that they have recourse to labour. It is then that they turn tinkers, or deal in wooden spoons and platters, sell foundered horses, or glass and earthenware."

Fiddling and flitting are practised by the men; fortune-telling and dream-expounding, arts always in vogue in the East, are, especially, the business of the women; who also drive the Devil out of bewitched cattle, find stolen goods, promise girls to make their sweethearts kind, (*versprechen das Feuer*;) and give charms for cooling the blood. They usually marry very early: boys of 14 and girls of 12 are often man and wife; but a legal marriage is carefully avoided, for there is nothing they dread more than restraint. A trifling oversight on the woman's part, is a sufficient plea with the husband for dismissing her. When the infidelity is on the man's side, the woman frequently takes her revenge by lying in wait for him with a party of her female relations, and giving him a thorough pommeling. Their women are often the occasion of bloody battles. If one man takes a fancy for another's wife, he challenges him to fight; they strip, set to, and their knives often decide the contest. The woman is, of course, considered as the victor's prize. Those who are cleverest in stealing and fortune-telling are most valued, and are very frequently the causes of new contests. Their women are, usually, very prolific. As soon as the new-born infant is washed, and wrapped up in rags, its parents talk about the choice of a god-father, and always fix upon some rich man, not unfrequently upon some great personage. The hope of getting a fine christening-gift sometimes leads them to have their children christened over and over again in

* This expression is not given even in Camp's *Winterbuch*, is probably, a slang phrase, and has, perhaps, been misunderstood by the Translator.

GYPSY.

different places. A few days after its birth, the mother wraps her infant up in a cloth, carries it to church, and after church goes from house to house begging and thieving as opportunity serves. As soon as her child is a few months old, she carries it on her back, and drives the rest before her. When able to run alone, it is taught to dance, and soon learns to practise its art for money. When a few years old, it is taught by its mother to lie and thieve; and while she is taking in the gaping country-folks, the child slips into the house unperceived, snags up whatever comes to hand, and runs off with it to the camp hard by. The boys, when older, learn their father's trade; but the girls, corrupted by their mother's lawless example, begin at a very early age to look out for a husband. Gypsies' children are never corrected, he they ever so mischievous and unruly, no subordination is enforced, and those are the greatest favourites, who show the strongest propensity to fraud and thieving. Instruction in Religion is never thought of. Their constant exercise and exposure to the air render the Gypsies hardy, and they often live to a great age. They seldom suffer from infectious disorders, and generally have the measles and small-pox lightly: from ophthalmia, however, the itch, and most frequently from syphilitic complaints, they suffer severely; but, notwithstanding their dread of death, they cannot be easily persuaded to have recourse to medicine. When a Gypsy believes himself to be dying, he breaks out into lamentations on being separated from his friends, and as soon as he is dead, all the members of his family set up a bitter cry, and his nearest relations often tear their hair. They always bury their dead in church-yards, and their graves are like those of the country-people. They seem, at present, in Germany, to have nothing like a government among themselves, though they had, formerly, a King and leaders whom they called Dukes, Counts, &c. When several encampments unite together, they choose one of the seniors as their Head, while they remain in the same spot, and give up to him a small part of their earnings, whether honestly or dishonestly obtained. Most of them, notwithstanding their professions, have no notion whatever of Religion. Though they always have their children christened, they seldom call them by their Christian names, always giving them, afterwards, a name of their own invention. The commonest of these Gypsy names are, Vennel, Misser, Giffling, Polin, Galladevel, Huano, Potretari, Zoncia, Miffler, Dailtha, Dorthie, Shaukelputz, and Vintermad. In Roman Catholic churches they even receive the sacrament, and most of the Gypsies in Germany profess that Religion. "Grellmann," says Dr. Bischoff, (p. 13,) "characterises them briefly, but ably, in these words: 'When we reflect upon the condition of men who are like children in intellect, with a mind full of rude, half-formed ideas, guided by feeling rather than reason, and using thought and reflection merely as the means of gratifying some powerful desire, we have a faithful outline of the Gypsy's character.' Those who have fallen under my observation," continues Dr. Bischoff, "were invariably hot and passionate; they are also mischievous, revengeful, lazy, selfish, foul-mouthed, suspicious, distrustful, hasty in judging and speaking, cowardly, foes to all useful knowledge, heedless, debauched, abandoned to glintown, and indifferent about public disgrace. On the other hand, they have a good understanding, an excellent memory, quickness of comprehension, and are lively and talkative." "The unchangeableness of the

Gypsy character is manifested," as a writer in the *Berlin Monthly Magazine* very justly observes, "not only by a language peculiar to themselves, and by means of which they are enabled to separate themselves from the people in the midst of whom they live, and form an intimate union among themselves, but also by their passion for the liberties and indulgences which spring from their separation from other people, and their union among themselves." "Hence," adds Dr. Bischoff, "it has arisen, that almost all the attempts to improve them have proved fruitless."

The best method of tracing their history, and showing their ubiquity in Europe, is to take the dates of the earliest laws respecting them, enacted by the different European States.

In 1422, the City of Basel, (Bâle,) in Switzerland, addressed a Warning to its citizens against the various frauds and impostures practised by "the cunning Zigeuners," (Gypsies,) the detail of which shows that they were as ingenious in extracting money from the credulous, then, as they are now. The first enactment against them in our statute books, is the Act passed in the 22nd of Henry VIII., a. d. 1522, for the expulsion from the realm of "an outlandish people, calling themselves Egyptians, using no crafts, nor feat of merchandise; who have come into this realm, and gone from shire to shire, and place to place, in great company; and used great, subtle, and craftie means to deceive the people, bearing them in hand that they, by palmistrie, could tell men's and women's fortunes, and so, many times by craft and subtiltie, have deceived the people of their money, and also have committed many heinous felonies and robberies." In France a similar edict was issued by Francis VII., who died in 1547, and an injunction to drive them away with fire and sword was published by the States of Orleans in 1561. In 1572, they were banished from the Milanese, and a few years earlier from the Venetian territory. The codes of Denmark and Sweden contain enactments to the same effect; the first, in the latter, being dated in 1662. Before 1556, they were forbidden, on pain of death, from appearing in the Netherlands. In 1591, an Act of the Council of Tarragona, in Spain, where they abound, condemned them as "mendaces, fures, deceptores et alii scelerosus ancti."

They are not less numerous in the North and East, than in the South and West of Europe. In Hungary they are found in great numbers, and in addition to their ordinary trades, have that of gold-washing, thousands of both sexes being so employed during the summer, in the Banant, Transylvania, Valachia, and Moldavia. The Gypsies in the first of those Countries were more peculiarly the object of Grellmann's researches; and the Baron de Camperhausen (*Bemerk. über Russland*, u. v. w.) found the last divided into four Castes, with the lowest of which the others do not associate. Dr. Clarke met with them near Nauplia, (Napoli di Romania,) in the Peloponnesus, (*Trav.* vi. 435,) and again in Bulgaria, Valachia, and Hungary. "The Bulgarian Gypsies," he says, (viii. 227.) "are exactly like those of England; the women were squalling about, with their usual wild and tawny complexions." After observing (ib. 271.) that "it is singular enough, that in whatever country we find this people, their character for thieving is always the same," he adds, "but the Valachian Gypsies are not an idle race; they ought rather to be described as a laborious

GYPSY.

European
Laws concern-
ing
GypsiesHungarian
Gypsies

GYPSY. people; and the majority honestly endeavour to earn a livelihood. It is this part of them who work as gold-washers. They have a great skill in finding the metal. Some of them have ingenuity enough to smelt the gold into small ingots; but they generally sell the gold thus found in the form of dust.* "The Gypsies of the Bannat," he informs us, (viii. 329.) "get their livelihood like those of Valakia, by rambling about as blacksmiths and musicians. In winter they cut spoons, ladles, troughs, and other implements of wood. During summer they go nearly naked, and are then employed in washing gold from the sand of the rivers and plains.... A careful examination of the sand, after they have washed it, proves that hardly a particle of gold escapes them during the operation. The families supported by gold-washing are very numerous; but the gains of each are very inconsiderable, being barely sufficient to excite their industry, although the value of many thousands of florins of gold is annually produced in this manner." At a Ball given at Moscow by the citizens on Easter Monday, the same traveller saw (i. 77.) "a party of Gypsies performing the national dance, called, from the air by which it is accompanied, *Barina*. It resembled our English hornpipe, and was full of expressions of the most ferocious licentiousness. This dance, though extremely common in Russia, they confess to have derived from the Gypsies, and it may, therefore, seem probable that our hornpipe was introduced by the same people. Other Gypsies were telling fortunes, according to their universal practice, or begging for presents of oranges and ice.... In regulating their dress, they lavish all their fiery on their head. Their costume in Russia is very different from that of the natives; they wear enormous caps, covered with ribbons, and decorated in front with a prodigious quantity of silver coins; these form a matted mail-work over their foreheads. They also wear the same coins as necklaces, and a smaller kind as pendants to their ears. The Russians hold them in great contempt, never speaking of them without abuse, and feel themselves contaminated by their touch, unless it be to have their fortunes told. They believe the Gypsies not only have the wish, but the power to cheat every one they see, and, therefore, generally avoid them. Formerly they were more dispersed over Russia, and paid no tribute; but now they are collected, and all belong to one nobleman, to whom they pay a certain tribute, and rank among the number of his slaves. They accompany their dances with singing and loud clapping of the hands; breaking forth, at intervals, with shrieks and short expressive cries, adapted to the sudden movements, gestures, and turns of the dance. The male dancers hold in one hand a handkerchief,* which they wave about, and manage with grace as well as art. This dance, like that of the *Almeis* in Egypt, although full of the grossest libidinous expression and most indecent postures, is, in other respects, graceful. Nothing can be more so than the manner in which they sometimes wave and extend their arms; it resembles the attitudes of *Bucchanalians* represented on Greek vases. But the women do not often exhibit those attitudes; they generally maintain a stiff upright position, keeping their feet close, and beating a tattoo with their high heels." Among the Finlanders, they have

an appellation which signifies *thieves*. (Clarke's *Travels*, i. 78.) In the Crimes, the same traveller (ii. 137.) "found parties of the *Tzigrankis*,* or Gypsies, encamped as we see them in England, but having their tents stationed between their waggons. Poultry, cats, dogs, and horses, were feeding around them, seeming like members of the same family. Gypsies are much encouraged by the *Tatars*, who allow them to encamp in the midst of their villages, where they exercise the several functions of smiths, musicians, and astrologers. Many of them are wealthy, possessing fine horses and plenty of other cattle; but their way of life, whether they be rich or poor, is always the same. One of their waggons was filled with an enormous drum: this instrument they accompany with a pipe, when performing before village-dancers. In their tents the men sat stark naked among the women. They rose, however, as we entered, and east a sheep's skin over their bodies. The filth and stench of this people were abominable; almost all of them had the itch to such a degree, that their limbs were covered with blotches and scabs." In 1784, or 1785, M. Berto Pisan, the late able and well-known Chief Dragoman to the British Embassy at Constantinople, communicated some information respecting the Gypsies near that Capital, with a vocabulary of their language, to Mr. Marsden, who published it in the VIIth volume of the *Archæologia*, (p. 382.) Bishop Pococke met with them in the Northern part of Syria, where, he says, (i. 28. 336.) they are found in great numbers, pass for Mohammedans, live in tents or caverns, manufacture coarse carpets, and "have a much better character than their relations in Hungary or the Gypsies in England."

Having thus traced these vagrants through every part of Europe to nearly the centre of Asia, our next inquiry will be, from what Country did they originally come? The earliest record of their appearance in Western Europe does not go further back than the beginning of the XVth century. William Dilck, in his *Chronicle of Hesse*, (p. 229.) mentions their appearance in that Country in 1414; and we learn from Calvinus, (*Annal. Mimicus*), that they were driven from Misnia in 1418. Pasquier, in his *Recherches sur la France*, (iv. 9.) says, that "on the 17th of August, 1427, there came to Paris twelve penitents, (*penanciers*), as they called themselves, a Duke, an Earl, and ten men, all on horseback, and calling themselves good Christians. They were of the Lower Egypt; and gave out that, not long before, the Christians had subdued their Country, and obliged them to embrace Christianity, on pain of being put to death. Those who were baptized, were great Lords in their own Country, and had a King and Queen there. Sometime after their conversion, the Saracens overran their Country, and obliged them to renounce Christianity. When the Emperor of Germany, the King of Poland, and other Christian Princes heard of this, they fell upon them, and obliged the whole of them, both great and small, to quit their Country, and go to the Pope at Rome, who enjoined them seven years' penance, to wander over the world, without lying in a bed. They had been wandering five years when they came to Paris. They were then reduced to 100 or 120, from 1000 or 1200, their number when they left home; among others of their countrymen they had lost their King and Queen. Nearly all of them

* It is singular that Dr. Clarke did not here mention the *Romeis* and other Greek dances, in which the same custom occurs.

VOL. XXIII.

* *Tzigrankis* is the Russian diminutive of *Tzigra*, a Gypsy.

GYPSY. had their ears bored, and one or two silver rings in each, which they said were esteemed ornaments in their Country. The men were black, and their hair curled; the women were remarkably black, all their faces broad, (*déplores*)* their hair black, their only clothes a large old shaggy garment, (*flossyé*), tied over the shoulders with a band, (*lien*), and under it a poor petticoat, (*roquet*). In short, they were some of the poorest and most miserable creatures ever seen in France; and notwithstanding their poverty, there were among them women, who, by looking into people's hands, told their fortunes. And what was worse, they picked people's pockets of their money, and got it into their own, through telling these things by art, magic, &c." Belon mentions his having met troops of them near Cairo. According to Dr. Biscuff, (but he has not given his authorities) they called themselves by the same name, and told the same story, on their first appearance in Germany in 1417; and the answer to the first question annexed to John Hoyland's circular, issued in 1815, is that "all Gypsies suppose the first of them came from Egypt." The origin of their common French name, "Bohémiens," is more obscure. Borel, says Moréri, (*Art. Bohémiens*), derives it from *Boém*, an old French word, signifying bewitched, (*ennoiré*). In Transylvania, they are called *Pharao Nèpe*, i. e. Pharaoh's People, and in Spain, *Gitanos*; but their Portuguese name, *Ciganos*, seems to approach nearer to the German *Zigeuner*, which has manifestly the same origin as the Moldavian *Cygan*, the Russian *Три́дн*, and the Italian *Cingari*, which are all derived from the Turkish *Chingáneh*, or *Chingáreh*, which bears some resemblance to *Sangari*, the name of a piratical Tribe established on the Southern Coast of the Gulf of Kach'h. (Rennell, *Mém.* 186.) As the habits,

features, and complexion of the Gypsies bear a strong resemblance to those of the inferior Castes of Hindú, this coincidence of their name with that of an Indian Tribe, seemed, when first remarked, not to be merely apparent and accidental, and gave rise to the conjecture, that they might have migrated from Western India. But this approximation, which promised to afford a clue to their real origin, has received a powerful and unexpected corroboration by an inquiry into the language peculiar to the Gypsies. It has been thence ascertained; first, that all the different hordes of Gypsies yet noticed in Europe and Asia, speak the same tongue; and, secondly, that it is identical with the Hindú, dialects of which are spoken in every part of Hindústan. Bonaventura Vulcanius, the first writer who mentions their language, after saying that Joseph Scaliger named 1430 as the year in which the Gypsies first appeared in Europe, gives some words of their tongue; which he supposed to be a mere jargon. The next authentic specimen of it was furnished by Ludolf, in his *Commentarius in Historiam Æthiopicam*, (p. 214,) who found most of the words collected by himself to agree with those given by Vulcanius a century before. Höttnér, according to Adelung, (*Mithrid.* i. 238.) first suspected their Indian origin, but Professor Rüdiger, whose work was printed in 1777, appears to be the first person who thought of comparing their dialect with those spoken in India; and Grefmann was the first who, by an actual and careful comparison, placed the matter beyond a doubt. The annexed Table, though very limited, will probably satisfy most readers as to the affinity between the languages of the Gypsies and the Hindús. The letters at the head of the columns denote the authorities from which the words are derived.

	Hind.	Sanskrit.	L.	A.	B.	P.	H.	C.
Man,	mánus	mánusha	manush	manush	manush	manush	.....	gorju.
Woman,	randi	randa	.....	.....	.....	.....	.....	ral.
Queen,	Ráni	Ráni	.....	.....	romnin	romi	.....	{ gorj.
Eyes,	ánk'h	akshi	yaka	yak'h	yak	yak	yák	{ rani.
Nose,	nák	násiká	nak	nak'h	nak	nak	nak	yok.
Hair,	bái	bála	bal	bala	ball	bal	bálo	nek.
Teeth,	dánt	dant	.....	.....	daot	daot	.....	bal.
Ear,	kán	karna	kan	kan	gaun	.....	kan	.....
Dry,	diwas	dívas	.....	.....	díves	díves	díwas	.....
Night,	rát	rátri	.....	rat	rat	rat	rát	dívas.
Water,	páni	pániya	pani	pani	panin	.....	páni	rat.
Fire,	ág	agni	yag	yag	yák	.....	.....	páni.
Gold,	{ sóná } { wáná }	swarna	.....	sonkaí	sónégáí	.....	soniká	yág.
Silver,	rúpá	rúpya	.....	rup	rup	.....	rup	.....
House,	g'har	gríha	ker	ker	kér	.....	.....	kélor.
Horse,	g'hórá	g'hódaka	gré	gro	grál	.....	{ ger, or }	.....
							{ gerar. }	

The Gypsy numerals are these:

	H.	Gr.	C.	Hind.	Sanskrit.
1.	Yek	yek	yek	éka	éka
2.	dúí	dúí	dúí	dú	dwi.
3.	trin	trin	triu	tin	tri.
4.	shtár	shtar	shtá	chár	chatur.
5.	pan	pansh	penj	pánch	pañcha.

* John Hoyland translates this word "enrobed," which may possibly be its meaning in the old French, but it has not now any such signification, as appears from the *Dictionary of the Académie*.

† They call themselves *Roma*, (*man*.) *Kiás*, (*black*), and *Satr*, (*from Sind?*)

‡ See *Dr Livers at Lingual Grammar*, Lond. Bat. 1597, p. 100.

GYRO- CARPUS. **GYROCARPUS**, in *Botany*, a genus of the class *Telandria*, order *Monogynia*. Geoeirc character: flowers polygamous; calyx four-parted, unequal; corolla none; nectaries four; stigma sessile; capsule one-celled, one-seeded, seed five-winged.

One species, *G. Jacquinii*, an elegant tree, native of Coromandel, bearing a grateful fruit, which spins round when falling from the tree, this motion is caused by the wings.

GYVE, *v.* Thomson says, "Ger. *gefesser*, from *GYVE*, *n.* *fesser*, a fetter." In A. S. *ge-feterian*. To fetter: to take in a fetter or snare.

And shal weyl gyves þe gyve.

Piers Plowman. Finian, p. 256.

The whole prison was shaken, even the foundation and all the doors of the prison were open with live saurs, and at the prisoners gyves and other lyke bondes were loosed. *Udal's Actes*, ch. xvi.

With gyves and fetters he tame the
vnder a gulow dyre,
But God (I hope) will reweave me,
at some instant dyre.

Drans. Horace. Epistle to Quintus.

We render thee with salute for our lines.

Our engines played, and murthering our armes,

With fender fayth, that from all kinde of guen,

Our souldiers should remayne withenour harness.

Guicynne. The Frutes of Warre.

He that hath his feete in fetters, gyves, or stocks, most first be loosed, or he can go, walke, or run.

Tyndall. Works, fol. 63. *Parable of the Wicked Men*

One haire of thine more vigeant doth retaine

To bind thy foe, than any iron chain:

Who might be gyv'd is such a golden string.

Would not be captive, though he were a king.

Drayton. England's Heroical Epistles.

I smile upon her, do: I will give thee in thine owne courtship.
Shakespeare. Othello, fol. 317.

Heere is in our prison a common executioner, who in his office lacks a helper, if you will take it on you to assist him, it shall reddeem you from your gyves.

M. Measure for Measure, fol. 75.

Has. Dost thou already single me? I thought
Gives and the will had tam'd thee.

Milton. Samson Agonistes, l. 1093.

These hands were made to shake sharp spears and swords,
Not to bide on gyves and twisted coils.

Fairfax. Gullfrey of Boulogne, book v. st. 49.

Whereupon they presently take arms, assail the Marshal's son, break open the gates, brought forth a prisoner in his gyves, and set him at liberty.

Baker. Edward III. Anne 1376.

H.

"**H**," says Ben Jonson, "is rarely other than an aspiration in power, though a letter in forme."

It is considered by Wilkins as a guttural vowel, i. e. formed by a free emission of the breath from the throat.

H, among the Aociots, as a numeral letter, signified 200: *H*, 200,000.

HA.

And therewithal he blest and cried, *h'*.

As though he stungers were unto the herte.
Chaucer. The Knight's Tale, v. 1080.

Prayse her, but for this her without-dore-forme,
(Which on my faith deserves high speech) and straight
The shrug, the beam, the *ha*, (these pretty brands
That Calanthe doth use; O! I am out,
That Mercy do's, for Calanthe will none

Vertue it selfe) these shrugs, these hum's, and *ha's*,
When you have said shew's goodly, come betweene,
Ere you can say shew's honest.

Shakespeare. Winter's Tale, fol. 292.

Have you eyes?
Could you on this faire mountain cease to feed,
And batten on this moore? *Ha?* Have you eyes?

H. Hevelius, fol. 271.

Leo. *Ha, ha, ha*.

A miserable man thou shalt be.

This is the tamest trout I ever fock'd.

Brown and Fletcher. The Humorous Lieutenant, act iii.

Those accounts which some of them have attempted to give of the formation of a few of the parts, are so excessively absurd and ridiculous, that they need no other confutation than *ha, ha, ha*.

Rap. On the Creation, part ii.

H A B E A S C O R P U S.

HABEAS CORPUS, a Writ of Right, by which an English subject is relieved in cases of illegal imprisonment.

It is of several kinds:—*Ad respondendum*, when a man has a cause of Action against one who is confined by the process of some inferior Court, in order to remove the Prisoner, and charge him with this new Action in the Court above. *Ad satisfaciendum*, when, after Judgment given against a Prisoner, the Plaintiff desires to bring him up to some superior Court to charge him with process of execution. Upon a *cepi*, where a party

is taken in execution by the Sheriff, who has returned the *cepi corpus*; in order to carry him out of the County he must have the King's Writ of *Habeas Corpus*. *Ad prosequendum*; *ad testificandum*; *ad deliberandum*; Writs, as their several names imply, whenever it is necessary to remove a Prisoner in order to *prosecute*, or *bear testimony*, or *to be tried* in the proper jurisdiction wherein the fact under cognizance was committed. *Ad faciendum et recipiendum*, which issues out of any of the Courts of Westminster Hall, when a person is sued in some inferior jurisdiction, and is desirous to remove the

Ad prosequendum;
Ad testificandum;
Ad deliberandum;
Ad faciendum et recipiendum.

Ad satisfaciendum.

Upon a *cepi*.

HABEAS
CORPUS.Ad subje-
ctendum.History of
the Writ.Magna
Charta

Edward III.

Elizabeth.

action into the superior Court; commanding the inferior Judges to produce the body of the defendant, together with the day and cause of his captian and detainer, (whence the Writ is frequently denominated an *Habeas Corpus cum causa*), to do and receive whatsoever the King's Court shall issue in that behalf. This is a Writ grantable of common right, without any motion in Court, (2 Mod. 306.) and it instantly supercedes all proceedings in the Court below. But, in order to prevent the surreptitious discharge of prisoners, it is ordered by Statute 1 and 2 Philip and Mary, c. 13. that no *Habeas Corpus* shall issue to remove any Prisoner out of any goal, unless signed by some Judge of the Court out of which it is awarded. And, to avoid vexatious delays by removal of frivolous causes, it is enacted by Statute 21 James I. c. 23., that, when the Judge of an inferior Court of Record is a barrister of three years' standing, no cause shall be removed from thence by *Habeas Corpus*, or other Writ, after issue or demurrer deliberately joined: that no cause, if once remanded to the inferior Court by Writ of *procedendo* or otherwise, shall ever afterwards be again removed; and that no cause shall be removed at all, if the debt or damages laid in the declaration do not amount to the sum of five pounds. But an expedient having been found out to elude the latter branch of the Statute, by procuring a nominal plaintiff to bring another action for five pounds or upwards, (and then by the course of the Court the *Habeas Corpus* removed both actions together,) it is therefore enacted by Statute 12 George I. c. 29., that the inferior Court may proceed in such actions as are under the value of five pounds, notwithstanding other actions may be brought against the same defendant to a greater amount. And, by Statute 19 George III. c. 70., no cause, under the value of ten pounds, shall be removed by *Habeas Corpus*, or otherwise, into any superior Court, unless the defendant so removing the same shall give special bail for payment of the debt and costs.

But the most celebrated Writ in the English Law, and that which is justly esteemed the chief bulwark of personal liberty, is the *Habeas Corpus ad subjiciendum*. It is scarcely necessary to direct our inquiries (and if we did so, they would be attended with little success) beyond the privileges created or confirmed by *Magna Charta*; and it may be sufficient to say, that from the earliest records of our Law, it appears that no freeman could be legally detained in prison except upon a criminal charge, upon conviction, or for a Civil debt. The Great Charter is here explicit, and many subsequent ancient Statutes (no less than three in the reign of Edward III.: 5. c. 9.; 25. St. 3. c. 4.; 25. c. 3.) provide similar securities. The jealousy of the subject on this point has always been very strongly marked, as might naturally be expected; and even in times anterior to any firm establishment of Constitutional landmarks, amid many instances of grievous oppression, and a plentiful struggle for the retention of dangerous prerogative, we find proofs of the tacit recognition of this grand principle of liberty. Thus, during a period of great national excitement, when both the peril of the Country and the popularity of the Sovereign rendered infractions of the privileges of the subject more than usually easy, we see the Commons, after the defeat of the Spanish Armada, petitioning for leave to bring in a Bill of Indemnity for those who, during that season of imminent danger, had imprisoned some Roman Catholics, as was admitted, by a stretch of authority, however salutary on

the particular occasion, nevertheless beyond the Law. Again, during the reign of the same Princess, (34 Elizabeth,) the Judges refused to listen to a command, obtained by certain persons of high influence, that a process for the liberation of some prisoners should not be expedited; and in the very face of this order, they set them at liberty, expressly denying the power of the Queen and her Council to imprison at will. Having been desired to specify in what cases a person sent to custody by her Majesty or her Council, some one or two of them, is to be detained in prison, and not to be delivered by her Majesty's Court or Judges, they gave it as their opinion, which they delivered in writing to the Chancellor and Treasurer, that "if any person be committed by her Majesty's command, from her person, or by order from the Council Board, or if any one or two of her Council commit one for High Treason, such persons so in the cases before committed, may not be delivered without due trial by the Law, and judgment of acquittal had. Nevertheless, the Judges may award the Queen's Writ to bring the bodies of such persons before them, and if upon the return thereof the causes of the commitment be certified to the Judges as it ought to be, then the Judges in the case before ought not to deliver him, but to remand the prisoner to the place from whence he came; which cannot conveniently be done unless notice of the cause in general, or especially, be given to the Keeper or Gaoler that shall have the custody of such prisoner."

Here the right of the Judges to grant a *Habeas Corpus* is plainly asserted. Afterwards, in 1627, this opinion was quoted by Coke and Selden as decisive against the right then claimed by the Crown to commit without assigning the cause; and the Lawyers on the other side, continues Mr. Brodie, "did not oppose what was said, while they could not advance a single precedent in support of the principle for which they had contended." (*Hist. of Brit. Emp.* i. 233. and *Anderson's Reports*, 298. as there cited.)

The Petition of Right succeeded in with no much reluctance by Charles I. in 1628, referred to the well-known clause in *Magna Charta*, and also to the Statute 25 Edward III., as securities against arbitrary imprisonment. "Nevertheless," it went on, "against the tenor of the said Statute, and other good Laws and Statutes of your realm, to that end provided, divers of your subjects have of late been imprisoned without any cause showed: And when for their deliverance they were brought before justice by your Majesty's Writs of *Habeas Corpus*, there to undergo and receive, as the Judges should order, and their keepers commanded to certify the cause of their detainer, no cause was certified, but that they were detained by your Majesty's special command, signified by the Lords of your Privy Council; and yet they were returned back to several prisons without being charged with any thing to which they might make answer according to the Law."

Here a grievance is objected; no new enactment is prayed: but the King is petitioned to rule according to Law, and to revert to the wholesome measures already provided by existing Statutes.

In consequence of this Petition, therefore, it was enacted, (or rather reenacted,) that no freeman shall be imprisoned or detained without cause shown, to which he may make answer according to Law. Again, yet further, by 16 Charles I. c. 10. it was provided, that if any person be restrained of his liberty by order or

HABEAS
CORPUS.Petition of
Right.

HABEAS
CORPUS.Jurisdiction
of the Court
of Common
Pleas.Mode of
issue.

decreed of any illegal Court, or by command of the King's Majesty in person, or by warrant of the Council Board, or of any of the Privy Council, he shall, upon demand of his Council, have a Writ of *Habeas Corpus* to bring his body before the Court of King's Bench or Common Pleas, who shall determine whether the cause of his commitment be just, and thereupon do as to justice shall appertain. Till this enactment the Courts of Common Pleas and Exchequer had been unwilling to countenance applications for these Writs, unless for their own officers and suitors; and even then, if they were committed for any criminal matter, they only remanded them, or took bail for their appearance in the King's Bench; but since under this Statute the jurisdiction of the Common Pleas was mentioned as co-ordinate with that of the Court of King's Bench, it has been held that every subject in the Kingdom is equally entitled to the benefit of the Common Law Writ, in either of these Courts at his option.

The Writ of *Habeas Corpus* is a high prerogative Writ, and therefore by the Common Law issues out of the Court of King's Bench, not only in Term time, but also during the Vacation, by a *fiat* from the Chief Justice, or any of the Judges, and runs into all parts of the King's dominions: for the King is at all times entitled to have an account why the liberty of any of his subjects is restrained whenever that restraint may be inflicted. If it issues in Vacation, it is usually returnable to the same Judge who issued it, and he proceeds by himself thereon, unless the Term should intervene, and then it may be returned in Court. It has been said, that the like *Habeas Corpus* may issue from the Court of Chancery during Vacation. But Lord Chancellor Nottingham refused it, as we shall have occasion to state presently, in the great case of Jenkes, upon which the details of its present operation are founded. In the King's Bench and Common Pleas it is granted, like all other Prerogative Writs, upon application by Motion, showing some probable cause why the extraordinary power of the Crown is called to the party's assistance.

Even after the establishment of this Writ by the Petition of Right, and the yet later Act of 16 Charles I. c. 10., many abuses were permitted to remain which demanded reformation. The party imprisoning was at liberty to delay his obedience to the first Writ, and might wait till a second, and even a third (an *alias* and a *pluries*) were issued; and numerous other shifts were practised to detain an obnoxious State Prisoner in custody.

Early after the Restoration efforts appear to have been made to regulate the practice. A Bill to prevent the refusal of the Writ of *Habeas Corpus* was brought into the Commons, April 10, 1668, but did not pass through the Committee. Another to the same purpose, in March, 1669-70, was thrown out of the Lords. In 1673-74 the Commons passed two Bills, one to prevent the imprisonment of the subject in goals beyond the seas, the other to expedite the Writ of *Habeas Corpus* in criminal matters. Similar Bills were sent to the Lords in 1675, and in the following year the great struggle occurred, which, in 1679, terminated by establishing that which is now generally known as the *Habeas Corpus Act*; an Act, analogous to which has become as necessary an ingredient in all popular harangues, as is an eulogium upon the Liberty of the Press, or the Cause of Civil and Religious Liberty all over the World.

Francis Jenkes, a Citizen of London, at a Common

Hall on Midsummer-day, 1676, after a very inflammatory speech, moved a Petition to the King, to call a new Parliament. For so doing he was summoned before the King in Council. Here he was interrogated with much rudeness and want of temper, and appears, in the Account of the *Proceedings*, (published by his friends,) to have answered with great sagacity and moderation. By a Warrant of the Council he was committed to the Gate House Prison. He first applied to the Secretary of State to receive Bail. This having been denied, he moved the Chief Justice Rainsford for a Writ of *Habeas Corpus*, and was denied on the plea of its being Vacation. The Lord Chancellor (Nottingham) on a similar motion before him at first refused to hear it, but afterwards postponed it for a few days till the next Seal, when he overruled the Motion, and refused the Writ; stating, when the authority of Lord Coke was cited against him, that he did not consider my Lord Coke infallible. At the ensuing Quarter Sessions for Westminster Mr. Jenkes moved to be bailed; but the Court not finding his name upon the Calendar, (the *Giseler* never calendarizing any prisoner committed by the Council,) demurred as to its own authority; it seemed to think that it had not power to bail a prisoner committed by a superior Court, and it desired time to advise. Jenkes next petitioned the Lord Chancellor to admit bail, and issue a Writ of Mainprize, and this was also declined till it should be considered in the following Term. The Chancellor, however, was somewhat staggered, and laid the Petition before the Privy Council, saying it had some appearance of Law. The Councilors refused to interfere, replying that he was the fit Judge of Law, and leaving him the responsibility, under which he appears to have felt considerable uneasiness. Application was then renewed to the Privy Council for acceptance of Bail, and this was again ineffectual; and so also, on the approach of the Old Bailey Sessions, was another Motion before the Lord Chancellor for Writs of *Habeas Corpus ad deliberandum et ad recipiendum*, in order that Jenkes might put himself on his Trial. But the Chief Justice having represented to the Chancellor that such Writs could not legally be refused, the King was consulted, and the prisoner was bailed. (*Howell's State Trials*, vi. 1189.)

We have been particular in tracing the steps of this transaction, which, although relating to an obscure, and probably a factitious individual, is yet of great Historical importance, because it has always been supposed to be the proximate cause of the Act which we are about to mention; and there appears no sound reason for doubting that it really was so. Mr. Hallam, (*Contit. Hist. of Eng.* xiii.) however, has recently endeavoured to remove this impression, and refers the origin of the *Habeas Corpus Act* to "the arbitrary proceedings of Lord Clarendon." Accordingly he enumerates (as we have above borrowed from him) the various unsuccessful attempts which had been made before Jenkes's case came under public notice, to strengthen the personal freedom of the subject. This is not the place to do so, or it might be very easy to refute the attack thus levelled against one of the most virtuous and unimpeachable Statesmen whom the History of our own or any other Country can produce. Clarendon administered the Laws as he found them; if from any defect in them the power of imprisonment at will resided in the Government, surely he was not to blame for exercising that power whenever in his discretion he conceived that it

HABEAS
CORPUS.Remarks on
this case.Habeas Cor-
pus Act.Case of
Jenkes.

HABEAS
CORPUS.

was called for. If such power did not exist, the subsequent Act, by which it was curtailed, was wholly unnecessary, and never would have been passed; for the legal remedies in being would have been sufficient to prevent its undue exercise. But, in fact, the Law was defective; the principle of personal liberty, as Mr. Hallam rightly asserts, was not newly introduced by the Statute of Charles II.; but nevertheless, before that Statute the principle was comparatively useless, for there were countless modes by which it might be violated; and, as might be proved by instances which crowd upon us in every reign, hourly was violated. Jenkes's commitment was the last drop in the cup, which in consequence overflowed.

The substance of the Statute 31 Charles II. c. 2. is as follows:

Substance
of the Act.

"1. That the Writ of *Habeas Corpus* shall be returned, and the prisoners brought up within a limited time, according to the distance, not exceeding in any case twenty days. 2. That such Writs shall be endorsed as granted in pursuance of this Act, and signed by the person awarding them. 3. That on complaint and request in writing by or on behalf of any person committed and charged with any crime, (unless committed for treason or felony, expressed in the warrant, or for suspicion of the same, or as accessory thereto before the fact, or convicted or charged in execution by legal process,) the Lord Chancellor, or any of the twelve Judges, in Vacation, upon viewing a copy of the Warrant, or affidavit that a copy is denied, shall (unless the party has neglected for two Terms to apply to any Court for his enlargement) award a *Habeas Corpus* for such prisoner, returnable immediately before himself or any other of the Judges; and upon the return made shall discharge the party, if bailable, upon giving security to appear and answer to the accusation in the proper Court of Judicature. 4. That officers and keepers neglecting to make due returns, or not delivering to the prisoner or his agent, within six hours after demand, a copy of the Warrant of Commitment, or shifting the custody of a prisoner from one to another, without sufficient reason or authority, (specified in the Act,) shall, for the first offence forfeit 100*l.*, and for the second offence 200*l.* to the party grieved, and be disabled to hold his office. 5. That no person, once delivered by *Habeas Corpus*, shall be recommitted for the same offence, on penalty of 500*l.* 6. That every person committed for treason or felony shall, if he requires it, the first week of the next Term, or the first day of the next Session of Oyer and Terminer, be indicted in that Term or Session, or else admitted to Bail; unless the King's witnesses cannot be produced at that time; and if acquitted, or if not indicted and tried in the second Term or Session, he shall be discharged from his imprisonment for such imputed offence; but that no person, after the Assizes shall be opened for the County in which he is detained, shall be removed by *Habeas Corpus*, till after the Assizes are ended; but shall be left to the justice of the Judges of Assize. 7. That any such prisoner may move for and obtain his *Habeas Corpus*, as well out of the Chancery or Exchequer, as out of the King's Bench or Common Pleas; and the Lord Chancellor or Judges denying the same, on sight of the Warrant or Oath that the same is refused, forfeit severally to the party grieved the sum of 500*l.* 8. That this Writ of *Habeas Corpus* shall run into the Countess-Palatine, Cinque Ports, and other privileged places, and

HABEAS
CORPUS.

the Islands of Jersey and Guernsey. 9. That no inhabitant of England (except persons contracting, or convicts paying, to be transported, or having committed some capital offence in the place to which they are sent) shall be sent prisoner to Scotland, Ireland, Jersey, Guernsey, or any places beyond the seas, within or without the King's dominions; on pain that the party committing, his advisers, aiders, and assistants, shall forfeit to the party grieved a sum not less than 500*l.*, to be recovered with treble costs; shall be disabled to bear any office of trust or profit; shall incur the penalties of *præmunire*, and shall be incapable of the King's pardon." (Blackstone, Com. iii. 8.)

This Bill was passed not without great opposition from the Lords. The Houses had several conferences upon it, and its final arrangement and the Royal Assent was postponed to the very latest hour of the Session. Burnet relates a curious anecdote concerning it, from which it would appear that its success must be attributed to a trick, which arose, perhaps, in the first instance, from whim, but a perseverance in which can little be justified on principles even of the most obvious honesty. "The former Parliament (that of 1689) had passed a very strict Act for the due execution of the *Habeas Corpus*. It was carried by an odd artifice in the House of Lords. Lord Grey and Lord Norris were named to be the Tellers. Lord Norris being a man subject to vapours was not at all times attentive to what he was doing, so a very fat Lord coming in, Lord Grey counted him for ten, as a jest at first; but seeing Lord Norris had not observed it, he went on with this misreckoning of ten; so it was reported to the House, and declared that they who were for the Bill were the majority, though it indeed went on the other side, and by this means the Bill passed." Mr. Speaker Onslow has corroborated this story, by a reference to the Minute Book of the House of Lords, and a comparison with the number of Lords that day present, and the number reported to be in the division. (Burnet, *Own Times*, 1689, i. 485. *fol. et.*) Upon so slight an accident depended that favourite Rhetorical common-place, "The Palladium of our Liberties."

The efficacy of this Writ extends not only to liberate the subject from illegal confinement in a public prison, but it extends its influence to remove every unjust restraint of personal freedom in private life, even when exercised by a husband or a father. It was said to have been the intention of some meddling individual to have moved for such a Writ at the time in which Bonaparte was lying off the British shores after his surrender to Capota Maitland. Such an application, however, must have been nugatory, for Bonaparte could not be considered in any other character than that of a prisoner of war; and it is decided that no *Habeas Corpus* lies for such a person, however ill used or deceived. (2 Black. Rep. 1324.)

Mr. Hallam concludes his observations on this celebrated Statute, with an able summary of the benefits which it has conferred. "The remedies of the *Habeas Corpus* Act are so effective, that no man can possibly endure any long imprisonment on a criminal charge, nor would any Minister venture to exercise a sort of oppression so dangerous to himself. But it should be observed, that as the Statute is only applicable to cases of commitment on such a charge, every other species of restraint on personal liberty is left to the ordinary remedy as it subsisted before the enactment. Thus a

Passed by a
Unct.

Its extent

and benefits.

HABEAS
CORPUS.
—
HABER-
DASHER.

party detained without any Warrant must sue out his *Habeas Corpus* at Common Law, and this is at present the more usual occurrence. But the Judges of the King's Bench, since the Statute, have been accustomed to issue this Writ during the Vacation in all cases whatsoever. A sensible difficulty has however been sometimes felt, from their incompetency to judge of the truth of a return made to the Writ. For though in cases within the Statute the prisoner may always look to his legal discharge at the next Session of Gaol Delivery, the same redress cannot be obtained when he is not in custody upon any criminal accusation. If the person, therefore, who detains any one in custody, should think fit to make a return to the Writ of *Habeas Corpus*, alleging matter sufficient to justify the party's restraint, yet false in fact, there would be no means, at least by this summary process, of obtaining relief. An attempt was made in 1757, after an examination of the Judges by the House of Lords as to the extent and efficiency of the *Habeas Corpus* at Common Law, to render that jurisdiction more remedial. It failed, however, for the time, of success; but a Statute has recently been enacted, (56 George III. c. 100.) which not only extends the power of issuing the Writ during the Vacation, in cases not within the Act of Charles II., to all the Judges, but enables the Judge, before whom the Writ is returned, to inquire into the truth of the facts alleged therein; and, in case they shall seem to him doubtful, to release the party in custody on giving surety to appear in the Court to which such Judge shall belong, on some day in the ensuing Term, when the Court may examine by

affidavit into the truth of the facts alleged in the return, and either remand or discharge the party according to their discretion. It is also declared, that a Writ of *Habeas Corpus* shall run to any harbour or road on the coast of England, through out of the body of any County; in order, I presume, to obviate doubts as to effects of this remedy in a kind of illegal detention, more likely perhaps than any other to occur in modern times, on board of vessels upon the coast. Except a few of this description, it is very rare for a *Habeas Corpus* to be required in any case where the Government can be presumed to have an interest. (Jb.)

It is almost superfluous to add, that in cases of great public emergency, the Legislature possesses the power of suspending the *Habeas Corpus* Act for a short and limited period, and enabling the Crown, under certain specified particulars, to imprison suspicious persons without assigning reason. This dangerous and delicate power has more than once been exercised in our own times to great national benefit. It should always be regarded with a most jealous and watchful eye; yet the salutary control of public opinion must, for the most part, be a sufficient guarantee against its abuse or unsuccessful application; so that it is little likely to be employed, unless when, as Addison well says, in one of his *Freetholders*, the very intention of the *Habeas Corpus* Act, namely, the preservation of the liberties of the subject, requires its suspension.

The Writ of *Habeas Corpora Juratorum* lies, to compel the attendance of a Jury on any of them.

HABEAS
CORPUS.
—
HABER-
GEON.

Power of
suspension.

Habeas
Corpora Ju-
ratorum.

HABENARIA, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchidæ*. Generic character: corolla, petals five, ringent, superior petal arched; a spur at the base of the lip; anthers connected, two straight horns at the base of the anther.

Two species, natives of Jamaica.

HABERDASHER, } Minsbew: from the Ger.
HABERDASHER, } *habt ihr das, i. e.* have you
HABERDASHER, } that? or from the Fr. *avoir*
d'acheter, i. e. to have to buy. Skinner, (whom Lye transcribes) runs far away. Serenius, from the Ger. *habe, goods or wares, and fauchern, to exchange; as if a haberdasher were an exchanger of wares. Mr. Thomson constructs a German compound, *haaberdauchern, of haab, goods, wares, and fauchern, vertaucher, a dealer, an exchanger. The Fr. avoir de pois, we formerly wrote haber de pois; a similar corruption may have occurred in avoir d'acheter, haber d'achet, haber-dach.**

An *haberdasher* and a carpenter,
A *schub, a doyer, and a taylor,*
Were all yelinted in a letter,
Of a scolopine, and grete fraternite.

Chaucer. *The Prologue*, v. 363.

He set up his shop with *haberdash* wares,
As one that would be a thieving man,
To get great goods for his wife's sake.
The wife lapped in More's skin.

Early Popular Poetry, ii. p. 199.

The *haberdasher* hegeth wealth by hattes.

Gower. *The Fruits of Warre*.

Is not Ragon *Haberdasher* come? Ha. Yes, here, Sir.
I ha' beene without this halfe-houre.

Jonson. *The Staple of News*, act I. sc. 2.

A *haberdasher*, who was the oracle of the coffee-house, and had his circle of admirers about him, called several to attend to him, and declared his opinion above a week before, that the French king was certainly dead.

Spectator, No. 503.

At length the tedious days elapsed, I was transplanted to town and, with great satisfaction to myself, bound to a *haberdasher*.

Johnson. *The Rambler*, No. 116.

The trader and the mechanic may assure themselves, that, notwithstanding the flattering suggestions of their own vanity, they usually appear no less absurd, and succeed no less unhappily, in writing verses, or composing orations, than the student would appear in making a shoe, or retailing cheese and *haberdashery*.

Amst. Essays, No. 55.

HABERGEON, Fr. *haubergeon; it. usbergo; Low Lat. halsberga, or halsperga*, which, Vossius says, is a Saxon word, signifying armour for the neck and breast, from *hals*, the neck, and *bergen*, to cover, to protect, to defend. *De Vitiis*, l. ii. c. 9. p. 220. Skinner also prefers this Etymology. And see Tooke, ii. p. 183. and HAWKESS.

Grose says the *haubergeon* was a coat composed either of plate or chain mail, without sleeves. (*Mil. Ant.* ii. 246.)

But we that ben of the dai ben sobre, clothid in the hauberies of feith, and of charite. *Wiclif. I Testamentum*, c. v.

Clethe yus, as they that ben chosen of God is berie, of misericorde, delectacione, sufrance, and swiche manner of clothing, of which Iesu Christ is more plesid lias with the heros or *haubergius*.

Chaucer. *The Persones Tale*, vol. ii. p. 356.

It is in God to gree us grace to discomfite them, for they are but yuell armed, and we have good speares, well heilded, and good swordes; the *haubergius* that they beare shall ha defende them.

Lord Berners. *Prosement. Chronicle*, v. c. 415.

HABER-
GEON.
—
HABESH.

But, when sea fied, it caught
Down to her lowest herle, and thereupon
She wore for her defiance a mayled *ahsergon*.

Synonym. *Flower Queen*, book v. can. 5.

Their mighty strokes their *ahsergon* disavowd.
Id. *Id.* book ii. can. 6.

The scalls heeides, with their *ahsergon*,
That make a humming murmur as they flye.
Ben Jonson. *The Sad Shepherd*, act ii.

The shot let fly
At random 'mong his enemy,

Peere'd Talgo's gabbedies, and grazing
Upon his shoulder, in the passing,
Lodg'd in Maggami's brass *ahsergon*.

Butler. *Hudibras*, part i. ch. iii. v. 537.

Crested sedms
Above, bright mails, *ahsergon* scul'd is gold,
And figur'd shivels along the spiny wood
Up to the several heads in order woid,
Tremulous emblems of gigantic Mars.

Greer. *The Atkemed*, book vii.

HABER-
GEON.
—
HABESH.

H A B E S II.

Name. HABESH or HHABESH, HABESHER, and ONBOSH, signify, in Arabic, a mixed multitude of different Tribes brought together; and *Hhabashān*, the plural of the two first, with *Ahhābiash*, that of the last, are often used to signify any Negroes, though they properly apply only to those who inhabit the mountainous region which given rise to the Abāwl, or Eastern branch of the Nile. That Country, in fact, received this name from the mixed multitude of different Arab Tribes by which it was peopled, (Lodolfe, *Com.* No. 13. p. 59.) and from *Hhabesh*, the Portuguese, who ever sound an aspirate, formed the words *Alex* and *Abscra*, (*Abashing*.) and *Abscra* when writing in Latin. To give the word a more classic form, subsequent writers changed it into *Abyssini*, whence the term Abyssinia has been finally adopted as the name of this Country by all the European nations. For a general account of ABYSSINIA, the reader must be referred to the abstract already given in this Work; but as Mr. Salt's last Voyage to that Country, and a few brief hints from other travellers, have supplied some fresh materials, in addition to the ample particulars furnished by Mr. Bruce, they may be noticed here in order to give a more complete view of the subject Provinces, and to correct any accidental oversights or omissions.

Lasta. The two great divisions of the Country, called Tigri and Amhárá, are separated by the Province of Lasta, forming an almost impenetrable barrier of mountains, from the centre of which the Takazá rises. The Province of Samén, to the North and North-West of Lasta, is a continuation of the same chain. From Tigri to Amhárá there are only two passes, and those easily defended by a handful of men. (Salt, 379.) Massawah and Siré, mentioned as Provinces of Abyssinia by Bruce, have long ceased to be such; the former, having been seized by the Turks when they were masters of the Red Sea, became a separate Principality, tributary in some degree to the Kings of Abyssinia, as soon as the Náyibs, or Governors of the Town, could throw off their allegiance to the Porte, and the latter has merged in the Province or Viceroyalty of Tigri.

Damot. The Southern part of the curve formed by the Abāwl in its course from the Lake Tzana, is the boundary of the Province of Damot, separated from Gojam by the mountainous ridge of Amid-Amid. It is about 40 miles from North to South, and 50 from East to West, hilly, fertile, and inhabited chiefly by Basso Gállá, settled there by Yásús the Great.

* Its extent appears from Mr. Salt's map to be rather greater than Mr. Bruce supposed; and a small portion of the Country to the South of the river is also called Damot'abáyl, or the Greater Damot. (Bruce, i. 441.)

VOL. XXIII.

Besides those districts enumerated by Bruce, Gregory, the Abyssinian Priest, who was Ludolf's instructor, mentioned the following Kingdoms or Provinces, Other Provinces, which, in the first half of the XVIIIth century, still formed a part of the Abyssinian territories. They are here given nearly as they occur in passing from East to West. (1.) Dawárd; (2.) Fátégár; (3.) Gédra; all to the East of (4.) Angárá, and occupied by the Bórén, or Eastern Gállá. (5.) Ball, at the South-Eastern extremity of Abyssinia, the point whence all the borders of the Gállá first issued. (6.) Gáuný (as *gagne* in French) This latter was anciently the first and most flourishing Province. It contained, among other large Monasteries, Debre-Libanón, the residence of the Ischeg, or Superior of all the Monastic Orders. The Chukha mountains separate this Province from (9.) Mugar and (10.) Wedj, (Oge of the Portuguese,) which contains the lake Zanawá, whence the river Machi flows into the Hawásh. (11.) Ganz and (12.) Gombo lie between Mugar and (13.) Gurágc, to the South of which is (14.) Kambát, the inhabitants of which are called Seb's Hadyá, whence *Adra* appears as the name of the Country in some maps. It is the most Southern Province. Adjoining to it is (15.) Endryá, the South-Western extremity of Habesh, the natives of which are celebrated for their probity; its soil is fertile, and contains much gold. Gregory heard from the Portuguese, that it is only 35 days' journey from the Indian Ocean. (Ludolf, *Hist. Æth.* i. 3. 18.) (16.) Shát, (17.) Cónch, (18.) Damót, and (19.) Gafá, lie to the North-East of Endryá, between it and the Abāwl, or Nile. (20.) Bizamó to the South, and (21.) the Gongas to the East of that river, with (22.) Gazhgé, in the Kállá, make up the remainder of Gregory's list.

Mr. Bruce appears to have formed a very erroneous idea of the height of the Abyssinian mountains: had he been aware of their great elevation he could not have supposed that snow was scarcely known. Near the summit of Amba-Haí, Mr. Pearce was caught in a shower of snow on the 18th of October; and at Mishekká, on the 24th December, "it lay so thick on the ground, that they could with difficulty make their way through it." (Salt, 283. 287.) The summit of these peaks, therefore, cannot be less than 10,000 feet^a above the level of the sea; and it is evident

* Taking 1° of Fahrenheit's scale as the mean decrement of heat in 345 feet, the mean result of Baron Alex. de Humboldt's observations on the Andes, we shall have 11,040 feet for the height of presumed congelation; the level, therefore, reached by Mr. Pearce, was lower than 11,000, but as congelation occurred so early in the season, was probably above 10,000 feet.

K.

HABESH. that Lamalmon and Amda Gideon, mentioned by Mr. Bruce as the highest mountains in Abyssinia, are considerably lower than those which Mr. Pearce crossed. The triple ridge of Afomasha, Lej-ambura, and Amid-Amid, to the South of the Lake Tzana, nearly in the same latitude as Amba-Hai, are probably part of the same chain, though lower than the former, as is proved by their freedom from snow. Another evidence of the great height of these mountains is, that they contain the sources of the largest rivers. The Abawi, or Eastern Nile, rises from the Western declivity of Afomasha, and the Takazzé, one of its largest affluents, from the Northern side of the Lasta mountains. Aya Tsakazé, (i. e. the source of the Takazzé,) is in 11° 42' North, and 39° 20' East, is a small lake, or reservoir, which receives the water of three springs, and discharges it in one stream. Its elevation may be conjectured from Pearce's having experienced severe cold there on the 3rd of October. That ill-requited man, who had a mind above his station, "could not help reflecting, as he threw a small piece of wood into the water, how many regions it had to pass through before it reached the ocean." (Salt, 278.)

Wagará. Wázhrát (Wazirát, in Bruce, iii. 5.) is a tract on the borders of the Lasta mountains, inhabited by a mulatto race, said to be the descendants of the Portuguese soldiery, a distinction on which they pride themselves. They are taller and more athletic than the rest of the Abyssinians, and proverbial for fidelity to their rulers. They appeared to Pearce to be hospitable and kind-hearted, and did not manifest any surprise or suspicion on account of his colour. This tract is supposed to be the Jannamora of Alvarez. To the South and East of it is Doba, an extensive uncultivated plain, inhabited by an isolated Tribe of Negroes, formerly ill-famed as desperate robbers, but now, it seems, humbled, and anxious only to maintain their independence. Lasta, the adjoining District, is extremely mountainous. Its climate is cold and salubrious. The ground at the village of Dufat, on the summit of one of its hills, was covered with hoar-frost on the 1st of October. Senaré and Sokuta are its principal Towns; the latter is larger than Antálo, from which it is about six days' journey (120 miles) distant. Its inhabitants speak the Amharic, and wear their hair in long plaits like the Southern Abyssinians. They are good horsemen, which is extraordinary in so mountainous a country; but their vicinity to Begender, famous for horsemanship and an excellent breed of horses, will account for this peculiarity. In other respects they resemble the Gállá more than the people of Tigré. On the East side of Amba-Hai in Segonet, one of the chief Towns of Samén; the scenery near it is extremely beautiful, the masses of rock being broken by lofty trees, and affording through openings, at intervals, a view over a boundless extent of country.

Barbarous customs. During the campaign against the Gállá, in which Pearce accompanied the Rás Weled Sékka, he witnessed the practice of two horrible customs, one of which illustrates some of the ancient sculptures at Thebes, and the other throws light upon one of the least credible statements of Bruce. "On the morning after the battle, no less than 1864 of the barbarous trophies which are collected on these occasions were thrown before the Rás." For an illustration of this singular custom, Mr. Salt refers to the History of the Jews, (1 Sam. xviii. 25, 27.) and to De Bry's Navigations. (De Cafforum Militia

Ind. Orient. ii. tab. 38.) But the most remarkable representation of it is found in one of the scenes represented on the sculptured walls at Thebes, (*Description de l'Égypte; Antiq. lib. ii. pl. xii.*) in commemoration, probably, of the victories of Sésostris. "On the 7th of February, Mr. Pearce went out with a party of the Lasta soldiers on one of their marauding expeditions, and in the course of the day they got possession of several head of cattle, with which, towards evening, they made the best of their way back to the camp. They had then fasted many hours, and still a considerable distance remained for them to travel. Under these circumstances, a soldier attached to the party proposed 'cutting off the shuladd' from one of the cows they were driving before them, to satisfy the cravings of their hunger. This 'term,' Mr. Pearce did not at first understand, but he was not long left in doubt upon the subject, for the others having assented, they laid hold of the animal by the horns, threw it down, and proceeded without further ceremony to the operation. This consisted in cutting out two pieces of flesh from the buttock, near the tail, which together, Mr. Pearce supposed, might weigh about a pound; the pieces cut out being called 'shuladd,* and composing, as far as I could ascertain, says Mr. Salt, 'part of the *glutei maximi*, or 'larger muscles of the thigh.' As soon as they had taken these away, they sewed up the wounds, plastered them over with cow-dung, and drove the animal forwards, while they divided among their party the still reeking steaks. They wanted Mr. Pearce to partake of this meat, raw as it came from the cow; but he was too much disgusted with the scene to comply with their offer; though he declared that he was so hungry at the time, that he could without remorse have eaten raw flesh, had the animal been killed in the ordinary way; a practice which, I may here observe, he never could before be induced to adopt, notwithstanding its being general throughout the Country. The animal, after this barbarous operation, walked somewhat lame, but, nevertheless, managed to reach the camp without any apparent injury, and immediately after their arrival, it was killed by the Warari (surgeons) and consumed for their supper. This practice of cutting out the shuladd in cases of extreme necessity, is said very rarely to occur; but the fact of its being occasionally adopted was certainly placed beyond all doubt, by the testimony of many persons, who declared that they had likewise witnessed it, particularly among the Lasta troops." (Salt, 294-296.) This, however, is a very different thing from the brutal practice of cutting up the beast piecemeal at the door of the chamber in which the feast is held; (Bruce, iv. 483, 485.) "a practice," adds Mr. Salt, (p. 297.) "never witnessed by myself, nor ever heard of by Mr. Pearce or any other person with whom I conversed; and the Rás, Kusimj Yasás, Dofter Esther, and many other very respectable men, who had spent the greater part of their lives at Gondar, solemnly assured me that no such inhuman custom had ever come under their observation. They all, indeed, asserted that it was impossible, and as a proof of it remarked, that it would be flying in the face of Heaven, as the person who kills the animal invariably sharpens his knife for the occasion, and nearly discovers the head from the body, pronouncing the invocation, *Bism Ab, wa Wéled, wa*

Flesh from living animals.

* *Shuladd*, in Amharic, signifies the hip or thigh.

HABESH. *Menfus Kedis*, (in the name of the Father, Son, and Holy Ghost,) which gives a kind of Religious sanction to the net." (Salt, p. 297.) The complete agreement between this account and that given by Abram the Abyssinian, examined by Sir William Jones at Calcutta, in 1784, (Lord Teignmouth's *Life of Sir W. Jones*, p. 215,) is as striking, as its disagreement with the disgusting and extravagant narration of Bruce is remarkable. "The country people and soldiery," said Abram, (*Ac. Res.* i. 384.) "make no scruple of drinking the blood, and eating the raw flesh of an ox, which they eat without caring whether he is dead or alive; this savage diet is, however, by no means general." One part of this passage may, indeed, appear at variance with the accounts given to Mr. Salt; but that discordance is removed when we observe that he is speaking of the ordinary practice of the Abyssinians, when he says they think it impious to eat the flesh of a beast not previously slaughtered: while Abram's account applies only to the occasional and extraordinary practices of the soldiery and savage peasantry.

It is much to be lamented that so much national and personal feeling has been suffered to warp the judgment of those who have dismissed the merits of Bruce. Had his advocates gone candidly to work, and compared his account of the source of the Nile with that given by the Portuguese Missionaries, they would have discovered that he either never saw the passage cited from Puez by Kircher, or purposely misrepresented its contents:—"a dilemma little favourable to his regard for Truth." The laudable diligence of his last editor has enabled the reader to distinguish, with tolerable accuracy, between what is true and apocryphal in his Narrative: but it appears that, besides relying too much on his memory, he made no scruple to *embellish*, when it suited his purpose. Of exaggeration on many occasions, and something like deliberate falsehood on some, it is almost as impossible to acquit him, as it is to overlook his arrogant pretensions to superior knowledge with regard to subjects of which he was really ignorant.

Manners. Besides their difference of position, the people of Amhárá and Tigré are distinguished by a different degree of cultivation and polish. Mr. Salt (p. 332) found the Prince Kasimáj Yásid much more accomplished, and his companions more careful in their dress and polite in their manners, than the Chiefs in Tigré; but he had reason to believe the Amhárá women to be more dissolute. The habits and etiquette of these barbarous Courts, in many respects, resemble those of Europe in the dark Ages. The Rás Wembé Séfásé had a regular jester, "one of the elevenet minin," says Mr. Salt, (p. 372,) "I have ever seen," and his causing himself to be carried on a man's back up to his master's seat, when forbidden to *set his foot* on the carpet beneath him, is quite in the style of the jests played off by some of our Court-fools of old. *Keráa*, a game exactly similar to "Bandy," is the favourite sport of the lower orders, and, as among ourselves, often ends in blows: but serious accidents seldom occur; in one instance, however, Mr. Pearce witnessed the loss of several lives. Among the Arts practised in Habesh, Painting must be noticed. As the churches are filled with pictures of Saints, and he Chiefs delight in ornamenting their apartments with

such decorations, Painters are always in request. Mr. Salt has given a plate from one of the best productions of the chief Painter to the Rás. It represents a battle between two Habeshis and a Gállá, whose companions are in the back ground, retreating. These men are represented full-faced, with enormous eyes; a fee in profile being, as we learn from Mr. Salt, the peculiar distinction of a Jew, according to the Habeshi notions. The artist began by drawing his outline with charcoal, and finished by laying on, in large, inharmonious masses, coarse colours, brought from Caíro. Of Medicine. Medicines the Abyssinians, as appears from Bruce, know nothing; but, being very superstitious, they have great faith in exorcisms, and when a man is seized with the fever called Tigré-tér, they set before him all the glittering ornaments and fine clothes they can get together, making, at the same time, the most horrible din with shouts, drums, and trumpets, in order "to drive away the devil:" when the signs of death appear, they commence a lugubrious howl, tear their hair, scratch their faces, scream, sob, and roll on the ground in real or pretended agony. The corpse is immediately washed, fumigated, and sewed up in one of the deceased's wrappers; after which the friends and relations carry it on their shoulders to the grave, the priests reciting the appointed prayers during the interment. On the same or following day the *frakár*, or "commemorative feast," **Toucar.** is kept. A figure of the deceased, dressed in his best clothes, and mounted on his best mule, followed by all his stud richly caparisoned, is paraded through the town, and women, hired as mourners, follow in procession, uttering shrieks and lamentations, and crying out, "Why did you leave us, had you not plenty of land and houses, wives and children?" &c. At the grave, screams, shouts, and yells of every kind are heightened by "Hallelujahs" from the priests, which, as Mr. Salt (p. 428) says, (aptly applying the words of Milton,) "embowed with outrageous noise the air." On the return of the mourners to the house of the deceased, cattle are slaughtered, maize and sows served out, feasting becomes the order of the day, and drunkenness its consequence at night. These funeral-feasts are repeated, at intervals, for a whole year, and all the relations vie with each other in their frequency and magnificence. They are, however, disapproved of by some of the higher classes.

Asúm. (Spelt by the Abyssinians and Arabs, Aksum.) the Axúmis, Axámis, or Axómis of the Greeks, is about 12 miles nearly due West of Adowa, and, therefore, in 15° 11' North, and 38° 45' East. It is agreeably situated in a corner of the plain sheltered by the adjacent hills. A small unornamented obelisk at the foot of a hill, on which the Monastery of Abbé Pantaleon stands, is the first object which attracts notice on approaching the Town; for no houses are seen till the traveller has passed between that obelisk and a large square stone opposite to it, bearing a long Greek inscription. The church and great obelisk which have been delineated both by Bruce and Salt, soon afterwards open upon the view, close to an immense doro tree. Several other obelisks are lying upon the ground broken, not far from the principal one yet standing, which, to a very bold relief, unites such lightness and elegance, as render it one of the most perfect structures of its kind. As the decorations of these monuments are strictly Grecian, they cannot be older than the Age of the Ptolemies; but they are ascribed by tradition, to that of

* This is clearly pointed out by Hartman in his excellent edition of *Liber's Africa*, (p. 13,) and has been acknowledged, in the same way, by the writer of these remarks, long before he saw Hartman's book.

HABESH. Aizanas who lived 600 years later. The style in which they are executed, renders it most probable that they belong to the earlier period. The church, which is very ancient, had three vestibules or enclosures before its entrance, and in the centre of one of them, there is a large block of granite, having beneath it another of the same stone (not freestone) as a foot-stool; the latter bears a short, mutilated inscription, evidently in the Æthiopic character, as appears from the transcript of Messrs. Salt and Stuart. This, Mr. Bruce, either from a strange error at the time, or an incautious reliance on his memory, converts into a Greek Inscription in honour of "Ptolemy Euergetes;" and laughs at Porret, who never mentions the stone, (Salt, p. 408.) for imagining ΒΑΣΙΛΕΥΣ (which Bruce says is engraved upon it) to mean Basil. But the most curious of these monuments is the stone, already mentioned as being opposite the obelisk at the entrance of the Town. It records the conquest of the Bugulzie by Sannanas and Adiphas, brothers of Aizanas, King of the Axumites, (ÆΘΙΟΝΤΩΝ) Homerites, (ΟΜΗΡΙΤΩΝ) Raidan, (ΡΑΙΔΑΝ), Æthiopiains, Sabæans, (ΣΑΒΑΙΕΤΩΝ) Silc, (ΣΙΛΚ), Tiama,† (ΤΙΑΜΩ), Buguliz,‡ (ΒΟΥΓΟΥΛΙΖ), and Cleos.§ (ΚΛΕΟΥΣ). These brothers of Aizanas are evidently the Aizanas and Sannanas, Kings of the Axumites, to whom the Emperor Constantine addressed the Epistle, cited in the *Apology* of St. Athanasius, (p. 542.) It was in their reign, about A. D. 330, (Ludolf. *Comment. in Hist. Æth.* iii. 2. 7. p. 252,) that the Ethiopiains were converted to Christianity by St. Frumentius; but as their brother Aizanas calls himself in this inscription, "Son of the invincible God Mars," and concludes by saying that "from gratitude to the invincible Mars who begat him, he had erected one golden, one silver, and three brazen statues of him:—May he be propitious!" (ΥΠΕΡΑΕΥΧΑΡΙΣΤΙΑΚΤΟΥ ΕΜΕΓΕΝΝΙΚΑΝΤΟ ΑΝΙΚΗΤΟΥ ΑΡΕΔΕΚΑΝΘΗΚΑΥΤΩ ΑΝΑ ΠΙΑΝΤΑ ΧΡΥΣΟΥ ΧΑΛΚΟΥ ΑΡΓΥΡΕΟΥ ΕΝΑ ΚΑΙ ΤΡΙΝΑ ΣΥΣΤΑΤΑΙ) it is manifest that he was not a Christian. This inscription, consequently, was made a short time prior to the conversion of the Ethiopiains, and can hardly be dated earlier than the beginning of the IVth century, as might equally be inferred from its orthography, and the form of its letters. It also throws light upon another curious inscription, long known, but not, till Mr. Salt published this, well understood. The learned reader will immediately recollect the stone copied by Cosmas Indicopleustes, (*Cosmographia Christiana*, in Montfaucon's *Nova Collectio Patrum*, tom. ii., and Fabricii, *Biblioth. Græca*, lib. vi.) in the VIth century, on which there are, in reality, two inscriptions: one in honour of Ptolemy Euergetes I., (Letronne, *Recherches*, p. 7.) and a second, the beginning of which is lost, commemorating the conquests of an Ethiopian Sovereign, and dated in the 27th year of his reign. That Prince calls himself the son of Mars, and mentions, as first conquered

by himself, several Countries, named, also, as the conquests of Aizanas on the Axumite stone. Both Inscriptions also have the same peculiarities of style; it is manifest, therefore, that they belong to the same period, and that this great conqueror was no other than Aizanas, who is, perhaps, the El Ameda of the Abyssinian songs.

"Adowa," in 14° 12' 30" North, and 39° 30' East, "may be considered," says Mr. Salt, (p. 424.) "as a place of great importance; its houses, which are all conical, are regularly disposed in streets or alleys interspersed with wassi trees. (*Cordia Allgodia*.)" Its population is probably more than 8000; so that a traveller counted more than 800 dwellings, to each of which 10 inhabitants may be allowed on a moderate compulsion. It is the great mart for the commerce of the Country East of the Takazé, and most of its traders are Mohammedans. Cloths, coarse and fine, are its principal manufactures, which work up a great deal of cotton brought from the low lands, near the Takazé, or imported at Masawwah; the former being the best. Lead, tin, copper, gold-fish, Persian carpets, raw silk, velvets, French cloths, coloured leather from Egypt, Venetian beads, glass-ware, and trinkets of various kinds, pass through Adowa to Gindar. Ivory from Walkyit and Siré, gold from various parts of the interior, and about 1000 slaves every year, are the returns sent down to the coasts.

At Axum and at Yih, in the ruins of the Monastery of Abd Asé, Mr. Salt found some ancient inscriptions in the Æthiopic character, remarkable on account of two letters, the equivalents of which it is difficult to find in the alphabet now used.* The resemblance of the rest to those actually in use, is remarkable, and renders it the more desirable that their age should be ascertained. They do not at first sight appear to have any affinity with the characters found by M. Cailloud in the ruins of Meroë, (pl. v. tom. iii.) though a further examination will hardly leave any doubt that both are radically the same.

Carpets of so inferior quality are manufactured in Masawwah. Axum is celebrated for its parchment; the *bida*, or smiths, are found every where, and universally believed to be in the habit of assuming the form of hyacinths by night, for the purpose of preying upon the first carcass of man or beast they may happen to find: a tenet of the popular creed often mentioned by the Greek and Roman writers. The most finished chains are said to be made by the Southern Gállá.

Of that people an account has been already given. The Shangallas, or, more properly, Shenkelia, the Northern Negroes, and Western borderers on Habesh, are complete Negroes, with flat noses and thick lips, and are in the lowest state of civilization. (Ludolf, l. 14. 52.) They make themselves huts by cutting and bending down the branches of trees, according to Mr. Bruce, (iv. 29.) and correspond in habit, manners, and position with the wild Tribes called Root, Elephant, Locust, and Ostich esters (*Rhizophagi*, *Elephantophagi*, *Acridophagi*, and *Struthophagi*) by the Greeks.† By the Abyssinians they are annually hunted down to recruit their supply of slaves. The Habeshis, or "collected Tribes" themselves,

* Salt, according to Mr. Salt.

† Or Tiama, mentioned in the Adulic Inscription also.

‡ The Beja, (*Oxyg. Nub.* l. 4. p. 18.) as the same writer justly conjectures.

§ Taguis, according to Mr. Salt, who, probably, read the name ΤΟΥΛΕΟΥΤ, Touléout; but all the other barbarous names occurring in this inscription in the singular number, have the article prefixed; the original, therefore, had, probably, ΤΟΥΤΑΕΟΥΤ, or ΤΟΥΤΑΕΟΥΤ, i. e. Cleos, or Cleus. The Taguis, or Takut, (Tagit, or Takit,) of Mr. Salt, are the Laka Hallaga of Bruce, (iii. 93.) and Tlak and Halaugah of Burchardt, (Nubia, 387.)

* They bear some resemblance in Tuli and Tushit; but the former may, possibly, be an ancient form of Tappas.

† If Mr. Bruce's account can be trusted, the resemblance between the ancient and modern *Rhizophagi*, &c. is complete.

HABESH. are the Amhárá, Damót, and Cherech Agáús, Gafat, Gállá, Falasha, and Ge'ez. Of these, the Ge'ez are the descendants of some Arabian Tribe who must have crossed over from the Eastern shore of the Red Sea at a very early period, as the near affinity of their language to the Arabic clearly shows. The Æthiopic, or language of the Ge'ez, has long ceased to be spoken; but the Tigri, which is the vernacular dialect of the Country to the East of the Takazé, is a daughter of the Æthiopic, strongly resembling its mother. The Amharic, which has supplanted the Æthiopic in the Countries West of that River, is a genuine African language, and has no affinity in its elements and structure with any known Asiatic language. Compared with each other, the Amharic and Gafat, the Falasha and Cherech Agáús, seem to belong to the same families. The Agáús and Gállá are distinct languages. As many words in all the languages spoken in Abyssinia are borrowed from the old Æthiopic, it is difficult to draw from mere vocabularies any positive conclusion as to their mutual relations. The Falasha are Jews, whose ancestors, according to their traditions, came from Jerusalem with Menelik, son of Solomon and the Queen of Sheba. Being principally brick and till makers, they first settled in the low country near the Lake of Dembea, where there is plenty of clay. They are governed by their own King, whom they believe to be a lineal descendant of Solomon, and who is always called Gideón, his Queen being named Judith. They were subsequently obliged to take refuge in the almost inaccessible heights of Samén; and there they still maintained themselves, as tributaries to the King of Abyssinia, when Mr. Bruce was in the Country. He was told that they have no copies of the Scriptures in Habrew, nor any knowledge of that language. The Gafat and Agáús nations are, and ever were, Pagans. The Damót Agáús speak a language entirely different from that of the Cherech Agáús; so that, though bearing the same name among the Abyssinians, they do not really belong to the same nation. According to Mr. Bruce (ii. 336,) they are *Troglodytes*, inhabiting caverns. On the Eastern side of Habesh, the Shihos, Hazortas, and Dumhoetas,* whose Northern neighbours are the Hallenkuks, (Hallangas of Bruce,) occupy the ancient Kingdom of Dankál, and are therefore Daná-kil. From the borders of Egypt to the Northern confines of Dankál, the Bisháryeh language, of which the Hadárib, or Haderebech, and Bojah, according to Bruce, (vii. 91. 8vo. ed.) are dialects, prevails; but the Bojah and Takúú, (Takawi,) given by Sall, differ entirely from the Bishá of Bruce. The Danákil speak nearly the same language as the Adáýil, or natives of Adel, while in the interior a dialect of the Ge'ez is used in Tigri and Harar; but the Somálli, their Southern neighbours, do not seem allied to them by blood.

* "The present state of Abyssinia," says Mr. Sall, (p. 485,) "may with justice be compared to that of England previously to the time of Alfred; the government of the Country being formed on the model of a complete feudal system. The constant disputes on the borders, the dissensions among the several Chiefs, the

usurpation of power by a few of the more considerable of the Nobles, the degraded condition of the Sovereign, and the frequent incursions of a barbarous enemy, too strongly bear out the comparison; though I fear that the result of the struggle in which Abyssinia has for so long a time been engaged, is not likely to terminate in so favourable a manner as that which ensued in our own Country." Habesh may be considered as actually divided into three independent States. I. Amhárá and Tigri are separated by the river Takazé and the lofty mountains of Samén. II. The Provinces of Shóá and Háá have been severed from the rest by the Gállá. III. Tigri is governed by a Chief styled the Rás, (Hand,) nominally a subject, but really independent of the King, who resides at Góndar, and is entirely at the disposal of some powerful Noble.

I. Tigri is bounded by the Bekla, Bojah, the Takawil, and wild Shangálá on the North; by the mountains of Samén on the West; by the Gállá, Dóbb, and Danákil on the South and East. It has ten Districts or Subdivisions, of which (1.) the central one is Tigri Proper, intersected by a range of high mountains, and abounding in strong positions; to the East is (2.) *Agamé*, rich and fertile, on an elevated level, separated from the Salt plain near the coast, by the mountains stretching from Senáfé to Tarnata. It has eight subdivisions. (*gúllax*.) To the North of Agamé is (3.) *Inderta*, a large and mountainous District, the Capital of which is *Andálo*. It has 14 *gúllas*, some of which are occasionally considered as separate Provinces. (4.) *Wojerdt*, or *Wozhrát*, to the South of Inderta, is a long strip of wild country abounding in elephants, rhinoceroses, beasts of prey, and game; where the rains are said to be less periodical than in the neighbouring tracts. (5.) *Wóbla* is a small and low District to the South and East of Wozhrát, where the Gállá have mixed with the Habeshis, and embraced Christianity. In this Country there are several lakes, the largest of which is called *Ashangí*. To the South and West is the rugged mountainous Province of (6.) *Lasta*, the South-Lasta, a part of which is the *Bágná* of Gregory (Ludolf, *Hist. Æth.* i. 3. 15.) and the Portuguese. (7.) *Bórá* and (8.) *Sérawá* are in the mountains to the North of Lasta; and (9.) *Wáá*, together with (10.) *Gúalá*, are inhabited by Christian Agáús between the mountains and the Takazé. Further North, on the Eastern bank of the same river, is (11.) *Avergáde*, or *Abárgáde*, also *Avergáde*, inhabited by Agáús, whose houses are built in the form of the old Egyptian Temples. On the opposite side of the Takazé are the mountains of (12.) *Sawén*, the Abyssinian Alps, stretching from North to South about 80 miles. Between the Northern part of Samén and Tigri Proper is the valuable Province of (13.) *Temben*, subdivided into several *Shumuts*, or Districts. Here again plaited locks and temple-shaped houses recall the recollection of the ancient Egyptian and Ethiopian sculptures. (14.) *Shíré* (anciently *Síre*) is above Shíre. Temben, and West of Akwám, bordering on the Takazé; beyond which are (15.) *Waldubba* and (16.) *Wádkýlt*, the former abounding in meads and groves, the retreat of nominal devotees, whose dress, like that of the Buddhist monks in Eastern Asia, is yellow. (17.) The Kingdom of the *Báhr-negash*, or *Báhr-nagásh*, (maritime Bahar negash.) comprises the Districts of Hamáns, Kók, Són, Kúda Faldáha, (Faldáshán, i. e. Ezíles,) Egela, Sérawá, Malsella, Dikwan, Halál, Tsamá, Logo, Rivai-Munai, Deháa and Zewán, or Upper Bár, (i. e. Deháa) the

* The uncertainty of our common orthography renders it impossible to say whether this people are called *Dumhoetas*, or *Dumhoetas*, *Dumhoetas*, or *Dumhoetas*; for Mr. Sall sometimes gave the Italian sounds to the vowels, as in *slom*, which, spelt in the common way, would be *slom*.

HABESH.

HABESH.
Ge'ez.

Languages.

Falasha
Jews.Gafat
Agáús.Present
state.

Tigri.

Wojerdt.

Wóbla.

Samén.

Temben.

Shíre.

Waldubba.
Wádkýlt.Bahar
negash.

HABESH. ancient road from Axum to Adulis, which are governed either by Shums, Kantibás, or a Bahr-negash.

Amhara. II. Amhárá contains the Provinces of 1. Begemder, 2. Menna, 3. Belesna, 4. Foggora, 5. Dembeyá, 6. Cherkin, 7. Kwárá, 8. Chelá, 9. Muichn, Gójam or Gózhám, and Damót; all in the power of a Chief, who was originally nothing more than a Provincial Governor, and now rules without control, keeping the King all but prisoner, without troops or any real authority. Poursueu, the Chief of Amhárá in Mr. Bruce's time, had been succeeded by Ginko, when Mr. Salt was in Abyssinia; but in 1827, the most powerful Chief was Sekáse, Governor of Shód. (*Mss. Reg.* 1828, p. 247.) The principal and almost only passes between Amhárá and Tigré, are acsr Lamalmon and Inchetkaub.

Shoa. III. Shódá and Fát, now in the possession of the Gállá, form the Southern division of Habesh. Fát, between the ninth and eleventh parallels of North latitude, is the mountainous spine, or ridge, which supplies the Upper Nile and the Hawsh. It sinks gradually on each side into a *kélla*, or level, watered by the various affluents of those rivers, the latter of which is lost in the sand, or drawn off in canals for the purposes of irrigation, 40 or 50 miles to the South-West of Zéllé. Ankober, Capital of Fát, is the residence of the *Mard-arzám*, or Chief. Wossen, the reigning Chief in 1810, was grandson of Yású, who is mentioned by Bruce. Shódá, on a lower level, is famed for its valleys abounding in rich pasturage, its large Towns, and numerous Monasteries. There Mr. Salt supposes Abyssinian literature to be in the most flourishing state; and there likewise the customs of the ancient Athiopians are best preserved, as well as their language best understood. He was also of opinion, that the establishment of an independent power in some port on the Southern coast of the Red Sea, is the only effectual plan for the improvement of Habesh. An opportunity of effecting this object has now presented itself, as Mr. Coffin, who was left by Mr. Salt under the protection of the Rás Weléd Sélése, in 1810, has lately arrived in England, (in July, 1827,) commissioned by a successor of that Chief to petition the British Government to occupy Amfla on the coast of his territory, as a port by which the commerce of Abyssinia may find an outlet.

Natural history. Among the most uncommon animals found in that Country, may be reckoned the gusela, or black leopard; the muntillut, or wobo, probably an undescribed species; the ahré arar, nearly allied to the common lynx; níbré guigul, the grey lynx; chon ambasa, the caracul; akul-dimmo, or yedir dimmut, the wild cat figured by Bruce, vii. pl. xxx.; turing dimmo, or unkoso, the civet cat; wakhára, or kabbaro, a small species of wolf; wuggera, or tokela, the senfox, and a great variety of antelopes, many of which will be illustrated by the travels of Messrs. Ehrenberg and Hemphrich. The giba, or ashókó, a kind of civet, or guinea-pig, much like that found at the Cape; the muntillá, a grey species of hare, considered as useless; faunlus, or gweréza, an undescribed makis, or lemur, imperfectly figured by Ludolf, (i. 10. 38.), are also rare. There are many species of felines; the niser werk, or golden eagle, (Bruce, pl. xxxi.) is the *Gypsaetus* of modern Ornithologists. Niser tokúr, *Falco occipitalis*, well figured by Bruce, (pl. xxxii.) is much more rare. The gúdik-gúdik, nearly allied to the *Falco taniarius*, is held sacred by the Abyssinians, who constantly draw

omens from it; Mr. Salt supposes it may be the Sacred Foulcon of the ancient Egyptians. Vultures are extremely common, and the largest is probably a new species. The rakkamsh, or *Fultur peregrinator*, called Pharaoh's fowl in Egypt, is seen everywhere. The farsa shetláa (Devil's horse) is a large species of heron noticed by Lobo. Abbá gumha, or erkám, (Bruce, pl. xxxiv.) is common in Tigré. Bruce's Abú Hanes (pl. xxxv.) is a *Numenius*, but probably not the *Ibis* of the Ancients, though nearly resembling it. (Cuvier sur l'*Ibis*, *Annales du Muséum*, iv. 116.) The Egyptian goose, a duck allied to the *Anas Lybica*, and the derho mal, (water-fowl), a peculiar kind of bittern, are among the more remarkable aquatic birds. The most rare of the remaining birds collected by Mr. Salt, were a new species of barbot, (*bucca*), an undescribed bee-eater, (*merops*); the red-beaked hoopoe, *Upupa erythrorhynchos*; *Tanagra rubicincta*, an undescribed species; the *Muscipapa Parodii* and *Motata*, Paradise and altered flycatcher, respecting the determination of which Dr. Latham was doubtful. The shining thrush, *Turdus nitens*; the wallá, or Abyssinian dove, *Columba Abyssinica*, figured by Bruce, (pl. xxxviii.) but with feet too large;—it is wild, frequents the claret tree, and is an article of food;—a monscript triage; the *Cuculius Europaeus*, and the *Erodia Amphidromus*, (Salt, pl. xxxvii.) resembling the Pondicetia heron, (*Ardea Pondicetiana*).

Figures of many of the Plants have been given with more or less fidelity by Bruce; viz. the Sásá, (*Mimosa sasa*); Erget-i-dimmo, (Bloody Erget, or *Diosmanthus divergens*, Widenow. Sp. Plant. *Mimosa divergens*); Erget el kotón, (Crown Erget), the many-flowered *Mimosa*, (*M. Polycantha*), Widenow. Hálbás of Deille, in *Flora Aegyptiaca*); Esnet, (pl. vii.) probably a species of *Mussa*; Kalkwal, (pl. xi. Kalkwel, prohibited?) a variety of the *Euphorbia officinarum*; Rák, (pl. xii.) *Avicennia tomentosa*; Wanzí, (Bruce, pl. xvi.) *Cordia Abyssinica*; Saddá, *Rhamnus inebrians*; Kantuffa, (Bruce, pl. xiv.) *Protorhizum lacerans*; Gagwéll, (Bruce, pl. xv. xvi.) *Protea Abyssinica*, *Terminalia cycloptera*; Fárck, (Bruce, pl. xvi.) *Bauhinia acuminata*; Kwárá, (pl. xix.) *Erythrina corallodendron*; Walkuffa, (pl. xx.) *Pentapetes Phænica*; Wigínús, (pl. xxi.) *Brucea ferruginea*; Cusmo, (pl. xxii. xxiii.) *Hagenia Abyssinica*; *Poa Abyssinica*, (pl. xxiv. Leoghe, not Tef, according to Mr. Salt in Lord Valentia's *Travels*, iii. 215.) Krihuba, (pl. xvi. xlvii.) *Bambusa arundinacea*; Angual, (pl. xviii. xlix.) *Stereulia Abyssinica*; Náv, (pl. lii.) *Polynonia frondosa*; Amfár, (pl. liii.) *Buddleia acuminata*; Kummel, (pl. liv.) *Mimusops Elengi*. There are likewise several new or very rare species among those brought to England by Mr. Salt, but he has unfortunately omitted the vernacular names, so that though he has increased our stock of Botanical knowledge, he has not thrown any fresh light on those passages in his own, as well as Bruce's volumes, wherein the native names only are mentioned.

Salt's *Travels in Abyssinia*, London, 1814, 4to.; Bruce's *Travels to discover the Source of the Nile*, 2d edit. Edinburgh, 1804, 7 vols. 8vo.; Ludolf's *Historia Aethiopica* Francoe ad Mmmum, 1681, fol.; Ludolf's *Comment. in Hist. Aethiop. Francoe ad Mmmum*, 1691, fol.; *Missionary Register*, London, V. Y. 8vo.; Platt's *Catalogue of Ethiopic Biblical MSS.* London, 1823, 4to.; Burckhardt's *Travels in Nubia*, London, 1819, 4to.

HABESH.

PLANTS.

HABILL-
MENTS.
HABIT.

HABILIMENTS, Fr. *habillement*; from *habiller*, to dress, to clothe. See **HABIT**. As the Fr. *habillement*.

“Apparel, clothing; array, attire; a suite of apparel; also, armour or harness.” Cotgrave.

The whichs fureynynge his people with all *habillments* of warre, made out of the toun, and pyght his lorde in a playne arraye into it. *Foljous, Anno 1389.*

Hector Boetius saith, that after this agreement, John Combe brought Haillet, voyd of all kingly *habillments*, with a white rod in his hand, to the English campe at Montois.

Speed. Edward I. book 12. ch. 2. sec. 30. Anno 1297.

I, purposing to be briefe, will omit the royall *habits* of kings at their coronation. As also the honourable *habillments*, as robes of state, parliament robes, &c.

Caenden. Remains. Apparel. p. 231.

He is particularly nice in his *habillments*; and in the end justice may be done him that way, constantly employs the same artist who makes sture for the neyghring princes and ladies of quality at Mr. Fowet's.

Guardian. No. 92.

The drum, the life, the *habillments* of a soldier, the flag, and all the pomp and parade of military transactions, contribute, perhaps more than any sense of duty, or any natural or acquired sentiments of bravery, to lead on the ambitious phalanx even to the cannon's mouth.

Coar. Empe. No. 149.

HABIT, n.

HABITARY,

HABITABLE,

HABITABLENESS,

HABITACLE,

HABITANCE,

HABITANT,

HABITATION,

HABITATOR,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

HABITUALLY,

Fr. *habiter*; It. *abitare*; Sp. *habitar*; Lat. *habitare*, from *habere*, to have or hold, to keep.

To habit or inhabit; to have or keep himself; to dwell, to reside, to remain or abide.

Habited, (in Chajman.) as we now use, *habituatus*, i. e. accustomed, used, enured.

Habit, n. applied to the mode or manner of *having* or *keeping*; the usual or customary manner; and, thus, to custom, usage, fashion; the custom, usage, or fashion, of dress; dress.

Habitude, also applied to the mode or manner, state or condition, of *having* or *keeping*; the relative state or condition; the relation.

A quest that wild he of þe monke þat here þe coroua,
Hit aote he gan forsake, his ordre lre alle dome.

R. Bruns. p. 172.

In whom all be ghe blisid togidre into the abetche of God in the Heeli Goost.

Wiel. Effig. ch. ii.

And it is witten in the boke of Solym, the *abitation* of hem be maid desert and be there soon that dwelle in it.

Id. Ded. of the Apostles, ch. i.

It is wrytten in the boke of Psalms: bys *habitation* be rejoyce, and so men be dwellynge therin.

Id. Anno 1531.

In many places were nightingales

Alpen, fuchles, and her wodes.

That in her sweete song deliten

In thilke places as the *habitation*.

Chaucer. Romant of the Rose, fol. 119.

More herta chaureth reuer the me

For sons *habitation*, in which I go.

Id. Fr. fol. 150.

And also sette therein, that many a sacien *dyans* of tongue and of maner, and eke of reason of her woyde, here *inhabited* in the close of thilke *habitation*.

Id. The second Booke of Barlaam.

He was out cast of mannes compaign.

With wnes was his *habitation*;

And ete bey, as a best, in wete and drie.

Id. The Monke's Tale, v. 12222.

Happely you may come to the cite Siberia, or to some other towne or place *habited* upon or over the border of it.

Hakluyt. Voyages, &c. vol. i. p. 435. A Tripartite Commission.

There was stand in our *habite* bare-footed, and bare-headed, and were a great and strange spectacle in their eyes.

Hakluyt. Voyages, &c. vol. i. p. 169. The Tartars.

Make, in powers of mynde and spirite, even God an *habily* *habitation* vospotted from all synes, and voyde of lores.

Udall. Ephraim, ch. ii.

Therefore the truth is, that the *habitudinal* belief is in the childe, very beliefe, though it be not actually believing and thinking upon the faith, as the *habitudinal* reason is in the childe very reason, though it be not actually reasoning and making of syllogismes.

Sir Thomas More. Confutation of Tyndale, part ii. book vii. fol. 732.

She shall be *habited*, as a Secoman

The partner of your bed.

Shakespeare. Winter's Tale, fol. 296.

Or is it Dian *habited* like her,

Who hath also done her holy groves,

To see the general hasting in this forest?

Id. Titus Andronicus, fol. 37.

The goddess smiles; held herds his hand, and said,

O y're a shrewd one; and so *habited*

In taking heed; thou knowest not what it is

To be wary; nor yet words smile.

Chapman. Homer. Odyssey, book v.

The same daie the Kier created the Lord Thomas, Marques Dorset, before dazur, and so in the *habite* of a Marques above the *habite* of his knighthood, he beganne the table of knight in Saint Edward's chamber.

Star. Edward IV. Anno, 1475.

All sins are single in their acting; and a sinful *habit* differs from a sinful act, but so many differ from one, or as a year from an hour: a vicious *habit* is but one sin continued or repeated; for as a sin grows from little to great, so it passes from act to *habit*.

Taylor. On Repentance, ch. iv. sec. 2.

For such vast rooms in Nature's temple

By living souls, desert and devoted,

Only to shine, yet scarce to contribute

Each orb a glom of light, creates so far

Down to this *habitable*, which returns

Light back to them, is obvious to dispute.

Milton. Paradise Lost, book viii. l. 155.

O Hercules (quoth he) what a small deale of the earth is our portion by the appointment of Nature, and yet see how we will not rest, but covet to conquer the whole world that is *habitable*.

Holland. Plutarch, fol. 225.

What art thou, man, (if man at all thou art)

That heere in desert hast thine *habitation*?

And these rich trapes of wealth dost hide apart

From the world's eye, and from her right audience.

Spenser. Faerie Queene, book ii. can. 7.

Those argent fields more likely *habitations*,

Translated saints, or middle spirits hold

Between th' angelical and human kind.

Milton. Paradise Lost, book iii. l. 460.

O what a mansion have these vices got,

Which for their *habitation* chose out there!

Where beauty's veil doth cover every blot,

And all things tinct to fair, that eyes can see.

Shakespeare. Sonnet 55.

The longest day in Cancer is longer unto us, than that in Capricorn unto the Southern *habitation*.

Sir Thomas Brown. Vulgar Errors, book vi. ch. x.

Mean while in Paradise the bellish pair

Too soon arriv'd, Sin there in power before,

Once actual, now in body, and to dwell

Habitudinal *habitation*.

Milton. Paradise Lost, book 2. l. 588.

Because opinions which are gotten by education, and in length of time are main *habitudinal*, cannot be taken away by force, and upon the sudden; they must therefore be taken away also by time and education.

Hobbes. De Corpore Politico, part ii. ch. x.

If a man sins often in several instances it is a *habit*, properly so called; for although the instances be single, yet the dissimilitude and dissimilarity are united and *habitudinal*. When a single act of sin is done, and the guilt remains, not rescinded by repentance, that act which naturally is but single, yet morally is *habitudinal*.

Taylor. On Repentance, ch. iv.

HABIT.

HABIT.

Be persuaded therefore, as you have announced it, in all its pomp and vanity, when you give up your sinner to Christianity, so to renounce it likewise in your lives; *habitually* at all times, by sitting loose from it, and living above it.

Hypatia. Sermons, fol. 18.

As the merchants, at the Isles of Zeala and Cephalonia, told me (when I was there,) it was the custom of our English dogs (who were *habituated* to a colder climate) to run into the sea in the heat of the summer, and lie there most part of the day.

Duffy. Of Babel, ch. xxvii.

So for all his temporary forbearance, upon some either policy or necessity, the *habituate* sinner hath not yet given over his *habit*. Leave him to himself, give him room and opportunity, and he will hold no longer.

Hammond. Works, vol. iv. *Sermon* 17.

Having in that time call'd to his memory the presence of Sir George Villiers, and the very cloths laid used in war, in which at that time he seem'd to be *habituated*, he answer'd him, that he thought him to be that person.

Clarendon. History of the Rebellion, book i.

The Greeks call the conference of speaking by a peculiar name, *utroque*; which power or ability to man, of doing any thing, when it has been acquired by frequent doing the same thing, is that idea we name *habit*; when it is *learned*, and ready upon every occasion to break into action, we call it *disposition*.

Locke. On Human Understanding, book ii. ch. xxii. sec. 10.

No Civil broils have since his death arose,

But Faction now by *habit* does obey;

And wars have that respect for his repose,

As winds for Halcione, when they breed at sea.

Dryden. On the Death of Oliver Cromwell.

Look round the *habituate* world, how few

Know their own good; or, knowing it, pursue.

Id. Journal. Satire 10.

Of how infinite advantage it hath been to those two or three last ages, the great improvement of navigation and advancement of trade and commerce by the rendering the remotest countries easily accessible, the noble discovery of the vast continent of the New World, besides a multitude of unknown kingdoms and islands (the resolving experimentally those ancient problems of the spherical roundness of the earth; of the being of Antipodes, of the *habitability* of the Torrid Zone, and the rendering the whole terraqueous globe circumnavigable, do abundantly demonstrate.

Ray. On the Creation, part i.

And as continuous provision this is for the perpetuity of the globe, and to confirm the state and *habitability* thereof throughout all ages, which would otherwise waste and decay, or run into the most irreparable and pernicious disorders.

Derham. Astro-Theory, book vi. ch. ii.

While we to Jove select the holy victim,

Whom aether shall we say, than Jove himself,

The god for ever great, for ever king.

Who slew the earth-born race, and measures right

To Heaven's great *habitability*.

Prover. The first Hymn of Callimachus.

The body menders into dust, and is utterly incapable of itself to become a fit *habitability* for the soul again.

Stillingfleet. Sermons 9. vol. iii.

Our indisposition (of devotion) itself is criminal, and, as signifying somewhat *habituated* or settled, is worse than a single omission: it is left therefore to be corrected and cured.

Burrow. Sermons 7. vol. i.

Their hearts and affections are *habitually* fast upon things here below; and therefore they will not attend to the force of any argument, that would raise their affections to things above.

Clarke. On the Attributes, p. 449.

But true perfection, and that which is possible and necessary for us to attain, consists, as has been shown, in these three things, in the uprightness, the universality, and *habitability* of our obedience.

Id. Sermon 5. vol. ix.

Under a righteous and holy governor, who can never possibly be reconciled to wickedness, it is neither reasonable nor possible that men should be saved, who have never had any regard to truth and right, nor *habituated* themselves in the practice of any virtue.

Id. Sermon 5. vol. viii.

Names being supposed to stand perpetually for the same ideas, and the same ideas having immutably the same *habitability* one to another; propositions concerning any abstract ideas, that are once true, must needs be eternal verities.

Locke. Of Human Understanding, book iv. ch. ii. sec. 14.

Connivance, to improve this plan,

Habited like a jayrassant.

Chapman. The Ghost, book iv.

If we are in so great a degree passive under our *habit*, where, it is asked, is the exercise of reason, the gills of vice, or any use of moral and religious knowledge? I answer, in the forming and contracting of these *habits*.

Paley. Philosophy, vol. i. book i. ch. vii.

We know that, after a certain period, polytheism and idolatry prevailed, through the greater part of the *habitability* globe.

Cogan. On the Passions, vol. iv. p. 64. *On the Jewish Dispensation*.

Three Lycia and Mysia, three great pon'ts,

The blest Miletus *habitability* above,

But thy lov'd haunt is sea-girl Lesbos' shore.

Legend. Hymn to Apollo.

It [arrogance] is an offence against that right of *habitability*, which is acquired by the law of nature as well as by the laws of society.

Blackstone. Commentaries, book ii. ch. xii.

A state of happiness is not to be expected by those, who reserve to themselves the *habitual* practice of any one sin, or neglect of one known duty.

Paley. Philosophy, vol. i. book i. ch. vi.

The plump convivial parson often hears

The magisterial sword in vain, and says

His reverence and his worship both to rest

On the same cushion of *habitual* sloth.

Campbell. The Task, book iv.

And although from the text we may collect, that any one vice, *habitually* indulged, will as effectually exclude or from reward, and subject us to punishment, as if we had been guilty of every vice; yet the degrees of that punishment will be exactly proportioned to the number and the magnitude of the sins we have committed.

Porteus. Sermons 15. vol. i.

The mind long *habituated* to a lethargic and quiescent state, is unwilling to wake to the test of thinking; and though she may sometimes be disturbed by the intrusion of new ideas, shrinks back again to ignorance and rest.

Johnson. The Wanderer, no. 164.

In the Antigone, it [the chorus] is composed of old courtiers, devoted, by an *habit* of slavery, to the will of a master, assembled, by his express appointment, as executors of his tyranny, and prompted, by no strong movements of self-love, to take part against him.

Hurd. Works, vol. i. p. 163. *Notes on the Art of Poetry*.

HAB'LE, *v.*

HAB'LE, *adj.*

HAB'LENESS,

HAB'LING,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

HAB'LISS,

i. e. able, ableness, ability, q. v.

and enable.

To give force, power, strength;

to strengthen, to empower; and,

as we now say, *enable*.

Habitability; Fr. *habilité*, to

enable, and thus to qualify.

And eke remember this *habit*

May not depart with her.

Chaucer. The Court of Love, fol. 353.

To thence that under the name and protection of such noble personages the said works might be the better *habited* to the readers, and the better accepted of the people.

Udell. Actus. Dedication to Queen Elizabeth.

I cannot of my self pronounce any *habitability* to take such a province in hands.

Id. Lahr. Preface.

For this benefit of God is not bestowed or given, either for the valuing of substance and riches, or for the estimation of honour, or for the seeking of the law, or for any other desires or *habitability* of man's power.

Id. B. ch. vi.

The slender *habitability* and substance as well of Joseph and Marie both, as also of their ancestors and kindreds, was not unknown.

Id. B. ch. vi.

HABIT

HAB'LE.

HABLE. But the Cornish men inhabiting in the least part of the realm, and the stone part also barres and without all pleasance, complaynd and grudged greatly, affirming that they were not *hable* to pay such a great summe as was of them demanded.

Greffius. Henry VII. The twelfth Yere.

Because he was not of sufficient *habilitie* of himselfe to susteyne and furnish the warre, he intended to devine king Henry to take part with hym.

Id. Henry VII. The seventh Yere.

In the passage whereof [Acts of the Reuevall of Attainders], excepting was taken to dissent persons in the House of Commons for that they were attainted, and thereby out legally, nor *habilitie* to serve in Parliament, being disabled in the highest degrees.

Barn. Henry VII. fol. 12.

For the things that we formerly have spoken of are but *habilitations* towards armies; and what is *habilitatus* without intention and act?

M. Essay 29. Of Kingdoms and Estates.

Why does a man leader and regard his servant, but because he is for his use? The *habilitie* and apices of the creature for the serving of God's use, does induce God so far to preserve him.

South. Sermons, vol. viii. p. 120.

By the godly order now set forth by the Lord Mayor, those that be not of *habilitie* are sufficiently provided for in this case.

Sherpe. Life of Gerald, book l. ch. viii. Anno 1563.

HACK, v. A. S. *hacan*; Ger. and D. *hacken*;
HACK, n. Fr. *hacker*; Sp. *hachcar*.

HACKING. To cut, to chop; to maim or mangle by cutting or chopping.

And yet, as vs velle ded let; vs foule carofne he leuages,

And egi þer by pece wels haddet þi al to auge.

R. Gowercar, p. 216.

Ne how the *hacking* in Mastories

As cartholers, and maces.

Chaucer. The third Booke of Fame, fol. 280.

And *hack* beneath trembling doth bend his top,

Till yeld with stroke, ceasing the latter crack,

Bent from the height, with ruine it doth fall.

Servey. Fergd. Ecclis, book ii.

The fishermen were forced to *hacke* it in gibbets, and so to carrie it in peccemalle throughout the countie, making thereof a generall dole.

Hobnabed. Description of Ireland, ch. iv.

Cat. O Christe mas!

Pan. Is a use? It doesen mas's heart good, looks you what *hacks* are on his helmet, looks you yeaunter, do you see?

Shakespeare. Tristram and Cressida, fol. 60.

Whom not the prancing steed, nor poudrous shield,

Nor the *hack'd* helmet, nor the dusty field,

But the mil joys of luxury and ease

The purple vests, the flowers garland please.

Adams. Ovid. Metamorphoses, book iii.

That man who could stand and are another stripped of *hacked* in pieces by a thief or a rogue, and not at all concern himself in his rescue, is a traitor to the laws of humanity and religion.

South. Sermons, vol. x. p. 248.

(He) with the sweat of Mars was covered o'er,

And his *hack'd* target stain'd with dewy gore.

Lewis. Sonnet, book iii. v. 12.

HACK, v.

HACK, n.

HACKNEY, v.

HACKNEY, n.

HACKNEY-CHAIR.

HACKNEY-COACH.

HACKNEY-COACHMAN.

HACKNEY-JOB.

HACKNEY-LADY.

HACKNEY-SCRIBBLER.

hug-an, hinnir, to neigh. A *hack*, *hack*, or *hackney*, was, thus, *hors hugand*, a *neighing* horse; a lively, active horse, distinguished for its frequent *neighing*.

VOL. XXIII.

D. hackneye; Fr. *hack-*

quenie; Sp. *hacanaca, haca;*

id. acchina, archenea,

china. Menage traces

thus, *equus, akus, akinus,*

akineus, akinea, haquenie,

Wuehter, from the Ger.

nake, Anake, equus, a horse,

(a *hack*) *transponit litoris;*

and *nake*, from the A. S.

hug-an, hinnir, to neigh.

A *hack*, *hack*, or *hackney*,

was, thus, *hors hugand*, a *neighing* horse; a lively,

active horse, distinguished for its frequent *neighing*.

And as this kind of horse was most frequently kept for hire, the name became applied, consequently, to

A hired horse, or horse let to hire; to any thing hired or let out to hire; and, hence, to a horse or any thing constantly in work or use; any thing constantly used.

And the verb,

To use a *hackney*; to convey or carry, or ride in a *hackney*; to let out to hire; to toil, or work, as a *hack*; to use or practise frequently, or constantly; to accustom.

Till oþer castels about þei sent turfe & torie,

In azen (fisters) for donut, ilk as his *hackney*.

R. Brunne, p. 278.

Fetted on *hackney*, to Island ere þei seet,

On seer donut it seet.

M. p. 335.

For ich coupe selle

þeiþe dragges and dref and drawe at one hole

þacke ale and þyne ale and þei in my kynde

And out to *hacke* after helynesse.

Piers Plouman. Finer, p. 387.

Has wedding to hancure

Ac *hackneyes* hadde þei none, bote *hackneyes* to hyre.

M. B. p. 33.

þome þe tyner, and twerpe of his keaves

Hacks *hackneyman*, and Houwe þe nelders. (needer.)

M. B. p. 106.

His *hackney*, which that was al pomele gris,

It seude as he had priked miles thre.

Chaucer. The Chaucer's Remembrance Prologue, p. 162/27.

The *haggin* and *squere* are well known, and the comen people and other, so little *hackneys* and geldings.

Lord Berners. Froemart. Chronicle, vol. l. ch. xviii.

There they are to put out their women to hire as we do bote *hackney* horses.

Haklay. Voyages, &c. vol. i. p. 400. W. Geoffrey Ducket.

In the declaration wherof Verge's mouth fere behynde hym all brothers, *hackney-men*, and steuere.

Sir Thomas Elyot. Gouernour, book i. ch. x.

Such was the use then of stage-coaches, post-horses, and counells, to the great disappointment and grievance of the many: both men and horses and leather being *hackneyed*, jaded, and worn out upon the errand of one contrivance and obstinate *hackney*.

Mered. Short Historical Essay on General Councils, &c.

But, No Master, the *hackney-horse* is but a *cat*, and your *hack*, perhaps, a *hackney*.

Shakespeare. Love's Labour Lost, fol. 128.

It's not a shame to see such homely groomen

So perched in a vice chariot noone,

That were not merle nor parrot in bistrife,

Servic'd to a galled *hackney's* side?

Milt. Satire 6, book i.

I was the other day driving in a *hack* thro' Gerard street, where my eye was immediately catch'd with the prettiest object imaginable, the eye of a very fair girl, between thirteen and fourteen, fixed at the chie to a painted man, and made part of the landscape.

Speotator, No. 510.

I accepted his kind offer, and immediately took him with me to a *hack* to White's.

Tatler, No. 15.

Who, mounted on a broom, the nag

And *hackney* of a Lapland nag

In quest of you came hither post.

Butler. Hudibras, part iii. can. 1.

Steal by the *hack-door* out, and leave him there;

Then order *Squash* to call a *hackney-rider*.

Swift. Toland's Invitation to a Damsel, &c.

One of these ladies keeps her seat in a *hackney-coach* as well as the best rider does on a managed horse.

Speotator, No. 454.

And though some fits of small content

Sometimes fall out among the best,

That is no more than every lover

Does from his *hackney-body* suffer.

Butler. Hudibras, part iii. can. 1.

L

HACK. You are a generous author; I am a *hackney* scribbler; you a Grecian, and bred at a university; I a poor Englishman, of my own educating; **HACKBUT** you a reverend parson, I a wag; in short, you are Dr. Farnell with (as we at one of your names) and I, &c.

Pope to Dr. Farnell.

Am—but farewell, for here comes Bob,
And I must serve some *hackney* job;
Fetch letters, or for recreation,
Transport the bard to our plantation.
Robert joins compts with *hackney* black,
Your humble servant, Haulbury's hack.

Lloyd. An Epistle from Mr. Haulbury's Horse to the Rev. Mr. Sed.

All catch the frenzy, downward from her grace,
Whose flambeous flash against the morning aces,
And gild our chamber ceilings as they pass,
To her who, frugal only that her thrift
May feed ourselves the use ill afford,
Is *hackney*'d horse valuingly.

Cooper. The Task, book ii.

In the broad, broken turnpike-road
Of *hackney*'d pensive ride
No modern poet dares to ride
Without Apollo by his side.

Chamberlain. The Ghost, book ii.

The necessity of preventing the sedum arising from *hackney*ed expression is no instant, that those, who are neither capable of preventing it to themselves this rule of the *collage* *hackney*, or of following it when prescribed by others, are yet inclined to apply it by some equivocal contrivance.

Hard. Works. Notes on Horace's Art of Poetry.

What charms can a London carman, chair-man, *hackney*-coachman, fish-woman, and all the numerous tribes of the lowest class, find in an English sentence of a church? but they would be delighted, and very powerfully affected, with the grandeur and solemnity of a Roach procession.

Knox. Essay, No. 149.

HACKBUT. 1. Fr. *haquebut*, or *haquebut*, or *haquebut*, a harquebut, a Cut. A harquebut, or arquebuse, q. c. particularly the Quotation from Lodge. See also *Haqbut* and *Haq* in Jamieson. The 33 Henry VIII. c. 6. regulates the length in stock and gun of the *haq-but* or *deny-haq*; and sets forth who may keep and use them, and under what restrictions.

Whereupon captain Lomic and captain Granotian were sent with two companies of *haquebut* unto the relieve of the Lord of Jehastane.

Halshead. History of Scotland, Anno 1583.

And his young sir William Winter that now is, and sundrie other captives, having under their charge two hundred *haquebut*s.

Id. B. Anno 1544.

A patent of licence granted to Sir John Clarke, Kt. one of the gentlemen of the king's privy chamber, to licence at all times, one of his household servants, to shoot in the cross-bow, hand-gun, *haquebut*, or deny-hake, at certain birds or deer, expressed in his patent.

Steepe. Memoirs, Edward VI. Anno 1552.

By the statute 33 Henry VIII. above alluded to, "concerning crossbowes and handgunnes," the *haquebut*, or *Haqbut*, might not be under the length of three quarters of a yard, gun and stock included. Its name is supposed to be derived from the curve in the stock. After some time it was called a *harquebuse*, which Faubert derives from the Ital. *arca bouza*, a bow with a hole. (Grose, *Mil. Ant.* xi. 290.) Dr. Meyrick says the hooked form of the butt continued in fashion in France and Spain till the close of Elizabeth's reign. (*Hist. of Anc. Arm. Gloss.* vol. iii. ad v. *Haqbut*.) In the time of Francis Markham, (1622,) they were obsolete. In speaking "of the Arming of Shot," he says, "harquebuses I cannot allow in this place, because they are grown out of use, and can by no means make their counter good where the musquet is opposed against them, for the one killing at twentie score, the other hardly at six, how is it possible he should come to play

within his distance, before all the most part of the **HACKBUT** body be overthrown and destroyed." (*Epist. of Warre, Dec. i. Ep. ix. p. 33.*)

HACKLE. 1. D. *hakelen*, to comb flax; *hakel*, a *hackle*, v. } comb, from *hakel*, a book, *haekel*.
HACKLE. 2. } ten, to draw with a book. Kilian. Skinner calls *hakel* (the noun) *linstrangibulum*, from the D. *hakelen*, "to cut or hack into small pieces," *manutium consider*, and refers to the verb *hakel*; and Lye explains the English verb *hackle*, or D. *hakelen*, in the same words, and asserts it to be a frequentative of *hack*.

To *hackle* seems to be: To sever, separate, or sunder, (e. g. as flax in dressing.) The noun:—A tool or instrument for the purpose; also applied (Jamieson) to "a fly for singling, dressed merely with a cock's feather, from its resemblance to a comb for dressing flax."

Burke has revived the verb.

Some layde to pledge
They hatchel and their wedge
Thus *hakel* and their ryle.

Shelton. Elinour Rummage.

2. This month also a plain *hackle*, or palmer fly, male, with a rough black body, either of black spotted fur, or the wharf of an outch feather; and the red *hackle* of a raven, over all will kill, and, if the weather be right, make very good sport.

Wallace. Angler, part ii. ch. vii.

The other divisions of the kingdom being *hakel*ed and torn to pieces, and separated from all their habitual names, and even principles of name, cannot, for some time at least, conferente against her.

Burke. Works, vol. v. p. 351. On the Revolution in France.

HACKSTER. Holland renders *gramatores*, robbers and *hacksters*; probably from the verb *hack*.

Whereupon, he disposed strong guards, and set watches in convenient places; he improved those *hacksters* and *hacksters*, he visited and surveyed the highway prisons.

Holland. Suetonius, lib. 53. *Cæsar Augustus*.

Some such desperate *hackster* shall devise

To rouse those here a heart from his cowardice.

Hall. Sore 4. book iv.

HACQUETON. Fr. *haqueton*, or *haqueton*, a (fashion of) shirt coat, cassock, or *jackel*, without sleeves, and most in fashion among the country people; at Court, a coat for one of the guard. Colgrave. Written by Wallingham, *hakton*; by old French authors, *haqueton*. See Menage. "Hocke, vetus Fland. *agum*, tunica militaris, Ger. *hakete*." Kilian. I know not (says Skinner) whether said, *quasi* *jackelton*.

And meet his shirt an *haqueton*,

And over that an habergeon

For piercing of his horse.

Chaucer. House of Sir Thopas, p. 13789.

Which leaving quite sounder, further say

It is wry, and on his description did lay.

The which dividing with impertinent say,

It seid't to his right side, and there the dist did stay.

Spenser. Fiercer Queens, book ii. can. 8.

The **AKETON**, *gambeson*, *rambanion*, and *jack*, were military vestments calculated for the defence of the body, differing little from each other except in their names; their materials and construction were nearly the same; they were all composed of many folds of linen stained with cotton, wool, or hair, quilted, and commonly covered with leather made of buck or doe skin. The *Aketon* was long the sole defensive armour for the body worn by the English infantry. As it not only covered the breast, but also the belly, it was, by the Germans, called *rambanion*, or the belly piece. (Grose, *Mil.*

HAC-
QUETON.
HAD-
DINGTON.
SHIRE.

Ant. ii. 247.) Du Cange, also, identifies it with the Gamberon, and gives various derivations from the Fr. *haqueton*, or *haqueton*, which itself is from the Gr. *xavier*, or from the Cambro Brit. *actum*, *lorica duplex*, *duploder*. From the MS. *Roman du Riche et du Laidre*, he gives a receipt for an invulnerable *Auqueton*:

*Se tu veul un Auqueton,
Ne t'empie mie de coton,
Mais d'oreves de mie courde
Afin que Doubles ne te worde.*

HAD I WIST, wist from *wain-ian*, to know; had I known.

And thus fol. oth her selfe she skiereth,
And is all ware of Had I wist.

Gower. Conf. Am. book ii. fol. 30.

This mindsome is not of the eyes alone,
But of the mind, a duncous and a mist;
For when they shift to sit in haute throne
With hope to rule the scepter as they list,
There's no regard nor feare of had I wist.
Mourner for Magistrates, fol. 160. Aulus Vitellius.

Beware of had I wist.

Comden. Remains. Fremerie, p. 304.

For fear of had I wist, came the wail,
Let Frigge be taught, to that done after tail.

Gower. Hawtrey Admonitions.

In the purchasing thereof [ground] be you nothing forward; a thing overbought, hath evermore repentance, (good wail cryest thou, wampler pendest,) and had I wist, siting upon it.

Holland. Plaine, book xviii. ch. v.

His pallid fears, his sorrows, his afflictions,

His late with had I wist, remembrance litow.

Browne. Pastimes, book i. song ii.

HADDER, i. e. *heather, heath*, q. v.

By this means those Indian Bechamans kept themselves conscious, they lay upon the ground covered with skins, as the Red-banks do on *Hadder*, and disted themselves sparingly on one dish.

Barton. Anatomy of Melancholy, fol. 542.

HADDINGTONSHIRE, called also **EAST LOTHIAN**, a County of Scotland extending along the shores of the Frith of Forth, which bounds it on the North and East. It is bounded on the South by Berwickshire, and on the East by Edinburghshire, or Mid-Lothian; the rivulet of Dunglas marking the separation in the former instance, and that of Ravensburgh in the latter. The extreme length of the County, from East to West, is 25 miles; and its breadth, from North to South, about 16. Measurements from recent maps give it a superficies of 280 square miles, or 179,200 English acres.

Surface.

The surface of the country is extremely diversified, though the elevations are not of such a height as to allow it to be designated mountainous. From the continual alternation which it presents of hill and dale, tourists have styled it the Northamptonshire of Scotland. The Lammermuir range runs across the County from West to East, terminating in the bold promontory of St. Abb's Head, and its lateral branches generally wind until they gain a parallel direction. Spartleton hill, said to be one of the highest in the range of Lammermuir, rises to the height of 1615 feet above the sea. There are some other hills in the County, less remarkable for their elevation than for their insulated positions and effect on the landscape. Traquair-haw, a conical rock, rises, in a level country, to the height of 700 feet. On its summit are the remains of an ancient castle, and the whole shore of the Frith of Forth may be distinctly surveyed from it. Haddingtonshire may be said to slope, in general, from the hills of Lammermuir, towards the North and West; but the descent is not uniform, some extensive open plains occurring, particularly on

the Eastern side of the County in the neighbourhood of hold activities.

The mineral which predominates in the County is granite, but limestone is of frequent occurrence, so as to be the manure in general use; common marl has been found which is likely to add to the riches of the agriculturist. Iron ore abounds in Humber, Keith, and Oldhouswells, and has given rise to manufactories; the lead ore, of which numerous traces are found in the Lammermuir district, has met with less attention. The freestone, which is found abundantly in every part of the shire, is, perhaps, the most profitable of its fossil products. The mineral waters of this County are numerous, and were formerly much resorted to for scorbutic disorders, but their reputation has considerably declined. A number of small rivulets descend from the hills to the Frith of Forth, but they are too small to be made available to the purposes of navigation, or even to nourish fish. The County might, therefore, be said to be ill watered, if it were not that the great extent of its indented shores rendered the want of inland water-communications a matter of little importance. It has no lakes, and the Tyne, which rises in Edinburghshire and winds Westward till it falls into the Frith at Tynningham, is its only river. The Tyne has a very slow course and is subject to sudden floods, which have frequently done much damage to the shire town situated on its banks.

On the coast of this County, at Dunbar, is found a singular columnar rock which is not basaltic. The account of this mineralogical curiosity, we shall give in the words of the Bishop of Ossory, (Hamilton), who first described it. (*Philosophical Transactions*, vol. lli. p. 98.) "The passage into the harbour of Dunbar is very narrow, between two rocks; one of them is the East side of the harbour, the other a promontory stretching out about a hundred yards to the North, and is about 20 yards wide, having the sea on each side of it when the tide is in. This head is a most extraordinary natural curiosity, it is of a red stone, which is not a limestone, but appears rather like a very hard freestone. It looks on both sides like the Giant's Causeway in Ireland; the stones, on the West side, are from a foot to two feet over; on the East side they are larger, from two to four feet. I observed pillars from three to eight sides; but only one or two of the first and last. They may be said to be in joints, but are strongly cemented together by a red and white sparry substance which is found in laminae round the pillars and between the joints, two or three inches in thickness. The interstices between the large pillars, which are but few, are filled with small pillars, without joints. The pillars consist of horizontal laminae; the joints are not concave and convex when separated, but uneven and irregular; they lie sloping from East to West; on the West side, towards the end, the pillars become very large and confused, as I saw them to the East of the Giant's Causeway, and in the Isle of Mull; except that these are divided by such a sparry substance into a great number of small figures, which seem to go down through them."

Pit coal is met with in every part of Haddington, but it is in the parishes of Tranent, Ormiston, Gladsmuir, Preston-Pans, and Inveresk, that this valuable mineral is particularly abundant. Here it was dug for as early as the XIIIth century, if not earlier. It appears from old charters still extant, that the monks of Newbooth

HAD
DINGTON
SHIRE.
Minerals.

Rivers.

Coal.

HAD-
DINGTON-
SHIRE.
Agriculture.

worked coal on their estates of Preston Grange as early as the year 1200.

Haddingtonshire is the County from which the improved system of agriculture has been diffused over Scotland. There is reason indeed to believe, from the great number of mills scattered over the County, and possessing prescriptive rights, that even in very ancient times the produce of corn here was considerable; and proofs of an excellent husbandry may be gleaned from monuments of the XIVth century. In 1736, the horse-hoeing husbandry was introduced in all its vigour, and East Lothian, which had the honour of leading the way in Scotland to agricultural improvements, still maintains its preeminence. The tillage of this County is thought to be hardly susceptible of improvement. The soil, situation, and climate, are advantageous; lime and sea-weed, for manure, are in abundance; and in the Eastern parts rain seldom falls during the summer months, a circumstance to which is due the superiority of the corn produced here. Nearly four-fifths of the whole County is in tillage, the remainder being waste or mountain pasture. In the Lowlands cattle are a secondary consideration, being kept only for the sake of the manure. In the Lammermuir district, however, the breeding of live stock is the chief care of the farmer. The farms are of moderate size, from 300 to 500 acres, and the leases are generally for 19 or 21 years. The rents as well as produce of this County exceed those of any other corn lands in Britain.

The real rent, as returned under the Property Tax Act, amounted, in 1811, to the sum of £180,651; so that the land rent, including the hill of Lammermuir, is almost a guinea an acre.

Manufac-
ture.

Attempts have been made to introduce manufactures into this County, but never with success. Manufactories of woollen, cotton, and linen cloths, still exist, employing a few hands, and returning but little profit. The making of salt, from which Preston-Pans received its name, is still continued along the same coast; the yearly produce is about 30,000 bushels. Connected with the salt manufacture is fishing. An oyster fishery on the coasts formerly employed a great number of boats; and the sea fowl of the Forth engaged the people of the adjacent shores, who used them as food; but the inhabitants of the coast, at present, give their whole attention to the herring fishery. The exportation of corn is the chief foreign trade of this County.

Haddingtonshire is divided into 24 parishes, subject to the Presbyteries of Haddington, Dalkeith, and Dunbar. No Druidical monuments remain within the limits of Lothian, although the inhabitants of this County, prior to the invasion of the Romans, were a Tribe of British. The only remnants of remote antiquity are the numerous circular encampments, from 1500 to 2000 feet in circumference, which are met with in several conspicuous situations. There are three Royal Burghs in the County, viz. Haddington, Dunbar, and North

Population.

Berwick.	The population of the County was, in
1755.....	29,709
1811.....	31,164
1821.....	35,127

exhibiting a very accelerated rate of increase during the latter period.

Haddington.

Haddington, the Shire town, situated on the left bank of the Tyne, has four good streets well laid out, and exhibiting, in their architecture, the progress of modern improvement. Its chief ornament is the parish Church,

which formerly belonged to a Franciscan monastery. This edifice, supposed to have been erected in the XIIIth century, is 210 feet long by 110 to the transept. The ancient choir and tower were going fast to ruin, when, a few years back, the whole underwent repair, and part was rebuilt in a style of magnificence. Two bridges, one of which is a recent construction, cross the Tyne at this place. About a mile Eastward of the town is the Abbey of Haddington, founded in 1178, by Ada, mother of Malcolm IV. In this Abbey was assembled the Parliament which, in 1548, consented to the marriage of Mary with the Dauphin of France. Haddington is supposed to have been created a Royal Burgh by David I. The town was, in old times, frequently destroyed by fire, and has suffered much in latter times from the overflowing of the Tyne; in 1773, this river rose 17 feet above its ordinary level, sweeping away the stock and produce of the fields, and causing unspeakable calamities. On the right bank of the Tyne, joined to Haddington by the bridge, is the suburb of Nungate, remarkable for being the birth-place of the reformer Knox. The attempts to make Haddington a commercial or manufacturing place, have all proved unsuccessful; but the weekly market, held there every Friday, in which agricultural produce is disposed of, is the largest in Scotland. Population of the Burgh and parish in 1821, 5,255. 16 miles East of Edinburgh.

Dunbar, on the coast near the mouth of the Forth of Dunbar, was made a Royal Burgh by David II. It is a small but tolerably neat town, with little or no trade, although it has dock-yards and a harbour formed by piers. Boat-building for the fisheries is chiefly carried on here. On the rock of columnar formation, described above, or Isle as it is called, is the battery which defends the haven. A little to the West of the harbour lie the ruins of the castle of Dunbar, a fortress of great historical note, and so strong, that, before the invention of artillery, it was thought impregnable. Dunbar, or the castle of Bar, was bestowed on a Chieftain of that name, by Kenneth, king of Scotland, as a reward for his valour against the Picts. This ancient hold was demolished, by order of the English Government, in 1567, in consequence of the shelter it afforded to the crimes and excesses of the Earl of Bothwell. The population of Dunbar, in 1818, was 4,490, but the erection of a cotton manufactory had increased it, in 1821, to 5,272.

North Bawburgh, the other Royal Burgh, has been already described.

The County sends one member to Parliament, and the three Royal Burghs, conjointly with Jedburgh and Lauder, elect another.

Along the coast of this County are the islets of Bass, Islands, Crnigleith, Fiden, Lamb, and Idris. The most remarkable of these is the Bass, a rock about a mile in circumference, a mile from the shore, and inaccessible on all sides but the South-West. It has a spring of fresh water on its summit, and pasture for a few sheep; immense flocks of Solan geese and rather sea-fowl frequent it. The situation and strength of this small island occasioned its being, at different epochs, a military station, a State prison, and a place of resort for pirates.

Chalmers's *Caledonia*, vol. ii.; Playfair's *Description of Scotland*, Mr. Baron Hleburn's *View of Rural Economy in East Lothian*, 1794; R. Somerville's *Survey* of the same, 1802.

HAD-
DINGTON-
SHIRE.

HAD-
DOCK.
—
HADES.

HADDOCK, Fr. *hadot*, the trivial name of the *Gadus. Negilunus*.

If I had another elder brother, and say it were his chance to feed haddock, I should be still the same you see as now, a poor contented gentleman.

Benjamin and Fletcher. The Scourful Lady, act ii.

On each side, beyond the gills, is a large black spot, superstition marks this mark to the impression Saint Peter left with his finger

and thumb, when he took the tribute out of the mouth of a fish of this species, which has been contained in the whole race of *haddock* ever since that miracle.

Pennant. British Zoology, vol. iii, p. 245. *The Haddock Cod Fish*.

HADE. Perhaps *head*, *head-lands*.

The thick and well-grown fog doth and my smoother shades,

And on the lower lens, as on the higher *hades*,

The dainty clover grows. *Drayton. Polyolbion*, song 13.

HAD-
DOCK.
—
HADES.

H A D E S.

Of the opinions which the Greeks and Romans entertained concerning their HADES, ('Αΐδης, — *Αΐδης*, as it is written in prose,) or invisible world, we must be content, for the most part, to derive our knowledge from their Poets. Nor is it likely that we shall lose much by so doing; for, in the uncertain state of their Mythology, the Poets, probably, are the best guides. They adopted and embellished such popular traditions as they found before them, till the Philosopher acquiesced and the vulgar believed in their fictions. If not the inventors, they were, at least, the most learned teachers and the surest guardians of the general Creed; and, without determining the question whether themselves had faith in the doctrines which they sang, we may assert with confidence that the faith of the great mass of their countrymen depended upon this singing.

Hesiod is naturally the first to whom we turn for information, as he is the earliest of the Greek Poets, any of whose writings have been authentically transmitted to us. *Αἰδης*, with him, is, we believe, in every instance to which he uses it, employed as the name of Pluto, *Αΐδωνεύς*, as he is often called, from whom *ἐν' Αΐδῃ*, with the ellipse of *αἰδης*, became the common direction to the Infernal Regions. To the obvious derivation from *α* and *ειδω* we may add another given by Plutarch (*de Superstitione*, ad fin.) from Plato, *ἐν Πλάτων φησι φιλοσόφων ἔντα καὶ σοφὸν καὶ πλάσιον, πειθεὶ καὶ λόγῳ κατέχοντα τοὶ ψυχῇ, Ἀΐδην ἀνέμεναι*.

A Poem has sometimes been ascribed to Hesiod, as we are told, by Pausanias, (ix. 31.) on the descent of Theseus and Pirithous to Hades, *ὅς Θησεὺς εἰς τὸν Ἀΐδην ὁμοῖ Πειρίθῳ καταβῆναι*, which, if it were left to us, might, perhaps, fully elucidate his opinion upon a Future state; but as nothing except the title of the Poem now remains, it is very idle to guess what it would or would not have shown us. All that he positively delivers in his existing Works is to this effect; that the men of the Golden Age, after their decease, became Good Spirits, guardians and protectors of their descendants, hovering invisibly over the earth, observant of good and evil actions, and (as the Commentators understand the word *κλυεσφόροι*) bestowing wealth by assisting Agriculture. (*Ἔργα καὶ Ἡμ*, 121.) Cooke, in a note upon his translation of this passage, remarks, "Here the Poet endeavours to deter his brother from any future injustice by telling him all his actions are recorded, and that according to their merits he shall be rewarded." If Hesiod's words justified this interpretation, he had indeed made large progress in pursuit of Truth, and but little remained for him to learn as to his future destinies; but we read his expressioⁿ otherwise.

ἀνὰ φάλαγγας οἱ Κῆρες καὶ σφίγαντες ἔργα,

observing is not recording, and, even if it were so, recording is not rewarding.

The second race of men, after death, in like manner, obtained certain honours which are not so fully de-

scribed. The mortals of the Brazen Age were the first who descended to Hades, probably as a punishment, for their death was violent, by their own hands; they are described as perishing without honour; and the epithets attached to their abode express vastness, coldness, and darkness. (*Ib.* 152.)

The fourth generation, a better and a juster race than the third, Heroes already Demigods, after perishing at Thebes and Troy, were translated by Jupiter far from men, to the confines of the earth, where they now dwell discharged from all care and anxiety, near the depths of Oceanus, revelling in the happy climate and rich productions of the Fortunate Islands, *μακάριον νῆσος*, where the fertile bosom of Earth annually presents them with a triple harvest. (*Ib.* 168.)

It is thus that far that Hesiod approaches towards oⁿ His Tar state of future reward; and from the Tartarus, which ^{taras} he prepares for the defeated Titans, after the Gigantomachia, we obtain all which is to be learned from him as to punishment. This Tartarus, it is true, does not appear to have any relation to Man; nevertheless, as it is plainly the groundwork upon which Homer, and afterwards Virgil, in part, erected their more extensive superstructures, we shall briefly sketch its outline. The Titans had already sealed Heaven when Jupiter no longer delayed his lightnings, and the impious invaders fell, as is implied, for twenty days and nights consecutively, as far below the Earth as the Earth is below the Sky; words which Homer has borrowed to express the same immensity of space. (*Il.* θ. 16.) A brazen wall girds in the abode which gaped for their reception, round it broods a threefold night, and above it spring the roots of Earth and Sea. The place itself is vast, at the extremity of the Earth, without an issue; nevertheless, as we suppose, for the sake of greater precaution, Neptune placed iron gates upon its walls; and Gyges, Cottus, and Briareus sentinelled them. In this huge gulf, for a whole year after his entrance, no one can hope to touch the solid ground, but must be perpetually agitated and driven about by blasts and whirlwinds. Night and Day alternately enter and depart; and the children of the former, Sleep and Death, here shrink from the Sun. Sleep, indeed, wanders abroad placidly and calmly during the season of darkness; but the heart of Death is iron-bound, his bosom is of brass, he seizes the first mortal who comes in his way, and he is an enemy even to the Immortals. In the vestibule are the palaces of Pluto (*Ἀΐδης*) and Proserpine; and there stands the terrific Dog, who before has been mentioned by his well-known name, and other fearful attributes,

Κίρκηρον ἀνέστη, Ἀΐδην πύκνῃ χυλακρίοντι—311.

He fawns upon and rubs his ears and tail against all who enter, but his jaws are a sure receptacle for such as attempt to return. Styx, the eldest-born daughter of Oceanus, hateful to the Gods, dwells in his side,

HADES. under huge vaults propped by silver columns. Sometimes, but it is to be hoped rarely, (and, indeed, so Hesiod adds,) she is visited by Iris, whenever a God is suspected of a lie. Then Jupiter despatches his messenger to bring a golden vessel filled with the cold water of Styx, which drips from a lofty rock. The streams of this river are tenfold, nine of them gird the Earth, the tenth is reserved to punish the perjury of the Celestials. Whatever God has forsworn himself by it, lies senseless, breathless, and speechless during an entire year, undisturbed by ambrosia and nectar, and stretched in lethargy upon a couch. Even when he recovers his faculties his offence is not expiated, till after a nine years' banishment from the Councils and the Banquets of Heaven. (*Odyssey*, 717-807.)

Hesiod concludes his description with some lines which he has employed before, and in which both the imagery and the language is too vague to admit paraphrase:

*Ida te γαῖ' ἡδύτῃ καὶ Τάρταρον ἑστῆκεν,
μῖνον δ' ἀποχέουσα καὶ δαμασσομένη,
ὅστις κτερεῖται στυγῇ καὶ κρύφῃ σέλα,
ἀγχαλὶ σκῆπτρον, οὐκ ἐν περὶ σὺν δαίμνι,
ἰδὲ δὲ μακροχρὸν ἐν ὀρεῶσι, καὶ χυλῶσι ὄβρι
ἀνδράσι, ἴσθ' ὅτι βουλήσιν ἀνέστη,
ἀνέστη, ἀνέστη δὲ, δαίμνι τοιούτῳ ἀνέστη,
Τάρταρον μῖνον, κτερεῖται χυλῶσι σέλα.*

H. 807.

Such are Hesiod's statements, in no part of which do we perceive any intimation of a general retribution in a future state; and scarcely any thing which implies more than a slight suspicion of the probable Immortality of the soul. Yet Mr. Mitford has remarked, that "as Hesiod's morality is more pure, so his notions of a future state are less melancholy than those of Homer." (*Hist. of Greece*, ch. ii. sec. 1. *ad fin.*) Homer's notions, as we shall presently show, are indeed sufficiently melancholy; but we are at a loss to determine whether Hesiod possessed any notions at all on the subject.

Homer.

In the XIth Book of the *Odyssey*, Ulysses having arrived at the Country of the Cimmerians at the extremity of the Ocean, a land of perpetual clouds and darkness, prepares for a communication with departed Spirits. The rites which he performs beforehand are not to our purpose here, we confine ourselves to the particulars which Homer relates of the Ghosts with whom his Hero conversed; and in tracing these we shall, with a slight variation, and a few additions, follow Jortin, who has admirably concentrated in his *Vith Dissertation*, all which the Poet has delivered on the subject, both in this and other passages of his great Works.

Homer's account in one point is somewhat confused, and perhaps he intended it to be so, that the marvellous might be heightened. It is not easy to say whether Ulysses descends into Hell, or simply evokes the dead by a *Necromantia*, or does both; the images are mixed together. Most of the Spirits plainly rise from beneath, and hover over the fons and his bloody fition; but the machinery upon which the punishments of Tityus, Ixion, Sisyphus, and Tantalus depends is far too cumbersome to be transferred to upper day, and must have been visited in the very prison-house. The Souls with which Ulysses converses are separated from the body, yet they are still either material, or clothed with a material covering so thin that it cannot be felt or handled. The funeral pile has destroyed the bones and the flesh, and the body of them which remains is but as a dream. The bodily

appearance and the dress which was worn by the living soul, his passions, affections, sentiments, and dispositions all survive him. The Soul quits the body reluctantly, and cannot pass the gates of Hades till its funeral rites have been performed. When once within, it annexes itself to some little fraternity of its friends or countrymen.

Tartarus, as we have before said, is situated in Homer's theory as far from Heaven as Hesioid places it. It is governed by Pluto (*Αἴδης, Ζεὺς ἀνταχθόμενος*) and Proserpine, and their ministers the Erynnyes. (*Il.* 1. 158, 454, 563.) Cerberus is the house dog. (*εἰς τὴν στυγερὰν Αἴδα*, *Il.* 6. 368.) Homer does not give this animal the specific name of Cerberus, nor does he describe his shape; but Pausanias is mistaken in saying that later writers invented the name, *σι δὲ δαιμόνια κελύβητα ἔρπον στυγερὰ*; (*iii.* 25.) for, as we have already seen, it was known to Hesiod. Those who are punished in Tartarus are offenders, by particular impieties, against the Gods, (such as the Worthies whom we have before specified,) and the perjured; (*Il.* 7. 279.) for, though Minos is expressly mentioned as legislating to the dead, (*ὁ μινιστὴρ ἐκτελέει*), no other crime but perjury is named as provoking a punishment resulting from his judicature. The Hades of Homer, even in its bettermost parts, is but an unpleasant Country, (*ἄγροια χυλῶσι*) in which, as Achilles tells his friend, he would feel so little delight in obtaining the sovereign rule, that he would infinitely prefer being the hired labourer of some poor farmer, even at the risk of encountering short commons.

But Homer has an Elysium (*Ἰλίσσον ἐλπίδα*) of far *His Elysium* more agreeable east, which he mentions incidentally, (*Od.* A. 561.) and which is wisely different from the Hades opened to Ulysses. These fields, like the gloomy abode which we have just considered, are situated in the extremities of the Earth, under the away of Rhadamanthus. Life is there enjoyed in full repose; snow, showers, and tempests are unknown, and perpetual gales of the softly-breathing Zephyr, wafted from Ocean, refresh the happy dwellers. This is a pleasant picture; but we know not how long the possessors of this happiness were doomed to enjoy it. They were still men, and had not passed through death. The promise to Menelaus was translation, and it might, perhaps, be translation to immortality.

Pindar has borrowed from Homer and added to him. *Pindar* He speaks without obscurity of future retribution. The impious Spirits of the dead, (*δυσάναροι φάνηται*), he says, immediately undergo punishment in another state, and sentence is pronounced, through a stern necessity, by some one judging below the crimes committed here. But the Good enjoy an undisturbed existence, visited by the Sun alike by day and night. No toil by sea or land is requisite for their subsistence. All those who have cultivated loyalty, justice, and fidelity, are endued with a tearless being among the most honoured of the Gods, while grief is the lot of the Wicked. The Good, after three recalls to human life, (for Pindar here inculcates transmigration,) if they have preserved themselves spotless, pass over the road of Jove to the City of Saturn. There the gales of Ocean breathe over the Island of the Fortunate, the Earth laughs with golden flowers, which, budding also from the waters, tempt the hands to weave garlands. He then names Rhadamanthus as the Judge of this abode, and Peleus, Cadmus, and Achilles among its inhabitants. (*Olymp.* xi. 102.) Pindar has cited an exquisite

HADES.

HADES. fragment of the same Poet, (τοὶς ἄνθρωποις μὴ μένος ἔχειν, c. v. λ.) in which many of the above images are repeated. The Good, according to this passage, appear to occupy themselves chiefly in horsemanship and music, and one of their pleasures arises from the fragrance of incense exhaled upon altars. (Plut. *Consol. ad Apollon. Ed. Xyl.* 1620, vol. xi. p. 120; and Pindar, a *Hayne. Frag. Thren.* i.)

The Greek Tragedians.

The Tragedians add little to our subject. Hades is frequently mentioned by them both as a person and a place, but they do not enlarge on either. The Ghost of Darius, in the *Persæ* of Æschylus, and that of Polydorus, in the *Hecuba* of Euripides, speak decisively as to the popular belief in some future state; a belief probably varying in its details, according to the fancy of each individual who entertained it. How much the Poets found, and how much they invented,—to what extent they guided or followed others,—it is impossible now to determine, and therefore very useless to inquire. We may add that Jortin has pointed to some lines in the *Alceste*, in which the Chorus wishes happiness to the deceased Queen, if in Hades greater happiness be permitted to the Good than to others. Here is a doubt which at once sets retribution at defiance.

Virgil.

In passing on to the VIth Book of the *Æneid*, in addition to Jortin's *Dissertation* already mentioned, we shall make use of Heyne's VIIIth *Excursus*, and occasionally of his Notes, and those who seek for more may turn to the XVIIth *Dialogue* of Spence in his *Polymetia*. The route of Æneas lies first through a cave, then through huge and dark forests to a river. In the vestibule of Hell is found a hideous train of Baings, which sufficiently explain their own allegory, Grief, Cares, Diseases, Old Age, Fear, Famine, Want, Death, Toil, Sleep, Evil Joys, War, the Furies, and Discord: in the midst are seen Dreams nestling on the branches of an elm-tree, and distributed around, are various monsters, the creations of darkness, as the Centaurs, Scyllæ, Briareus, the Hydra and Chimæra, Gorgons, Harpies, and Geryon. The bounding river is first called Acheron, afterwards Styx,* and over this Charon, (*ὄψωνος*, the joyless), a personage unknown to Homer, is ferryman. On the opposite shore is the kennel of Carberus. The first abode of shades is tenanted by infants, those who have unjustly suffered death, or have inflicted it on themselves. Next to these in the Fields of sorrow (*Campi lugentes*) are placed those who have been unhappy in their deaths, love-sick heroines, and distinguished women; at the extremity of these Fields inhabit illustrious men slain in battle; thus completing the list of those who have perished immaturely. Hence two roads diverge, one on the right to the Palace of Pluto, and beyond it to Elysium, another on the left to Tartarus. Æneas enters neither the Palace nor the place of punishment, but the latter is vividly described to him. We need not cite a passage familiar to every reader; but we may remark upon it, how largely the doctrine of retribution must have gained between the times of Homer and those of Virgil. None but the perjured are condemned by the elder Poet; in the latter scarcely any offence which man can commit against

his brother escapes repayment, and the evil lusts of the flesh are very fully and fearfully catalogued. In the *Odyssey* there appears no classification, but the sufferers are intermingled with the happy. Orion chases his prey by the side of the ever-thirsting Tantalus, the wheel of Ixion revolves, the stone of Sisyphus rebounds, and the vulture gnaws the entrails of Tityus, in the presence of Hercules, and under the very eyes of Achilles.

There is another division of Hades which Æneas did not enter, but which Anchises described to him, a Purgatory; in which evil is cleansed away by the operation of Air, Water, or Fire. It is not clear whether this hospital of the Soul was within or without Tartarus, but Servius (*ad Æn.* vi. 404.) conceives it properly to be named Erebus. After passing through it, the Spirits of the best men, and they were comparatively few in number, were consigned to that which, as we think, Virgil more than once implies was the *eternity* of Elysium. The less perfect were doomed to return to human bodies. But in this part of the system there is hopeless confusion between pre-existence and transmigration.

The doctrine delivered by Plato in his *Phædo* is not very widely dissimilar, the incurably wicked are never released from Tartarus; those who are wicked in less degree undergo frequent purgations; and the eminently Good, according to their gradations of virtue, freed from all bodily commixture, enjoy eternal happiness in a region of purity. (*Ed. Bip.* i. 258.) Socrates appears to deliver this as his own conviction; the account of transmigration which he gives (*Ib.* 244.) is introduced as if it were that of others, *λέγουσι δὲ ἄλλοι*. A concise view of parts of the Platonic scheme on this subject may be found in the *Somnium Scipionis* of Macrobius. (i. 11, 12, 13.)

We confine ourselves, however, as we projected at the outset, to the view given of Hades by the Poets of Antiquity. Many particulars, added by popular superstition to the state of happiness which the Poets taught as existing in the Fortunate Islands, may be found in the IIId Book of the *Vera Historia* of Lucian, mixed, as may be supposed, with numerous oblique strokes of satire; but on that very account, perhaps, conveying a statement from which far more truth may be elicited, by such as will take pains to detect it, than from the gravest narrative, or the most regular system framed by a staunch Mythological believer. The *Necyomantia* of the same writer may be consulted to a similar purpose, and with scarcely less advantage.

It has not been our purpose, in this place, to agitate the broad and boundless question of the belief entertained by the Ancients in the Immortality of the Soul. But under all the follies of their many-headed superstitions, it is impossible not to perceive the uncontrollable inclination of the Human Mind to adopt this opinion, and the shifts which it perpetually has made to relieve itself from uncertainty regarding it. Faith on this point indeed cannot, in the nature of things, be obtained without Revelation; but it is no small argument in favour of the Truths which are bestowed on Faith, that even previous to Revelation, Instinct, if we may so call it, led mankind incessantly to persevere in inquiring for them, and in some instances brought us as near to their discovery as we could possibly arrive without the higher aid of Divinity itself.

* Heyne has a separate *Excursus*, the IXth, on the Infernal Rivers.

HADES

Plato.

Lucian.

HADRAMAUT.

Boundaries.

Principal Towns, Shihâm.

Dafir.

Keshin.

Morbât Hâsk.

Terim.

Zakât.

Cape Farash. Arab.

Keshin.

Malrah.

Cair.

HADRAMAUT, or IHHADRAMAUT, (HIZRAMOUT, according to the Indian pronunciation and common orthography,) is one of the largest Provinces of Arabia, and almost the only one of great interest which has never been explored by Europeans. It is bounded on the North by Yafâ and the great Central Desert, on the East by Ôman, on the South by the Indian Ocean, and on the West by A'den and other Provinces of Yemen. It is a rugged, mountainous territory, intersected by fertile valleys, barren on its Northern frontier, and having several harbours, conveniently placed for the export of its produce to different ports of Asia and Africa. It was considered by the Ancients as a part of the Happy Arabia, (*Arabia Felix*), as well as Yemen, though separated from that Province by a lofty ridge, which extends from the Central Desert to the Sea, and terminates in an abrupt Promontory. (*Geogr. Nub. p. 26.*) The whole is at present divided into a number of petty States, each Township being independent of its neighbours. Its inhabitants are either Bedewi, (nomads,) or caldyil, (settled,) Arabs, Shihâm, eight days' journey (160 miles) from Sanâ, and 10 days' (200 miles) from Mâreb, is still the largest Town in IHHadramaut, but the country between it and the latter place is entirely uninhabited. Doân, 25 days' journey (500 miles) East of Sanâ, is said to be the larger of the two. Idhâfir is the principal port of this division of Arabia, and the great mart for frankincense, (*olibanum*;) but through the negligence or dishonesty of the Arabs, their gums are so impure, as to be of much less value than those brought from India. Keshin, the inhabitants of which are very civil to strangers, is in 15° 26' North. It is probably the *Sarkhites* of the Greeks, and its Sheikh is now, as in the time of Arrian, (*Perip. Maris Erythr. p. 18.*) master of Socotrah: the trade in aloës, as well as that in *olibanum*, are, therefore, in his hands. At Morbât and Hâsk frankincense is also to be had, but it is of an inferior Quality. The Tomb of the Prophet Hûd, or Haud, mentioned in the Korân, (xxiv. 16.) and so much venerated by the Arabs, is in this Province, probably not far from Keshin. Terim, mentioned by Idrisi, (*Geogr. Nub. p. 26.*), and Cohâtân, are deserving of notice. Shehr, on the West of IHHadramaut, (not on the East, as placed in our maps,) is a small Township and harbour of the same name. Sharmah, mentioned by Idrisi, is another port, the inhabitants of which trade with Mokhâ, A'den, and Mascatt. Medina-el-asfal is held in great veneration, on account of the many Saints buried there. Of Raîsût, Suwir, Ihanbel, Sharwân, Raider, and Farac, Niebuhr could learn nothing more than the names. The position of the latter, however, is fixed by the Cape, which is called from it, Râs-el-farac; not Farash, as it is spelt in modern maps. Afn'Ad, 13 days' journey from Keshin, and seven from Shehr, probably belongs to Yafâ, though said to be one of the independent territories in IHHadramaut. Cohâtân, the name of a Town mentioned above, is the Arabic appellation of Jakina, son of Elber, and father of Hazrunroth. (IHHadramaut.) The District of Malrah, lying between IHHadramaut and Ôman, probably belongs to the former; but of it M. Niebuhr could not obtain any distinct account.

The coast is clearly laid down by Idrisi. (*Geogr. Nub. p. 26.*) From A'den to Abin, on the Yemeni Sea Eastward, the distance is 12 miles. A mountainous ridge, stretching from the Desert to the Sea, where it

forms a Promontory, separates Abin from Lâsâ, the first Town in IHHadramaut, and distant a day and a night's passage by sea. Two days' journey from the latter is Sharmah, near which there is a warm medicinal bath, much used. Between Sharmah and Morbât is the bay called Ghobbel-cumar, (Moon Bay,) at the bottom of which is Khalât, and its extremity is formed by a white and erect-shaped mountain, called Jebel-el-cumar-el-shayad, (White Moon Mountain.) It is six days from Sharmah to Morbât by sea, and the mountains near the latter place produce the trees (*shehr-el-lubân*) yielding frankincense, (*olibanum*), which is exported thence to all the Countries of the East and West. Ithâsik is two days' sail from Morbât, and four days' journey by land. Opposite to the former, which is only two miles from the Tomb of Hûd, are the two Islands Khartân and Martân,* and it is overlying by Lâis, a high mountain, projecting into the Sea, its North side being opposite to the land of the Tribe of A'd. (*Cordân, vii. 66. 70.*) Ithâsik is situated on the Jûn-el-hâshish, (Hemp Harbour,) a deep gulf, extremely difficult to enter or issue from. The District of Shehr, in the Territory of Malrah, is the Eastern boundary of IHHadramaut, and Malrah lies between that Country and Ôman. From A'den to the boundary of the Province (bâdd) of Shehr, says Idrisi, (p. 53.) there are 300 miles.†

The most Northern District of IHHadramaut is Mâreb, the ancient Capital of Belkîs, Queen of Sâbâ, (Sheba,) destroyed by the bursting of a mound or embankment, (*oddâ-d-arim*.) (*Cordân, xxiv. 16.*) by which the mouth of a deep ravine in the adjacent mountain was closed up. This embankment was nearly 20 fathoms (*câmet*) in height, and the waters, when it burst, instantly swept away "men, beasts, and buildings, destroying every thing, or dispersing them on all sides. (*shehr medher*.) The Arabs were scattered, their tongues confounded, (*tebelbet-el-clân*;) and they wandered to the East and West; but vestiges of this Country remained, and people (*ruwm*) from IHHadramaut returned thither, and dwell there till now." (*Clim. ii. part vi. Idrisi, MSS.*) It contained the Castle of Suerwâh, which was the Palace of Solomon, son of David, and the Castle of Cashih, the Palace of Belkîs, wife of Solomon. From Mâreb to Shihâm was four days' journey, (100 miles.)

The two principal Cities of IHHadramaut (Idrisi, *Tarim. p. 53.*) are Terim and Shihâm. The latter is a strongly fortified, populous Town, on the brow of a hill, extremely difficult of ascent, on the summit of which there are many populous villages, corn-fields, and running streams, "grain, palms, and brushwood in abundance. Cornelians, (*çakir*;) amethysts, (*jimmat*;) and onyxes, (*jazz*;) are found imbedded in the pebbles of its stony watercourses, and form a considerable article of

* Curia-Maria in our maps; whence it may be conjectured, that Karyin and Maryia in the true reading; but both MSS. have *âf*, (it) not *af*, (y).

† Very nearly approaching to 250 Geographical miles, the distance according to our latest maps.

‡ Omitted in the Abridgement printed at Rome, and published under the title of *Geographia Nubiana*.

§ The orthography in the MSS. is rather doubtful: Niebuhr has Terim; but it is spelt Berim in the *Jakia-namâ*, (p. 491.) and the river *From*, in the map, is doubtless the same name: as the Arabs have so p, the true word must, therefore, be *Berim*. Berim, says Hajj Khalifah, (p. 491.) is a large and populous City, 15 miles from Dhamir.

HADRAMAUT.

Tomb of Haud.

Shihâm.

HADRAMAUT.

Shehr, or
Shahra.

Mahrah.

Hijree
tongue.

Religion.

commerce among the merchants of that Country. The District (*bidda*) of Shehr,* contiguous to Hhadrāmūt on the East, is a part of the land (*ardd*) of Mahrah, a Country said to be 900 miles long, and from 15 to 25 broad. It is all a tract of moving sands, driven about from place to place by high winds. The Tribes (*abdyd*) of Mahrah are genuine Arabs, famous for an excellent breed of camels, unequalled in swiftness of pace, intelligence, and docility. Each has his name, and comes immediately when called by it. The tongue of the people of Mahrah is very strange, and hardly intelligible. It is the ancient Hhimiari tongue. The greater part of Mahrah is a complete desert, (*cafr*), inhabited only by wandering Tribes, whose support is derived from their camels and goats. All their cattle are fed with a very small kind of fish, called *el seere*,† and caught in the adjoining Sea of 'Omān. It is the principal article of food for man and beast in Mahrah. Wheat (*Ahtatāh*) and bread are unknown there; fish and dates are their only diet; milk and a little water they drink. They are so accustomed to it that they have no inclination for other food. When any one of them goes into the neighbouring Countries, and drinks water after eating bread, he is in danger of falling sick in consequence of it" (Idrisi, MSS. *ubi supra*.) Adjoining to the land of Shehr on the North, is the territory (*bidda*) of Omān.

Though the commerce in gums and spices, the ancient staple of Hhadrāmūt, has now found a different channel, and the mutual jealousy of the petty Chiefs, who are masters of this Country, has a strong tendency to check all enterprise, trade to some extent is still carried on: aloes and frankincense are exported thence to the Tuwans on the Red Sea and the Indian Ocean, and though there is no intercourse across the Desert between the Southern and Western parts of Arabia, their communication by water is easy and frequent. Oilbanum, gum-arabic, myrrh, dragon's blood, and aloes are sent to Mascut and India; linens, carpets, and large knives or daggers (*yambē*) to Yemen. In Religion the people of Hhadrāmūt are Sunnites, or orthodox: in learning they probably do not excel, and their dialect differs so much from that of Yemen, that M. Niebuhr could not converse with them without an interpreter. (*Besch.* p. 285.) The names of Cohhātān, Hhadrāmūt, and Sabā approach so nearly to those of Juktān, (Yuctān, called Chāhtān by the Arabs,) Hazarmaveth, and Sheba, that little doubt can remain as to the identity of this Country with that in which the children of Juktān first settled; (*Gen.* x. 23–29.) and Niebuhr's supposition that the Country between Meshā and Mount Sephar (*Gen.* x. 30.) is the mountainous tract from Yemen to Hhadrāmūt, seems probable, though the Hebrew and Arabian names, which he compares together, have only an apparent resemblance. (*Besch.* p. 290.) The ancient Hhimiari dialect, next to the Hebrew, is the most venerable relic of the primitive language of the East: the tribe of 'Ad, whose history occupies so conspicuous a place in the old Arabian traditions, and the Tomb of Hūd, venerated by the Arabs so many centuries before Mohammed, are all objects of great interest, and might, if Niebuhr was rightly informed,

(*Besch.* p. 289.) be visited without much hazard or difficulty, in an excursion from some of the Indian ports, by those among our countrymen established on the Mahrah coast, who, having successfully cultivated a knowledge of the Arabic language, have already acquired the most essential requisite for the attainment of this object. It is therefore to be hoped that, at no distant period, some attempt will be made to visit the rugged mountains and fertile valleys of this unexplored region, once among the most celebrated in the annals of Oriental commerce.

Niebuhr's *Beschreibung von Arabien*, Kopenhagen, 1772, 4to.; Idrisi's *Geography, Arabic*, Rom. 1592, 8vo.; *Geographia Nubiensis a Gabr. Sionita et Joan. Hebronita*, Paris, 1619; *Jihān-nūmā*, Isfahān, 1732, fol.

HÆMANTHUS, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcissi*. Generic character: involucre many leaved, many flowered; corolla six-parted, superior; berry three-celled.

A genus of bulbous plants, natives of the South of Africa: the singularity formed flowers are usually produced from the bulb, without leaves.

HÆMATOPODUS, in Zoology, a genus of *Dipterous* insects, belonging to the family *Tabanidae*, founded by Fabricius, and generally adopted.

Generic character. *Antennæ* longer than the head, the first joint a little shorter than the third, oval, cylindrical, the second very short, truncated, the last elongated, conical, or subulate. This genus contains four European species described by Meigen. The type is *Tabanus pluvialis*, Linnaeus; figured by Resaumur, iv. pl. xviii. fig. 1. and Meigen, pl. xiv. fig. 16. It is very troublesome to cattle.

HÆMATOPUS, from the Greek *hæmatis*, bloody, and *opus*, a food, Lin.; *Oyster Catcher*, Pen. In Zoology, a genus of animals belonging to the family *Procurator*, order *Grallæ*, class *Accip.*

Generic character. Beak long, slender, strong, straight, and compressed, more especially at the tip, which is square like a pair of scissors; nostrils linear, placed near the base of the groove in the upper mandible: wings of moderate length, the first quill feather the longest; legs strong and muscular, having the *tarsi* reticulated, and three toes in front, of which the outer is connected by membrane to the middle as far as the first joint, and the inner to the middle by a short membrane; all the toes edged with a narrow membrane, and the nails short and slightly curved.

The Oyster Catchers are always found on the seashore, following the tide in search of marine animals, which they drag along the shore, and, if bivalves, open by means of their narrow, wedge-shaped beak, which is admirably adapted for that purpose; and they also dig in the sand for worms. They both run and fly quickly, and have a long, shrill cry. Although assembling in large groups for their migration, they live solitarily during the breeding season, and build in the marshes near the sea. They moult in Autumn and Spring, but the only difference consists in the presence or absence of the upper white collar. The sexes are not distinguished from each other in plumage.

There is but one English species, the *H. Ostralegus*, Lin.; (*Hudsonius*, Buff.; *Sea Plover*, or *Pind Oyster Catcher*, Pen. About fifteen inches long, and two feet wide: the bill is about three inches long

* Shehr, of which Niebuhr heard, (*Beschreibung* p. 292.) seems to be a different place, lying West, not East, of Hhadrāmūt.

† *Woree* signifies lead: it is, therefore, some kind of flat-fish.

HÆMA-
TOPUS.
—
HÆMO-
PIS.

and bright orange, as are also the naked ocular cir-
clets; the head, neck, upper part of the chest, back,
wings, and tip of the tail deep black; the under eye-
lids white, as also a crescent-shaped collar under the
throat, which latter, as before mentioned, is black in
pairing time in the Spring; the transverse band on the
wings, the roots of the alar and caudal quills, the rump,
and all the under parts, are beautifully white; iris
crimson; legs pale red like blood, whence the generic
name. They lay their eggs in open, dry situations only
sheltered by a few blades of grass, which are left during
the day to the heat of the sun, but at night are care-
fully sat on by the hen. The young are easily tamed,
and will live among poultry. Although not good
swimmers, they are not averse to the water, on which
they float rather than swim. Native of the British
coasts, and of the Northern parts of Europe and
America.

In the young birds the white is not so clear, and the
black part of the plumage varied with brown.

H. Palliatus, Tem.; *H. palliatus* à Mantoux; *Brown-
backed Oyster Catcher*. The beak stronger and longer
than in the last species; the back, scapulars, and wings,
ashy brown; the legs stronger than the last. Native
of South America.

H. Niger, Cuv.; *H. niger* à Mantoux; *Black
Oyster Catcher*. Rather larger than the English bird;
the plumage entirely black in the old and brown in the
young birds; the beak and legs of a red coral colour;
the ocular circlerets red. Native of Southern Africa and
Australia.

See Linneæ *Systema Naturæ*; Temminck, *Manuel
d'Ornithologie*; Cuvier, *Règne Animal*.

HÆMATOXYLON, in *Botany*, a genus of the
class *Dicandria*, order *Monogynia*, natural order *Legu-
minosæ*. Generic character: calyx five-parted; corolla,
petals five; capsule lanceolate, one-celled, three-valved,
valves keeled.

One species, *H. Campechianum*, the Logwood, an
elegant small bushy tree, native of most parts of the
West Indies, but particularly of the coast of the Bay of
Campechy.

HÆMOCHARIS, in *Zoology*, a genus of *Annelides*,
belonging to the family *Hirudinidae*, established by Savigny.

Generic character. The oral sucker slightly co-
cave, very large; jaws reduced to three prominent;
eyes eight, placed in pairs, so as to form a trapezium;
anal sucker oblique.

Some authors have placed these animals with the
Leeches, and Blainville established a genus for their
reception under the name of *Piscicola*, which has been
adopted by Lamarck.

The genus consists of only one species, which lives
in fresh water, attached to the bodies of fresh-water
fish; when they move, they walk like the *larvæ* called
Loopers. The *Hirudo geometrica* of Linnæus, and *H. pis-
cium* of Muller. It has been figured by Roese and
Müller.

HÆMODORUM, in *Botany*, a genus of the class
Trandria, order *Monogynia*. Generic character:
corolla, petals six, the three interior having stamens
inserted above the middle of the petal; stigma obtuse,
capsule inferior, three-celled.

One species, native of New South Wales.

HÆMOPIS, in *Zoology*, a genus of *Annelides*, be-
longing to the family *Hirudinidae*, established by Savigny

HÆMO-
PIN.
—
HAG

Generic character. Oral disk concave, upper lip much
produced, lanceolate; jaws large, oval, each with two
rows of small teeth; eyes ten, placed in a curved line,
the four hinder most distant; the anal disk oblique, ter-
minal. The Leeches are the most carnivorous of the
family, and their bite, from the large size and form of
the teeth, is difficult to heal, and is usually very painful.

The type of the genus is the *Horse Leech*,
Hirudo sanguinea of Linnæus; the *Hemipha
sanguinea* of Savigny. They are common in ditches
near London, and generally live on worms and dead
animals, but sometimes attach themselves to bathers.
Savigny has described three other small species found
near Paris, but it is doubtful if they are not varieties
of age and sex of the above.

HENKEA, in *Botany*, a genus of the class *Pen-
tandria*, order *Monogynia*. Generic character: calyx
two-leaved, one of the leaves two-lobed; corolla
pitcher-shaped; stigma three-angled; drupe suc-
ceeded; nut three-celled.

One species, *H. ferrea*, native of the Andes.

HAF, *A. S. haef*, from *haef-an*, *cipere*, *prehen-
dere*; (Janius;) to take, to hold in the hand; and this
(Skinner) from *habban*, *habere*, to have. Tooke forms
it thus, "Hæd, hæd, hæft."

"The haft of a knife or poniard is the *hæd* part;
the part by which it is *hæd*, or held."

(But yet no find I sought the haft,
Whiche might upon the blade accorde.

Geomet. Conf. Am. book iv. fol. 68

Civ. O, if he had, I would have made raw hafts and whistles of
'em, but his shin-bones if they are sound shall serve me.

Hemond and Fletcher. *Psalter*, act v.

It has a haft, fit to hold it by in one's hand, to the end that it may
not hurt the hand, whilst it presses upon the knife.

Dryg. *Of Man's Soul*, ch. v.

HAFTING, Junius, *Haft*, *ossare*; *Haft*, *tergi-
verator*; *A. S. hæftan*, *tenere*. Belgic, *hechten*, *hech-
ten*, *haften*, *est apprehendere*, *tenere*, *morari*; to hold
or keep, to stay, tarry, or delay. And thus, met.

To hesitate, to come to no decision, to say or act
indecisively, inconclusively, inaneerly.

When was there more *hafting* and *crabbing* to scrape money
together.

Udall. *Ephraim. Prologue to the Reader*

With these pernicious words iterated continually upon him, he
grew exasperated, and (without any farther *hafting* or holding off)
(one cunctation) delivered up all that was demanded.

Holland. *Amosius*, fol. 275. *Janusius*.

(The Councils themselves kept a *hafting* and *fencing*;) (*conatus
spem tergiversari*;) and without all question, made but a score and
gone at their measures.

Id. *Levins*, fol. 59

And the younger sort of the Romans, (without any *hafting* and
drawing back,) (*non detractione*;) upon the proclamation uttered
together.

Id. *H. fol. 337*.

HAG,
HAG-ROSH, } D. *hæz*, *hæz*; Ger. *hæz*; Sw. *hæz*;
HAG-ROSH, } A. S. *hægesse*, *hægesse*; (Sp. *hechis-
HAG-ROSH*, } *sera*, *hechiera*.) A hag, or witch,
HAG-ROSH, } a furie or fiend, a woman-divell. Som-
HAG-ROSH, } ner. Junius says, some derive from
Hecate, others from *hechen*, *moedere*. Wachter, the
A. S. hægesse, from *A. S. æge-sun*, to fear, to affright,
to terrify, to make afraid; and observes in confirma-
tion, that a hag is also called *Ege-grimma*, *elfst
atroz terror*; *grimma* likewise being a name bestowed
upon hags or witches.

To hag; to affright, to terrify, to scare.

HAG
—
HAGARD

Hagged face, in Gray, "having the face of a witch, or hag." Mason.

The golden shewns are calm'd with verse,
With verse the Angers of hell.

Dread. Horace. Epistle I. book ii.

Nay, nay, the battailie now I leave, nor me with feare affright
Do any more your filthy foules, and Angers of Limbo low,
Your bellish sound, and clapping of your wings I will do know.

Phaer. Virg. Eclogues, book iii.

— And after him
Ther's fellows'd fast at hand two wicked Angers,
With hoar'd locks all loose, and visage grim;
Their feet rasht, their bodies wrapt in rage,
And both as swift on foot, as chard stars.

Spranger. Farrie Queene, book ii. can. 11.

Mar. How now you secret, black, and midnight Angers?
What is 't you do?

All. A deed without a name.
Shakespeare. Macbeth, fol. 144.

But on vs both had *haggard* Age steale on,
And wore vs out of act.

Id. All's Well, fol. 232.

What's this? Oh, 'tis the charm her *haggard* gave me
For my duchess' obstinate woman; round about
A threepenny silk riband of three colours.

Middleton. The Witch, act ii. sc. 2.

— Then was this inland
(Saw for the son, that he did litour here,
A freckled whelp, *hag-borne*) not honest'st with
A human shape.

Shakespeare. Macbeth, fol. 4.

Poss. Hag-ard, hence:
Frich vs in fowell, and be thou, t' best
To answer either business.

Id. B. fol. 5.

The spe that looks pale at the sight of a snail, and flies as if he had feared lest that slow creature should overtake and devour him, would be a great deal less ridiculous than the timorous man, whose nature is thus *haggy* with frightful imaginations of invisible powers and a judgment to come.

Scott. Christian Life, part ii. ch. iii. sec. 2.

Can widows feed on dreams and wishes,
Like *hags* on visionary dishes.

Fenton. The Widow's Wife.

She seem'd a beggar of the lowest tribe:
No words can half her fith obscure describe;
But such a *hag* to paradise convey'd,
Had utter'd by her looks the bloodst shade.

Hoide. Orlando Furioso, book xliii.

The ghostly prides with *haggard* face
Already had condemn'd the sinner.

Gray. A Long Story.

HAGENIA, in Botany, a genus of the class *Ocetan-dria*, order *Monogynia*. Generic character: calyx two-leaved; corolla, petals five, flat; nectaries five; leaflets one-fourth the length of the petals.

One species, *H. Abyssinica*, native of Abyssinia.

HAGARD, *n.* } *Coignac*, *vagardus*, *hagard*, Menage.
HAGARD, *adj.* } *vagus*, *vagardus*, *hagard*, Menage.
And Skinner, *vagard*, a *vagando*; or from A. S. *hæg*, a hedge, because *non domi*, and *foris*, *sc. in sepihus agitat*.
Haggard, the *adj.*, Skinner (who writes it *hagger*) thinks may be from the Ger. *hager*, *macer*; or, as Wachter interprets it, *gracilis*, *macilentus*, or from *hagard* the *n.*, a kind of falcon. Turberville, in his Book of Falconry, 1575, cited by Mr. Stevens, in his note on the first passage quoted below from Shakespeare, tells us, that "the *haggard* doth come from foreign parts a stranger and a passenger." And a French writer, quoted by Pennant, says, that *hagar* is a Hebrew word, and signifies *stranger*. And see FALCONRY.

Fr. Agard, "a wild, strange;" in English also applied to the countenance or features; spare and harsh, lengthened, distorted,—with fatigue, with anxiety.

For *haggard* browses midlike an empty hand.

Gougeon. Memoires.

Like like a *haggard* still therefore,
And for an luring care,
For best (I see) contents thy mind,
At morn and with to fare.

Turberville. The Lover to a Gentlewoman. 4to.

No, truly Verda, she is too disdainful;
I know her spirits are as coy and wild,
As *haggards* of the rocks.

Shakespeare. Much Ado about Nothing, fol. 102.

As *haggard* hawks, promising to contend
With hardy fowls above his noble might,
His waste pounces all in vain doth spend
To trace the pray too heavy for his flight.

Spranger. Farrie Queene, book i. can. 11.

— If I do prove her *haggard*,
Though that her jesses were my deere bow-strings,
I'll whistle her off, and let her downe the wide
To prey at Fortune.

Shakespeare. Othello, fol. 325.

Trembling before her belov'd does he stand,
And there pour'd out his unprofitable blood;
Staring his eyes, and *haggard* was his look;
Then, kissing first the threshold, thus he spake.

Dryden. The Rival, The Despairing Lover.

How *haggardly* so e're she looks at home.

Id. Juvenal. Satire 6. l. 601.

A swarm of half-starv'd *haggard* J. Eies,
With furie sc'd the flouting prize.

Yalden. Fable 13. The Fox and Flies.

The falcon, the falcon, perril, and the *haggard*, are made distinct species, whereas they form only one.

Pennant. British Zoology. Lanner, vol. i. p. 224.

HAGGARD. Dr. Jamieson derives from English *hag* (q. v.) and *geard*, *sepe*, *sepiamentum*; q. d. an enclosed piece of ground.

The Connagh meeforthwith set on fire and burned all their townes, villages, and churches, as also all such come as they had in their *haggards*, and in their cures, and could not carrie with them.

Holshook. Conquest of Ireland, ch. xxi.

When the barn was full, any one might thrust in the *haggard*.
Hewel. Letter 24. book ii.

HAGGIS, or **HAGGARE**, derived by Jamieson from to *hack*, a loathsome dish in high esteem among the Scotch, commonly made of the lungs, heart, and liver of a sheep, minced with suet, onions, salt, and pepper, and boiled in the animal's maw; sometimes oatmeal supplies the place of the intestinal meat. The Germans use a similar mess, which they call by a name as disgusting as the food which it represents, *leber-wurst*, liver-pudding. *Haggare* is represented by Minshew to signify a sausage in English.

HAGGLE, *i. e.* to hackle or hack.

Suffolk first dyed, and Yorka all *haggled* over
Comes to him, where in gore he lay intested,
And takes him by the beard.

Shakespeare. Henry F. fol. 88.

HA'GGLE, *v.* } *Coignac* has Fr. "harcelier, to haggle,
HA'GLER. } *hack*, *hedge*, or *paulier* long in the buy-
ing of a commodity." See **HIGGLE**, and **HUGGSTER**.

Donors are peds, or passiers, carried on the backs of horses, on which *haglers* are to ride and carry their commodities.

Fidler. Worthies. Derivatives.

Every man will *haggle* as long, and struggle as hard to cheat his employer of a pencepin in a day's labour, as an honest tradesman will to cheat his customers of the same sum in a yard of cloth or silk.

Fiddling. A Voyage in Lark.

HAGGLE.
—
HAIL.

But what then? always *haggling* and *haggling*. A man is tired of getting the better before his will is tired of losing the victory.

Goldsmith. The Good-natured Man, act i.

HAIL, v. } A. S. *hagol, hæg-ol, hægle*; D. }
HAIL, n. } *hægle*; Ger. *hagel*. A. S. *hagol-an*, }
HAIL'LY, } *grandinare*, of unknown Etymo- }
HAIL-SHOT, } logy. In Swed. *hælla* is to pour; }
HAIL-STONE, } and Ray, in his *Northern Words*, }
HAIL-MIXED, } has "Hæld, as when you pour out }
of a pot." Junius also, "Held, hell, hill, to pour, to }
pour forth." See *HYLL*.

Hail, the n. See the Quotation from Locke. To *hail*.

To pelt or patter, cast or pour down, *hail*; generally, to cast or pour down.

Naiþ hæt n hæf, n helle þeake þym gæac
Naiþ iofr nōf god.

First Fleetham. Jason, p. 251.

And leitings were maad, and voices, and thunders, and arthmoung, and greet hail.

Wright. Apocrypha, ch. xii.

And there followed lightning and voices, and thunders, and earthquake, and much hail.

Bible, Anno 1551.

I wept and I wept,

The tears down *hægl*ed.

But nothing it mæiled.

Stechin. The Boke of Philip Sparrow.

And the Lorde so *hægl*ed in the lande of Egypte, that there was *hægl* and fire mingled with the *hægl*, so greuous, that there was sone such in all the lande of Egypte, sene people sholyd it.

Bible, Anno 1551. Exodus, ch. ix.

For one admiral supposing some such assault, had provided all our muskets with *hægl*-shot, which did so gale both the Indians and the Portuguese, that they made them presently retreat.

Hakluyt. Voyages, &c. vol. iii. fol. 711. M. James Lancaster.

Hælsy hopped under hors fete,

As *hægl*-stones dore in the strete,

Stycked was many a side.

La Rose. Florence of Rome, l. 641. In Ritson, vol. iii. p. 28.

Now then we feasted for it in the meane tyme; and that was when there fell ay *hægl* or mine: the *hægl*-stones were gathered up, and did not come more pleasantly then if they had bene the sweetest comfits in the world.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 163. The Hon. Erle of

Conderford.

For as Demetrius lookt on Hermia syne,

He *hægl*'d downe on her that he was cruelly mine.

And when this *hægl* some heat from Hermia felt,

So he dinould'd, and shoures of oathes did melt.

Shakespeare. Midsummer Night's Dream, fol. 147.

— The sulphurous *hægl*,

Shot after as in storme, erebrowns had paid

The fiery charge, that from the precipice

Of Heav'n's recess'd an falling.

Milton. Paradise Lost, book i. l. 171.

These they have raked up together, and discharged as it were *hægl*-shot upon Aristotle, Socrates, Pythagoras, Protagoras, Theophrastus, Heraclitus, Hipparchus, and whom not of all the most renowned and principall philosophers.

Holland. Plutarch, fol. 477.

And therewithall it *hægl*'d, which *hægl*-stones were of wondrous greyness, and slew great numbers of men and beasts at Constantinople.

Stow. Anno 369. The Romance.

Hail seems to be the drops of rain frozen in their falling.

Locke. Elements of Natural Philosophy, ch. vi.

Instead of strength of reason, he answers with a multitude of words, thinking (as the proverb is) that he may use *hail* when he hath no thunder.

Wilkes. The Discovery of a New World, book i. prep. 9.

Some artificial, or other corrosive or poisonous exhalations, being suddenly emitted from the subterranean parts into the air, were by the wind they chanced to meet with there, hurried along with it, and blown against the bodies that stood in its way, moving in the air like *hægl*-shot discharged out of a gun.

Boyle. Works, vol. v. p. 54. Discourse of Causes of the Insensibility and Subtility of the Air.

Nor were the effects of it less astonishing by the relations from France and Brussels, where the damages were infinite, as well from whirlwinds, thunder, and lightning, as from showers of prodigious bigons.

See Walpole's Memoirs, vol. ii. p. 274.

But with a thicker sight black *hægl* storms shroud
The heavens, and drive on heapt the relling clouds,
From whose dark womb a raging tempest pours,
Which the cold North catches in hoary showers.

Pope. The Rape of Helen, book i.

Now from his curass, now his helmet high,

Now from his shield she makes the sparkling fly:

Thick, and more thick, as on the rustic sled,

The patterning *hægl*, her rapid wheels she sped.

Keats. Orlando Furioso, book xlv. l. 590.

— Here, and the war

Of winds and waves, the stirred turbulence

Of *hægl*-mets' d' snows, round the 'sensual power

For ever silent, shivering, and forlorn!

Mallet. The Excursion, can. 1.

HAIL, v. } A. S. "Hæl or hæl, safe, well in
HAIL'ING, } health, safely; also salutation. Our
HAIL-FELLOW, } ancestors used it instead of *Ave*, as
a word of most well wishing, as when they sayd, *Hæle*
Mary, &c. I find the name of our Lord Jesus to be,
in our ancient English, translated *hælende*; that is to
say, Saviour, or *Saluator*." Verstegan, *Restitution of*
Decayed Intelligencer, ch. vii. See *HEAL*, and *HALE*.

And thai bigmæten to grete bin and sevelen, *hæle* then Kyng of Jewis.

Wals. Mark, ch. xv.

And they began to valse him, *Hæle* Kyng of y' Jewes.

Bible, Anno 1551.

— *Hæle*, by God thou is a fowme

Chamcer. The Rites Tale, v. 4087.

Thereupon we bare home with him, and having *hæle* one company, Captain Willington showed the disposition of all his company, which was rather to goe round with the coast of Brazil, then to be after that sort as the sea with fowle weather and contrary winds.

Hakluyt. Voyages, &c. vol. iii. fol. 773. The Hon. Erle of Cam-

berland.
And yet mighte hit seme to be no more but vainglorious and foliole, if thi *hæle* no further seeing nor saing, but for the smill blazes of breite and fame of the people, and the vanishing smoke of *hælling* and greetings.

Udall. Luke, ch. xx.

I pray'd for children, and thought barrenness

Is wedlock a reproach; I giv'd a son,

And such a son as all men *hæle* d me happy;

Who would be sown a father in my stead?

Milton. Samson Agonistes, l. 358.

Fax. Here comes the holy Legat of the Pope.

Pax. Hæle yea anointed dapsters of leases.

Shakespeare. King John, fol. 9.

— Yet I well remember

The fowen of this senn: were they not mine?

Did they not sometime cry, All *hæle* to me?

So Judas did to Christ.

M. Richard II. fol. 38.

Now man, that ere *hæle*-fellow was with beas,

Waxe on to wear himselfe a god at least.

Hall. Satire I. book iii.

At last, perhaps, the glorious day may come,

The day that brings our royal exile home;

When, in thy native realm in peace restor'd,

The ravish'd crowds shall find their passing lord.

Pitt. Faint Art of Poetry, book i.

Ha! didst thou any revenges? *Hail*, able pow'r,

To me more dear than riches or renown!

What gloomy joy, to drench the dagger deep

In the proud heart of him who rob'd a my time!

Southey. The Rhymer, act iii. sc. 7.

HAIL.

HAINOUS. **HAINOUS**, now commonly written **Heinous**, *q. v.*

HAIR.

HAIR,
Hair's,
Hair-niners,
Hair-LESS,
Hair-BREADTH,
Hair-CLOTH,
Hair-CUTTER,
Hair-DRESSER,
Hair-DRESSING,
Hair-FRIEZER,
Hair-HUNG,
Hair-LACE,
Hair-LIKE,
Hair-MERCHANT,
Hair-POWDER,
Hair-WORM.

**A.S. *hær*; D. *haar*; Ger. *haar*;
 Sw. *haar*. Of unknown Etymology.**
Hair, sometimes used (as in
 Chaucer) for **hair-cloth**.

Of David Kyng, in preying of him his radde, that he was rede,
 but vnderneath, that my ladye the kyng is subyngh, for a colour
 of worshipfulle age, which a little *hærmare* hath charged sum-
 what his colour. *R. Gloucester*, p. 481, note.

His hod was ful of holes, and his *haere* out.
Piers Plowman. Credo, p. 16.

And ye schules be in hate to alle men for my name. And as *haere*
 of youre heed schal not peresche. *Hilf. Luk*, ch. xxi.

And hated shall ye be of all men for my name's sake. Yet there
 shall not as *haere* of your heades *peresche*. *Idem, Luke*, ch. xxi.

Under hire robe of gold, that sat ful faire,
 Had next hir flesh yched hire is an *haire*.
Chaucer. The Second Nonnes Tale, v. 15601.

Ne she was gale, freshe, ne jellide,
 But seemed to be full entente
 To good wikked, and to faire,
 And thoerto she had on no *haere*.
Id. Roman of the Rose, fol. 118.

Mother, with you wold I chenges my chesne,
 That in my chambur longe tyme hath be,
 Ye, for as *haere* cleist to wrap in me.
Id. The Pardoner's Tale, v. 12570.

They were long nayles, which they oware cutt, and long *haere*, that
 was never clipped. *Bremis. Quintus Curtius*, book ii. fol. 283.

But John hath preferred the *haerie* hide of cunels before velvet
 and silkes. *Udell. Luke*, ch. vii.

Some with a she closte
 Byrds their heedes aboute,
 Some have no *haerles*,
 They locken about their face.
Sidney. Eleanor Remyng.

The fedrins of Tancysybe were their *haire* long down to their
 knees, tied as women use to doe with their *haire-doves*.
Hakluyt. Voyages, &c. vol. iii. fol. 459. *John Chilton*.

My fassie ake from former follies moore
 To stayed steps; for time in passing weares,
 (As garments do, which weteen old shew.)
 And droweth awei delights with hoarie *haeres*.
Spenner. The Shepherd's Calendar. June.

Without any man's privy he arrived at the Court, and the next
 morning appeared Thyrus (a tall man, and of a terrible grim look,
 being black *haired*, and wearing his *hair* long) with a great robe,
 such as great lords use to wear.

Sir Thomas North. Phetoch, fol. 1027. *Datomes*.
 The *hairiness* therefore will be occasioned in those parts, where
 the mother favoured it to be.

Digby. Of Bodies, ch. xxxviii.

And as the bright sun glorifies the sky,
 So is her face illumined with her eyes,
 Whose beams upon his *hairless* face are fix'd,
 As if from thence they borrow'd all their shine.
Shakespeare. Venus and Adonis.

When my sword,
 Advanced thus, to my enemies appear'd
 A *haery* comet, threatening death and ruin
 To such as durst behold it!

Massey. The Unnatural Combat, act i. sc. 1.
 Wherein I spoke of most disastrous chances;
 Of moving accidents by blood and field,
 Of *haere-breadth* escapes I'th' imminent deadly breach.
Shakespeare. Othello, fol. 314.

But within a while that manner of dealing grew more cold and
 slack, by reason that they stopped the mine between whom they sat,
 one while with sacks and *haircloth*, otherwhiles with down and such
 trash as they could come by in heat and stood next hand.

Holland. Living, fol. 986.

In distilled or water strongly boiled, neither viliginous coats, gast-
 worms, acari, *hairworms*, like crude and common water.

Sir Thomas Brown. Cyrus Garden, ch. ii.

But to what shall we attribute the facts its likeness in the parents,
 or omitting them, to the precedent progenitors, as I have observed some
 parents that have both black *hair'd*, to have generated most red
hair'd children, because their ancestors' *hair* hath been of that colour.

Rog. On the Creation, part i.

Our earth, even is the microscope, appeared to consist of as small
 particles, as the finest *hair-powder* to the naked eye.

Boyle. Works, vol. iii. p. 104. *Origin of Qualities and Forms*.

I take the grant, and by degrees prevail,
 (For *hair* by *hair* I pull the better weal.)
 And while I take them year by year away,
 Their subtils heaps of arguments decay,
 Who judge by nasals, nor approve a line
 Till death has made the poetry divine.

Francis. Horace. Epistle 1. book ii.

The tail of the letter [t] is always tigt with black, is longer in
 proportion to its bulk of the animal, and more *haery*.

Fennant. British Zoology. The Snail.

You jest; but proud Cynics make me sad;
 Nay; I'm within a *hair-breadth* raving mad.
Faucher. Theocritus. Idyllium 14.

These kind of *hair-breadth* mimings of happiness look like the
 insults of Fortune, who may be considered as thus playing tricks with us.

Fielting. The History of a Foundling, ch. ii.

He might as well say, that reading the *Rape of the Lock* would
 make one a good *hair-cutter*.

Walpole. Anecdotes of Painting, vol. iii. p. 14.

In this refined age we are all persons of taste, from the *hair-dresser*
 and milliner to the duke and duchess.

Knox. Essays, No. 105.

There are many who assume the office and authority of critics in
 all literature, who have no pretension to judgment beyond the cut of a
 coat, the neatness of a shoe, the style of *hair-dressing*, a waistcoat, or
 the dress of an actor or actress on the stage.

Knox. Winter Evenings. Evening 32.

The instruction of the fair one in this country is entirely committed
 to the care of foreigners; as their language-masters, music-masters,
hair-friers, and governesses, are all from abroad.

Goldschmidt. Critica of the World. Letter 87.

And man alone; and man, whose fate,
 Fate irreversible, entire, extreme,
 Endless, *hair-dung*, breeze-shaken, o'er the gulf
 A moment trembles.

Young. The Complaint. Night 2.

In the lower anterior sheath, where this connecting membrana is
 decayed, the more durable *hair-like* fibres remain distinct, giving to
 the whole the appearance of an ermine's tail.

Sir William Jones. Works, vol. v. p. 49. *Observations on the Spine-
 nard of the Ancients*.

This act reminds me, ge'emen, under favour,
 Of old John Bull, the *hair-merchant* and shaver.

Byron. Horace, book i. ode 20

HAKEA.
—
HAL-
BERD

HAKEA, in *Botany*, a genus of the class *Tetrandria*, order *Monogynia*, natural order *Proteaceae*. Generic character: common calyx imbricated, many leaved, scales deciduous; corolla, petals four, linear, the apex concave, bearing the stamens; germen pedicellate, glandular at the base; capsule woolly, two-valved, two-seeded; seeds two-winged.

This genus of Proteaceous plants, allied to *Banksia*, contains six species, natives of New South Wales.

HALADROMA, from the Greek *ἅλς*, the sea, and *δρομή*, I run, Illig. *Haladrome*. In *Zoology*, a genus of animals belonging to the family *Leopipennae*, order *Palmipedeae*, class *Aves*.

Generic character. Beak strong, compressed, straight, its ridge, edges, and tip well marked, the tip hooked; a groove on each side of the upper mandible, which gradually vanishes towards the point, which is truncated; nostrils double; throat dilatible; wings long, fit for flying; legs short, turned outwards, three-toed, webbed; claws curved and sharp.

The Birds of this genus very much resemble the *Peterals* in their general figure and beak, and the *Cor morants* in their pouch-like throat; but, like the *Albatrosses*, they have no hind toe. They are extremely good divers.

H. Zeelandicus, Illig.; *Procellaria Urinatrix*, Gmel.; *Pelecanoides*, Lacep.; New Zealand *Haladrome*. About eight and a half inches long; beak black; upper parts brownish black, under parts white; chin black; legs bluish-green. Native of New Zealand, and the only known species.

See Illiger, *Prodromus Mammalium et Avium*; *Cuvier*, *Régne Animal*.

HALBERD, or Fr. *halberde*, *hellebarde*; D. *Halbert*. } *halberda*; Sp. *halabarda*; D. *Halberd*. } *halberda*, *helm-bard*; Ger. *hel-berd*; Sw. *hellebard*. A word, says Junius, which all confess to be of Teutonic origin. See Vossius de *Vitiis*, Menage, Wachter, Ihre, and Kilian. Junius (as Ihre and Kilian do) prefers *helm-bard*, because it (*helm*, *acutus*) splits *helm* or *helmet* in battle: Kilian notices the existence, *velutribus Teutonibus*, of the word *helm-ar*.

The *halberds* here on hand, the brown hills brown the bones,
Gaueyns. *Flowers*. *Drives of a Musk*, &c.

The brownest overtook one of them who had a *halberd* in his hand, when the Spaniards thought to have taken.

Halibut. *Togayes*, &c. vol. iii. fol. 791. *Lays Fox*.

Then pushed soldiers with their pikes,

And *halberds* with handy strokes,

The *Harshness* in *Reche* is light,

And dance the *ayre* with misty strokes.

Parus of Fecundate. *Arctur*. *Tamworth of Capote*, &c.

Harold also with the like forwardness, marshalled his battails, placing in the front-guard the *Knish* men, (who by an ancient custom had the front of the battails belonging to them,) with their heavy axes, or *halberds*.

Spred. *Harold*, book viii. ch. vii. sec. 36. *Ann* 1066.

The gentlemen of the round have come to sit on the skirts of the rifle, let your prompt and his halberdmen of *halberds* draw what they ease.

Bos Jonan. *Every Man in his Humour*, act iii. sc. 5.

For the statue of a trumpeter which Polydorus made, as also that other of an *halberd*, are commended in regard of the maker, and not of those whom they do represent, and for whose sake they were made.

Holland. *Plutarch*, fol. 309.

With which answer they not being satisfied, threatened, that unless he would confirm the truth, they would hang him immediately; and, to afflict him, tied a piece of match about his neck, and bade him to pull him upon a *halbert*.

Ladlow. *Memoirs*, vol. i. p. 62.

The king had even then, upon his visit, made his father captain of his guard of *halberts*, and created his Earl of Norwich.

Clarendon. *History of the Civil Wars*, vol. ii. part ii. p. 643.

And whereas his grace thought that so few *halberds*, with so many archers, did not well agree, he replied, "Sir if the *halberds* had not been by me appointed to back your arrows, verily it would have been a proportion full answer, and not equal."

Sirrye. *Memoirs*. *Henry VIII*. *Ann* 1524.

Within two years (from 1585) there were nearly three hundred merchants and others, capable of training and teaching soldiers the management of their pikes, pikes, and *halberds*; to march, counter-march, and ring.

Pennant. *London*, p. 305.

The **HALBERT** is supposed to be an invention of the Swiss, borrowed from them by the French in the reign of Louis XI., and first used by the English under Henry VIII. (Meyrick, *Hist. of Anc. Arm. Glossary*, vol. iii. ad v.) It was designed both for cutting and thrusting; and the blade consisted of three parts, the spear for thrusting, the hatchet for cutting, and the flook, or hook, for attacking field works. Some were called sword-blade halberts, from the part designed for pushing being formed like the blade of a sword. The Swiss halberdiers of old were placed in the front rank alternately as pushers and strikers. Halberts were commonly borne by the guards of the great officers of the army, and also by a set of chosen men appointed to protect the colours. At present they are only carried by sergeants of the battalion companies in Infantry. (*Grose*, *Mil. Ant.* i. 130.)

From Francis Markham's *Southern's Accident*, (p. 1.) *Grose* (loc. cit.) has quoted the following passage: "Your Halberdier should be armed in all points like your Pike, only instead of the Pike, he shall carry a faire Halbard, that is strong, shorpe, and well armed with plates of iron from the blade, at the least two feet downward upon the staffe, and fingered or adorned according to pleasure. And these Halbards doe properly belong to sergeants of companies, who, by reason of their much employment, are excused from armes; otherwise in the day of battaile, or in the battaile, they are for guard of the ensigne, or matter of execution, and then to be armed as aforesaid."

HALCYON, n. } Lat. *halcyo*; Gr. *Ἀλκυών*, from } *ἄλς*, the sea, and *κύων*, to bring } *HALCYONIAN*. } forth, *quod in mari pariat*. See the Quotation from Plinius.

For that sake, that is the most sharp and coldest time of the year, these *halcyons* making their nests in the sea rocks or sandils will sitte their eggs and hatch forth their chickens.

Jays. *Exposition of Daniel*. *Rps. Ded.*

The *halcyones* are of great name and much marked. The very sea, and they that sail thereupon, know well when they sit and breed. This bird so notable, is little bigger than a sparrow; for the more part of her plumage, being intermingled yet among with white and purple feathers, having a thin small neck and long waist. They lay and sit about mid-winter when days be shortest; and the time whilst they are broodie, is called the *halcyon* days; for during that season the sea is calm and navigable, especially in the coast of Sicilie.

Holland. *Plutarch*, book 2. ch. 3222.

There came the *halcyon*, whom the sea obeys,

When she her nest upon the water lays.

Drayton. *Nick's Flood*.

As late, they love; to their nuptial faith they show,

New little birds; ingender, parents grow,

Seven winter days with peaceful calmness pass,

Alcyon sits upon her floating nest.

Then sail she.

Sandy. *Quest*. *Metemorphoses*, book xi.

Expect Saint Martin's coming, *halcyon* days,

Since I have retired into these woods.

Shakespeare. *Henry VI First Part*, fol. 98.

HAL-
BERD.
—
HAL-
CYON.

HAL-
CYON.
—
HALF.

Those peaceful and *halcyon* days, which the church enjoyed for many years.
Mede On Churches, p. 52.

If *Anax's* happy reign you praise,
Pray, not a word of *halcyon*-days;
Nor let my rotations show their skill
In spang lines from Cooper's hill.

Swift. Apollo's Elect.

When, lo! a *halcyon*, of careless hue,
O'er the fair head of slumbering Jason flew
In airy circles, wondrous to behold,
And screaming loud, the ceasing storm foretold.
Foster. Arguments of Apollonius Rhodius, book i. l. 1406.

He who possesses the peace of God, may be said to resemble the *halcyon*, whose nest floats on the glassy sea, undisturbed by the agitation of the waves.
Knox. Works, vol. vi. p. 245. *Christian Philosophy*, sec. 57.

As leafless is the virgin's lot,
Whom Pleasure e'en misguides;
When harried from the *halcyon* cot,
Where Innocence prevails.

Cunningham. The Contemplative.

HALE, *adj.* } "i. e. healed, or whole." A. S.
HALE, *n.* } *hal*, whole, sound, safe, in health.
Somner. See HEAL.

So ilk fine sorrows he calls five wounds,
But ere set *xit* *hal*ed, no salla be many stounds.
R. Brunne, p. 7.

My seely sheeps like well below,
they need not Melanchole,
For they been *hal*e enough, I trowe,
and likeo their whole.

Spenser. The Shepherd's Calendar. July.

Elbowers, all headless of his dearest *hal*e,
Full greedily into the head he thrust
To slaughter them, and wecke this fiend hale.
Id. Admetus, v. 103.

But when on the other side, sin after the combat with God's rod,
comes off unscathed, and *hal*ed, and the bruised end battered 'nd is
seen to have retired also, then, &c.
Hammond. Works, vol. iv. *Sermon* 10.

That exceeding *hal*e and *hal*ve sense of God which Nature herself
had planted deeply in me, [Dr. Henry More,] very easily silenced all
such slight and poetical disquisitions as these.
R. Ward. Life of Dr. H. More, p. 5.

His stomach too begins to fail:
Last year we thought him strong and *hal*e;
But now he's quite another thing.

Swift. On the Death of Dr. Swift.

HALE, *v.* } Also written *haul*. D. *haelen*; Sw.
HA'LING, *n.* } *hal*; *Fr. haler*; Sp. *halar*. See HAUL.
To drag or pull along.

Richard bade, "*hal*e ye hie gowt saules, ye God vs lede,
"Our men at Acres lie, of help yei hal gett sele."
R. Brome, p. 171.

Dobest here sholde. ye bishoppes croce
And *hal*ge with hoked ende. like men to goode

Perris Firstman. Fision, p. 170.

His reliques with his conquer'd Gods he [Faustus] bare, and him
beide

His Newe smil he *hal*ing drew, and swift to shoreward hied.

Thither by herry-footed *Faustus* *haul'd*,
At certain revolutions all the danc'd
Are brought.
Milton. Paradise Lost, book ii. l. 596.

For whilst the Tribunes for their part would seedes have all, and the
Consuls on the other side draw all to them; betwixen this
plucking and *hal*ing, there was no strength left in the midst.
Holland. Livius, fol. 63.

At length we concluded to send one man over with a line, who
should *hal*e over all our things first, and then get the men over.
Dampier. Voyages, Anno 1681.

There are a great number of small sandy bays very convenient for
*hal*ing the seyne.

Anon. Voyage round the World, book i. ch. v.

HALESIA, in Botany, a genus of the class *Dio-
candria*, order *Monogynia*. Generic character: calyx
four-toothed, superior; corolla four-cleft; nut four-
angled, two-seeded.

Three species, natives of North America.

HALF.

HALF, *v.* } Mr. Tyrwhitt says, "A side, a part;
HALF, *n.* } a Goddes *half*, on God's part, with
HALF, *adv.* } God's favour. 'A' this *half* God. On
HA'LER, } this side of Gnd. Four *halves*, four
HALVE, *v.* } sides." Goth. *halb*; A. S. *half*, *healf*;
HALVE, *v.* } D. *halfe*, *halre*; Ger. *halb*; Sw. *half*.

The A. S., Ger., and Swedish, as well as the old
English, are not only applied to *dimidium*, but also to
latus, *ora*, a side, a coast. *Dimidium totius alteram
quasi latus constituit*, three; who suspects it to come
from some Northern word signifying to cleave or split,
to divide. As used in English.

To *hal*ve is, to divide into two equal parts, or shares;
into moieties.

Half is much used in composition.

per ebur eune a two he [Leir] *delode* hys kyndom,
And *xit* hys twei dogtwe *half*, & *half* hym self nom.
R. Gloucester, p. 31.

After Adelwulf, his sonea hight Edlulf;
To gere ic a *half* ye regea gan be halde.

R. Brunne, p. 20.

Lake upon ye lyft *half* quath he. In war he standy.
Ich kaked on my lyft *half*, so ye liden me tæhte.
Ferdinand. Fision, p. 24.

And he said to her wost wost thou? Schu seith to him, sey, that
these twerens my sones sit on at the right *half*, and on at the left
half in the kyngdome. *Wiclif. Matthew*, ch. xv.

When that thou wendest homeward by the mell,
Right at the entree of the dore behind
Thou shalt a cake of *half*'s a bushel find,
That was ymakid of thine owen melle,
Which that I halp my fader for to stele.

Chaucer. The Reeve's Tale, v. 4242

Full boog lay the siege and liell wroughten,
So y' they were *halfe* ydel, as hem thoughten.
Id. Legend of Laurence of Rome, fol. 205.

For when she hath me well beholde,
Halving of scorn she sayd thus:
Thou wost wel that I am Venus,
Whiche all onely my lustre seche.

Spenser. Conf. Am. book viii.

And when they had worked *halfe* a day and more, Sir Gualtier of
Mauzy and his company retired into a chypyn, and came on the
workmen, and made them to leave work, and to recule backe,
and brake agayn all that they had made.

Lord Berners. Froissart. Crayngle, vol. i. ch. 120.

And the *halfe*, which was the parte of them that went out to
warre, was iii. hundred thousands.

Bible. Jane 1551. *Numbers*, ch. xxxi.

He has all other qualities of the mind and part of the body,
that must on other day serve learning; not troubled, unquell'd, and
halved, but sound, whole, full, and hale to do their office.
Roger Ascham. The Scholemaster, p. 213.

HALE-
—
HALF.

HALF

"Fayre sir," sayd she, *halfe* in diuine felow,
 "How is it that this word to me ye blame,
 And in yourselfe doe not the same adve?
 Him ill becomen another's fault to blame,
 That may evayn be blam'd with the same."

Spenser. Faerie Queene, book ii. can. 9.

So perfect in that art was Paridell,
 That he Malibuccos *halfe* eyes did wile;
 His *halfe* eye he wiled wondrous well,
 And Helicors both eyes did also beguile.

Id. B. book iii. can. 10.

Soe it would be more pleasing unto, and commendable with
me, if yourselves and *halfe* in opinion, common *halfe* persons
honest, for your private ends, would optain *halfe* covertly you
conceale.

Manning. Appeal to Caesar, p. 142.

When a square cut in *halfe* makes two triangles, those two
triangles are still only the two halves of the square.

Clarke. On the Attributes, p. 57.

We see that a few of the rays of the sun, even no more than what
fall within the compass of *half* an inch, or an inch in a burning
glass, will fire combustible bodies as in our own clinics.

Darwin. Physico-Theology, book ii. ch. iv. note f.

Having now been exposed to the cold and the snow near an hour
and a *half*, some of the rest began to lose their sensibility; and
one Briscoe, another of Mr. Bago's servants, was so ill, that it was
thought he must die before he could be got to the fire.

Cook. Voyage, book i. ch. iv.

HALF, in Composition.

His Kyng hadde eke Herfortschire, þat on bischopriche is;
At Schepshire my *half*swende to þiske bischopriche i was.
R. Gloucester, p. 5.

þe on alf mid adon snos, þe ofþer hælendes style
In þe midel, þe it wonder were, so yt was Godes wylle.
þys hore ber weþ þys haladamen among þys fellows echon.
Id. B. 401.

Halacende his goles he gaf to Gode's werken.

R. Browne, p. 24.

— gut tel ich mach þe *halacende*.

Peter Pluckman. Faun, p. 111.

Thei wolden non *halpung* ah, in ousre wyse drynke.

Id. p. 145.

Now blisful Ureus, thou art grace need
(Qd. Trolles) for never yet so duds
Had I as now ne *half*ende the trade.

Chavert. Troler, book iii.

A Goddess *half*prey, or a wren's prey.

Id. The Swansong Tale, v. 7331.

The wife beside *diuine* and many fayre promises made to the
duke, offered him his eldest daughter (being of ripe age and elegant
stature) in marriage with the *half*ende of his wren's inheri-
tance.

Hall. The seventh Year of King Edward IV.

He reigneda her
Other *half*swende yer,
At Westmestre he was ded,
Att floures, for so he ded.

Chaucer's England, l. 120. *In Riton*, vol. ii. p. 275.

It another being of more power than he, dose sette upon him,
and dose with plaine force of armes conquer him that was in barren
well armed, he will entre no legun of fellowship to be as *half*-
partner with him in his castle.

Udall. Lark, ch. xi.

I am viterly undone, or I maye geue my life for an *half*penne.

Id. Flowers of Latine Speaking, fol. 134.

This enterprise was not so secret, but it was revealed to the duke,
whiche marche forward, and meets the Frenchmen *half*-way.

Hall. The rightmost Year of King Henry V.

As well a well-wrought urn becomes

The greatest ashes, as *half*-core tombs.

Donne. Canonization

If I begin the ball's once againe,
I will not leaue the *half*-norward Hartlewe,
Till in her when she lye harried.

Shakespeare. Henry V. fol. 79.

The works which you command me, I intend
Scare with a *half*-best aside.

Browne. Pastoral, book ii. song 4.

Alb. The let alone lies not in your good will.

Rast. Nor in thine head.

Alb. *Half*-blinded fellow, yes. *Shakespeare. Lear*, fol. 307.

Of Nature's gifts, thou mayest with lilies boast,

And with the *half* blossom run. *Id. John*, fol. 8.

After duttefull looks; and these hard fractions

With certaine soft-caps, and cold morning nois,

They freeze me into silence.

Id. Timon of Athens, fol. 85.

I (by the honour of my marriage bed)

After young Arthur, claime this land for mine,

And now it is *half*-conquered, about 1 book,

Because that John hath made his peace with Rome.

Id. John, fol. 19.

Dap. By this good dike, I ha' nothing but a *half*-cousen

Of gold, about my wrist, that my love gave me.

Ben Jonson. The Alchemist, act iii. sc. 5.

As is the land of darkness yet in light,

To live a life *half* dead, a living death,

And boried. *Milton. Samson Agonistes*, l. 100.

— The humid night was forthwith spent,

And beaueously lampes were *half*-extinctly spent.

Spenser. Faerie Queene, book iii. can. 9.

That twist his pleasing tongue, and her faire brow,

He lost himselfe, and like our *half*-entranced grew.

Id. A. book vi. can. 9.

— Sirra speaks

What doth move you to claime your brother's land?

PROSPER. Because he hath a *half*-law like my father.

With *halfe* that face would be have all my land,

A *half*-foe'd goat, a hundred pound a yeere.

Shakespeare. John, fol. 2.

But out upon this *half*-foe'd fellowship.

Id. Henry IV. First Part, fol. 52.

'Twas such a shifter, that if truth were knowne,

Death was *half*-glad when he had got him downe.

Milton. Ep. 1. On Helms.

Of them all, [the rivers about Troy],

Apollo open'd the rough smoother; and made their lastin fall

Barish the dastic champion, and made their helme and shield,

And *half*-god race of men were strew'd.

Chapman. Homer. Iliad, book xii. fol. 160.

TER. I cannot choose but smile, to see thee troubled,

With such a bald, *half*-hatched circumstance.

Ben Jonson. Tale of a Tub, act iii. sc. 3.

For not these leaves do sing that *dead*-fell stound,

When Giants blood did stain Phlegrean ground.

Nor how th' *half*-darken people, Centaurs light,

Fought with the bloodie Lupitars at head.

Spenser. Virgil. Gnat.

Thus in the space of one *half*-hour was the trial of this battaile

dispatched.

Holland. Antonianus, fol. 100. *Constantine and Julianus.*

Yes. Kithy feminist's correction, if you be not swing'd, I'll for

swear *half* kithin.

Shakespeare. Henry IV. Second Part, fol. 99.

— Treasures cast

His eye upon the foe that fell before;

And (seeing him *half*-foe'd) long'd againe to gore

His guttles bowman; and (to kill him quite)

Ran fiercely at him.

Chapman. Homer. Batrachomyomachia.

Alone, and without guide, *half* hot, I seek

What readiest path leads where your glomy bounds

Conflux with heav'n.

Milton. Paradise Lost, book i. l. 975.

See how it warlike master they appear,

In rhombs, and wedges, and *half*-moons, and wings.

Id. Paradise Regained, book iii. l. 308.

By that time Night had newly spread her robe

Over our *half*-part of this masie globe.

Browne. Pastoral, book iii. song 5.

Whereas before this time, the penny was wont to have a double
croone, with a crest in such sort, that the same might be easily
broken in the middle, or into foure quarters, and so to be made into
half-pence, or forthings: which order was taken in the yeere of

HALF

HALF. Chrid 1106 the 7. of H. the 1. It was now ordained, that peace, half-peace, & forbearance, should be made round about.

Stow. *Annals* 1279. Edward 1. Prince. O monstrous! but one half-penny-worth of bread to this intolerable deal of sack.

Shakspeare. *Henry IV. First Part*, fol. 60.

Where half-pence were borne
In every chink rise signs of bearded corn.

Brown. *Pastorals*, book ii. song 4.

They brought him all, bestowed and brought home in his house
(which stood upon the castle hill) what meals by the half-pence,
and wise by the quarters.

Holland. *Living*, fol. 210.

He on his side
Learning half-rain'd, with looks of cordial love
Heng over her sweetest.

Milton. *Paradise Lost*, book v. l. 12.

Hour
Such strains as would have won the ear
Of Plato, to have quite set free
His half-learn'd Eurydice.

Id. *L'Allegro*, l. 150.

The building was a spacious theatre
Half-round on two main pillars vaulted high,
With seats where all the knots of each degree
Of sort, might sit in order to behold.

Id. *Somerset Agamemnon*, l. 1605.

New drew they aigh
The western point, where those half-fencing guards
Just met, and closing stood in squadron join'd.

Id. *Paradise Lost*, book iv. l. 862.

But every temptation puts on his strength as the man is. Sometimes a full meal will not prejudice our health; and at another time half so much would be a serpent; and some men take cold with leaving off a half-shirt, who at another time might leave off half their clothes. The indisposition is within.

Taylor. *On Repentance*, ch. viii. sec. 7.

Maintains your spring upright; your cloak on your half-shoulder
falling; so.

Ben Jonson. *Cynthia's Revels*, act v. sc. 3.

Lord, how is Gomer's change'd! his hair's above ear!

His cheeks fenc'd round with ruff: his eyes half-shut.

Id. *Epigram* 21.

Either he that follows this trifle in light of belief, or unreasonable in his choice, or his reason is to him but as eyes to an owl or bat, half-sighted and imperfect.

Taylor. *Rules of Conscience*, book i. ch. ix. rule 8.

Search this half-acre, and the antarcctic ground,
Where are such wit and bounty to be found?

Drummond. *The Wandering Minstrel*.

But now whose choker would not rise to yield
A peasant half-stakes of his new-mown field,
Whiles yet he may not for the trouble price,
Buy out the remnant of his royalties?

Hall. *Satire* 3. book v.

What thinkst thou of our Empire now, though eam'd
With travail difficult, art better far
Than still at Hall's dark threshold to have sale watch,
Uncam'd, unlearn'd, and thy self half-starv'd?

Milton. *Paradise Lost*, book x. l. 505.

Beyond his hope. See separate his spies,
Veil'd in a cloud of fragrance, where she stood,
Half-appe'd, so thick the roses hanging round
About her glow'd.

Id. *Id.* book ix. l. 427.

As if on earth
Winds under ground or waters forcing way
Sidelong, had push'd a mountain from his seat
Half-sunk with all his pines.

Id. *Id.* book vi. l. 198.

My half-sung sword, that frankly would have fed,
Plead'd with this dainty bed [his]; thus goes to bed.

Shakspeare. *Trinoly and Crenida*, fol. 104.

Yet I think we fought bravely: for mine own part,
was four several times at half-sword with him.

Bowman and Fletcher. *Banders*, act 5.

That so much shuffe of France, and hat, and father,
And shoe, and tye, and garter should come rather

VOL. XXIII.

And land on one whose face durst never see
Toward the sea, farther than half-way tree.

Ben Jonson. *Epigram* 98.

Half-witted people talk against God, and make objections against Religion, and themselves have not wit or understanding enough to answer them, and they intending to make Reason to be the positive and affirmative measure of Religion, are wholly mistaken, and abuse themselves and others.

Taylor. *Rules of Conscience*, book i. ch. ii. rule 3.

Poor. Is there no way for man to be, but women
Must be half-workers?

Shakspeare. *Cymbeline*, fol. 379.

Our searchers after the northern passage have cut their way through mountains of ice, more afflictive and hostile, than the Simoplegades. They have imprison'd themselves in half-year nights; they have chain'd themselves up in perpetual stone-clearing colds.

Dugby. *Off Men's Souls*. *Conscience*.

First, wide and round,
With distant eye, in airy rings they rise,
Endeavouring by a thousand tricks to catch
The coming, cunning, half-averted glance
Of their regardless charmer.

Thomson. *Spring*.

Then taking wing from Athos' lofty steep,
She speeds in Lenson's o'er the rolling deep;
And seeks the cave of Death's half-drooping Sleep.

Pope. *Hamlet*. *Hamlet*, act xv.

The next to danger, not pursued by Fate,
Half-cloth'd, half-naked hastily retires:
And frighted mothers strike their breasts too late,
For helpless infants left amidst the fires.

Dryden. *Annus Mirabilis*.

The Muse's charms resistless then assail,
When wrapp'd in Irony's transparent veil:
Her beauties half-conceal'd, the more surprise,
And keener lustre sparkle in her eyes.

Brown. *Essay on Satire*, part ii.

I heard, I saw, I found him out of breath,
Pale, trembling, and half-dead with fear of death.

Dryden. *Ovid. Metamorphoses*, book xii.

Pulcra half-drawn, covered with roses, and in the dream of a heriot rather than a man, coming into the school of the seven Zenocrates, hearing him discourse of temperance, as by a charm, was perfectly changed.

Bates. *The Harmony of the Divine Attributes*, ch. xviii.

Here lay poor Fletcher's half-rat scenes, and here
The tripping of crucifix'd Mithras.

Pope. *The Dunciad*, book i.

[And] for his father's sins condemn'd to write,
Some young half-father'd poet takes a flight.

Feasts. *Epistle to Mr. Lambard*.

Not added years on years my task could close,
The long historian of my country's woes:
Back to thy native islands might'st thou sail,
And leave half-heard the melancholy tale.

Pope. *Hamlet*. *Othello*, book iii.

A common half-hundred weight, which you know amounts to 56 pounds, would very quickly be manifestly heaped up by the spring of the included air.

Boyle. *Works*, vol. iii. p. 271. *New Experiments touching the Spring of the Air*.

In the worst inn's worst room, with mat half-hung,
The floor of plaster and the walls of dung,—
Great Villen lies.

Pope. *Moral Essays*. *Epistle* 2. l. 390.

We went up the shrouds half-mast up, and there we spread abroad the flaps of our coats, and presently the ship went.

Dampier. *Voyages*, vol. ii. part ii. p. 64. *Of Storms*.

We call them half-sown peas, for they turn up so much at each end from the water, that they much resemble a half-sown, with the horns upwards.

Id. *Id.* *Annus* 1698.

The half-peace are coming, the nation's adorning,
There's an end of your ploughing and baking and brewing:
Is short you must all go to rack and to ruin
Which nobody can deny.

Swift. *A New Song on Wind's Half-peace*.

N

HALF.

Æneas was the first who dor'd to stay;
Apollo weid'd him in the warrior's way,
But weid'd his bosom with undimmed night,
Half-sun'd, and *half-mooned*, to the fight
Page. Homer. *Iliad*, book 22.

The queer curm maitin'd that stile of dialogue till we had drank
our quarts apiece by *half-pints*.
Tatler, No. 57.

The King commands his servants to their arms,
Resolv'd to go; but the loud noise alarms
His lovely queen, who from her chamber flew,
And her *half-plaited* hair behind her flew.
Cowley. *Ovid. Metamorphoses*, book 21.

And last, uncertain whose the arrow was,
The clove unred, and *half-sun'd* gentleman.
Dryden. The Hand and the Panther.

Meantime the hero lands his warlike train;
Some watch, impatient, the retreating main;
Then vanish, and seize the *half-recover'd* shores,
Some slide, more vast'rous, down the bending oars.
Pitt. *Virgil. Æneid*, book 2.

The great pieces, as acceptors, and *half-accepters*, which are made
to serve for the payment of greater sums, and are for dispatch in tale,
will not in tale fall into even pounds.

Locke. *Further Considerations concerning raising the Value of Money.*
Nay, then truly, you may be said to have fairly embarked yourself
in this case. You have pawned the channel, and are more than
half-drown'd over.

Shakespeare. The Merchant, part 1. sec. 2.
The blushing colour in her cheeks express'd
What tender thought is timpl'd in her beaming breast.
Sometimes a sigh *half-smother'd* stole away;
Then she would "Strephon, charming Strephon," say.
Pamflet. *Love's Triumph over Reason.*

A swarm of *half-sun'd* haggard flies,
With fury seiz'd the floating prize,
By raging hunger led.
Yalden. *Fable 10. The Fox and Flics.*

Yet such her meekness, as *half-sun'd* d the throne,
Lest, being in the great a lesser shown,
It might debate the subject of access,
And make her mercies and our comforts less.
Stacy. To the Memory of Queen Mary.

The fault is, we carry the laugh but *half-way*. The false earnest
is ridiculed, but the false jest passes secure, and becomes as arrant
deceit as the other.

Shakespeare. Essay on the Freedom of Wit and Humour, p. 1. sec. 6.
It is not that I am mortified in all ambition, but I scorn as much to
take it from *half-witted* judges, as I should to run an estate by
cheating of bubble.

Dryden. Dedication to the Spanish Friar.

It is certain a well trained mastiff might be of considerable use
in distressing such *half-armed* and irregular combatants as the adver-
saries of the Gauls seem generally to have been before the Romans
conquered them.

Pennant. British Zoology. The Dog.

For if there be a much nearer kinsman of the *half-blood*, a distant
kinsman of the whole blood shall be admitted, and the other entirely
excluded; say, the cetace shall recede to the lord, sooner than the
half-blood shall inherit.

Blackstone. Commentaries, book 1. ch. xiv.

The gentle student rises from his chair when the operation is
completed, takes off his facon gown, sends back the *half-bound*
book to the library, and enters upon the monstrous business of
making calls.

Knox. Essay, No. 153.

There is no refuge for intemperate and afflicted virtue, but being
assaulted into humility and submission, sinking into a silent adora-
tion of the inscrutable dispensations of Providence, and flying,
with trembling wings, from this world of daring crimes, and feeble,
pusillanimous, *half-armed*, bastard justice, to the asylum of another
order of things, in an unknown form, but in a better life.

Burke. On a Regicide Peace.

Swift on the mounting billow now she flies,
Her shudder'd top *half-shorn* in the skies.
Falconer. *The Shipwreck*, can. 3.

Now, with her little eyes *half-sun'd*,
Over the smugled toilet drest.

Chaucer. The Ghost, book iv.

Nat as Alates, struck with decent awe,
Kist'ing he saw'd *half-sun'd* to withdraw;
As one surpris'd, his forward step arrest'd;
And bore his hand respectful to his breast;
Then easy, bow'd with deference profound,
And fix'd his eyes *half-sun'd* on the ground.
Romans. Jerusalem Delivered, book ii.

When Leachars was no more than *half-committed* of perjury, the
parishment of which was a perpetual deprivation of all civil rights,
the plaintiff not only was permitted to decline taking the verdict, but
even consented to accept the promise of Leachars himself, that
Discrepancy should surrender the perjury in dispute.

Sir William Jones. Works, vol. ix. p. 49. *Speeches of Isaac.*
Professory Discourse.

She sent a little vein, repeats the song;
But so repeats, that Colin *half-despair'd*
His pipe and skill, around the country prind.

Philips. The fifth Pastoral.

Hard by, a severable priest,
Risen with his God, the sun, from rest,
Awoke his morning song;
Thrice he compar'd the murmuring stream;
The birth of souls was all his theme,
And *half-divine* his tongue.

Watts. Lyric Poems, book ii. *The Indian Philosopher.*

No *half-form'd* insect of a peer
With neither land nor conscience clear;
Who if he can, 'tis all he can do,
Just suppli the motto on his lands.

Mallet. Copied and Hymns.

They [metaphysians] have induced the *half-drawn* and the com-
mitted, those who think they understand them, and those who wish
to be thought by others to understand them, to adopt, without being
apprehensive of danger, opinions fatal to their own happiness and to
the existence of society.

Knox. Essay, No. 138.

We paint the glancing ravager the country, plundering the innocent
traveler, and afterward gorged with his *half-slaying* flesh.

Burke. On the Sublime and Beautiful, sec. 24.

He then immediately tore off his heels, and now leaves at night his
own door *half-latched*, that he may not by his own folly perish in
the flames.

Johnson. The Rambler, No. 126.

They [the eyes] roll about, as if they were in search of an object
they may be equal to the explanation; and the *half-spread* mouth
seems eager to receive the desired information.

Coyne. On the Passions, vol. i. p. 59. *Wonder.*

Now *half-arm'd* they stand
By Ete's fence protected from behind,
With either flank united to the rock.

Glover. Leonidas, book xii.

He retired sullen and thoughtful; I supposed him sorry for the
hard fortune of his friends; and tried to comfort him, that the war
would soon be at an end, and that, if they had any leisure occupa-
tion, *half-pay* would be a pretty help.

Johnson. The Miller, No. 95.

If, by the first man's sin, we understand
Only some breach of absolute command
Half-punished, *half-remitted*, by a grace
Like that, which takes in human acts a place;
The more we write, the more we still expose
The Christian doctrine to its realising loss.

Byron. An Epistle to a Gentleman of the Temple.

The *half-pipe* pod (cushaw) affords a strong cement.

Groeger. The Sugar Corn, book 1. note.

Observe those without'd first, those mould'ring oaks
Down that decivily, *half-rotted*, least,
Inviting human force.—Then look below,
There lies Thermopylae.

Glover. Leonidas, book vii.

He etched some small plates of birds and beasts from drawings of
Barlow, and five large *half-sheet* plates of birds in a set of twelve.

Walpole. Anecdotes of Painting.

HALF.

HALF.
—
HAL-
CORE.

Their webs were spread of more than common size,
And half-sister's d'ignity proved as half-sister's d'ignity.
Churchill. *The Prophecy of Famine*.

Truth is shown sometimes as the phantom of a vision; sometimes
appears half-veiled in an allegory; sometimes attracts regard in the
robes of fancy, and sometimes steps forth in the countenance of
Reason.
Johnson. *Life of Johnson*.

A case was observed about half-way between us and the shore,
seemingly coming after us.

Cook. *Voyage*, book ii. ch. xiii.

Half-sweeping Polyneer takes his prize,
A benighted sand-maid with celestial eyes.

Hart. *The Sixth Thelord of Stoban*.
Such readers generally admire some half-witted thing, who wants
to be thought a bold man, having lost the character of a wise one.

Goldsmith. *Dedication to the Traveller*.

Whilst we were at dinner in this miserable hut, the guests of a
people, with whose existence we had before been scarce acquainted,
and at the extremity of the habitable globe, a solitary, half-savage
people stood, whose shape was familiar to us, attracted our attention
; and, on examination, we found it stamped on the back with the
word London.

Cook. *Voyage*, book vi. ch. ii.

HALF.

HALIDAM.

HALICORE, from the Greek *ἁλιν*, marine, and
κόρη, a maid, illig.; *Dugong*, Raffles. In Zoology, a
genus of animals belonging to the family *Cetacea Her-*
bicora, order *Cetacea*, class *Mammalia*.

Generic character. In the upper jaw a pair of short
conical tusks extending directly forward, occupying the
place of the incisive teeth, which are wanting in both
jaws; an cuspid teeth; molars three on a side in each
jaw far back, the first oblique and somewhat pointed,
second flat, third seemingly composed of two cylinders
joined together; neither of them rising far up above
the gums; muzzle obtuse; no auricles, but the audi-
tory openings very small, and at some distance behind
the eyes; the fore legs distinct, the feet enclosed in skin
forming fins; rudiments of hinder extremities are found
in the muscles opposite the lumbar vertebrae, but do
not appear externally.

H. Dugong, illig.; *Trichechus Dugong*, Gmel.; *Indi-*
an Walrus, Pen.; *Dugong* of the Malays; *Dugong*,
Raffles. This animal was formerly included in the
genus *Trichechus* of Gmelin, who placed it amongst
Linnaeus's *Bruta*; from which, however, it was with-
drawn by Illiger to form the genus *Halicore*, and with
the *Trichechus* placed by him and Cuvier among the
Cetaceo Order. The best description of the animal
is given by Sir Stamford Raffles, in the *Philosophical*
Transactions of 1820; to which is added an account
of its anatomy by MM. Diard and Duvancel.

The *Dugong* has a rounded body, diminishing to-
wards the tail, which is broad, horizontal, and crescent-
shaped; the skin is thick, smooth, bluish above, and
white below, and sprinkled with a very few hairs; the
head is small in proportion to the size of the body; the
upper lip obliquely truncated, forming a short thick
snout, which is tumid and very movable, and nearly
covers the projecting tusks; the lower lip smaller and
resembling a rounded chin; both lips covered with
strong bristles, which, together with those in the palate,
form rasps, and supply the place of incisive teeth; the
front of the jaw is bent down at an angle, so as to bring
the snout nearly vertical, in order to assist the animal
in feeding on sea-weed and other marine vegetables.
The nostrils are placed at the curve on the top of the
upper jaw; they penetrate obliquely, and form a kind
of valve; the eyes are small, and situated on the sides
of the head; the opening of the ears so small as to have
occasioned denial of their existence. The fins are, in
reality, the fore extremities completely invaginated in the
thick skin covering the body; the last phalanges of the
fingers are without nails, but somewhat warty on their
anterior margin. The *Dugong* is distinguished from
the *Manati* (*Trichechus Manatus*) by the existence of

incisive teeth in the adult, and from the *Rytina* of
Illiger by its smooth skin.

The *Dugongs* are natives of the East Indian seas, and
common at Singapore; they are caught about eight or
nine feet in length; but when larger generally escape,
and therefore to what size they attain is not known.
The Malays stated to Sir S. Raffles that the *Dugong*
was never found either ashore or in fresh water, but in
shallows and inlets of the sea not exceeding two or
three fathoms in depth. It feeds on algae and other
marine vegetables, which grow in these places, browsing
on them in much the same manner as a Cow. The
attachment of the dam to its offspring is very great, so
that the hunters make almost sure of obtaining the
parent if they have caught the young animal, which is
stated to shed tears. These tears are carefully pre-
served by the common people as a charm to secure the
affections of those to whom they are attached. They
are taken by sneezing, and the natives are led to their
resorts by the snuffling noise they make on the surface
of the water.

Two varieties are observed by the Malays, who call
one the *Dugong bumbam*, and the other the *Dugong*
buntal, of which the latter is thickest and shortest. The
Dugong is considered a royal fish, and the King is
entitled to all that are caught. Their flesh is much
esteemed, and resembles excellent beef.

See Linnæi *Systema Naturæ* a Gmelin; Illiger,
Prodromus Mammalium et Avium; *Philosophical Trans-*
actions, part ii. 1820.

HALICTUS, in Zoology, a genus of stinging Hyme-
nopterous insects, belonging to the family *Apidae*, allied
to *Andrena*.

Generic character. The middle lobe of the lip curved,
much longer than the side lobes, longer than the
sheath, as long as the head, lanceolate, and rather
silly; the hind legs differing in the two sexes; the vent
of the female with a longitudinal slit.

Walkener, the Historian of Spiders, published a
small work on the habits of two of the European
species of this genus at Paris, in 1827. Kirby has
described 24 species of the genus as inhabiting Eng-
land.

The type of this genus is *Apis bicincta* of Gmelin;
Hyleus flavicinctus of Illiger; the *Melitta flavicincta* of
Kirby; and the *Halictus terebrator* of Walkener.

HALIDAM. } Halidam, in R. Brunne, is Holy
HALIDOME. } Dame, ac. the Virgin.

Holidom, *halidom*, or *halidome*, an ancient oath,
(says Skinner;) either, as Sommer thinks, from the
A. S. *haligdom*, sanctitas, q. d. by the sanctuary, or
holy reliques;—otherwise from *halig*, sanctus, holy,

HALIDAM. and dom, doom, judgment; or from English *holy-dame*, q. d. *per sanctam dominam*. Skinner coincides with Sommer. And see Douce, *Illust. of Shakespeare*, i. 44.

So help him God almighty, & put *halidon*.

R. Browne, p. 118.

Now save and by my *halidon* (quoth he)

Ye a great master are in your degree.

Spenser. *Mother Hubbard's Tale*.

Jut. Host, will you go?

Ho. By my *halidon*, I was fast asleep.

Shakespeare. *Two Gentlemen of Verona*, fol. 34.

Bar. Now by my *halidon* here comes Katerina.

Kat. What is your will, sir, that you send for me.

Id. *Taming of a Shrew*, fol. 228.

HALIEUS, from the Greek *ἁλίου*, a fisher, Tem.; *Cormorant*, Pen. In Zoology, a genus of animals belonging to the family *Steganopectes*, order *Palmipedes*, class *Actes*.

Generic character. Beak generally exceeding very much the length of the head, straight and compressed; upper mandible much curved towards the point and hooked; its ridge rounded; lower compressed; base surrounded by a membrane which extends naked on the throat, and forms a pouch; nostrils near the root of the bill linear and hidden; cheeks and throat naked; wings adapted for flying; tail wedge-shaped; legs short, strong, set far back, three toes in front, and the fourth fending inwards completely webbed, the outer toe directed almost immediately forwards; claw of the middle toe serrated.

The Cormorants were placed by Linnæus among his Pelicans, from which, however, they are easily distinguished by the hooking of the upper mandible, and the compression of the bill; they are also distinguished from the Gannets, which have the beak conical. Illiger includes the Frigate birds (*Tachypetes*) among the Cormorants, but by Temmick they are restricted as by ourselves. Brisson describes the genus by the title *Phalacrocorax*.

This genus are remarkably voracious; they live upon fish, and having seized their prey give it a cut in the air and catch it open mouthed, the head being thrown very much back; in doing this they are assisted by a little bouy process articulated to the back of the head, which serves the purpose of a lever. They are tolerable though not very elegant walkers, and when at rest the short feathers of their tail give them a third point of support somewhat resembling the tail of the Woodpeckers, which is required on account of their legs being set so far back. This tail, although inconvenient for walking, admirably adapts them for swimming and diving, in which they are very clever; they swim deep, generally the head alone being above water. But they are further remarkable amongst Web-footed Birds for the power of perching even on trees, a function which is requisite to them on account of their nests being built amongst crooked precipices. They undergo a double moult in the year; in the Spring they have usually a crest on the back of the head, which disappears in the autumnal moult, but there does not appear to be any difference in plumage between the sexes.

Two divisions may be fairly made of this genus, the *True Cormorants*, which have fourteen quill feathers to the tail, and the *Shags*, which have only twelve; but, although this seems to be the only difference, it is observed that they never associate; and, with regard to their breeding, the Cormorants build their nests on

the tops of the cliffs, whilst the Shags are content with holes in the rocks much lower down. In character, the whole genus is sullen and heavy; the eye, however, is remarkably keen; and when hungry they are very active, but having satisfied themselves they squat lazily and inactively till hunger induces their wonted activity in search of food.

HALIEUS.

a. True Cormorants.

Tail consisting of fourteen quills.

H. Cormorant, Illig.; *Pol. Carbo*, Gmel.; *Carbo Corm. Mey.*; *le Cormorant*, Buff.; *Cormorant*, or *Cormorant*, Willughb., Pen. The usual length of the Cormorant is about two feet and a half, but sometimes it attains more than three feet; the bill about five inches long, of a dusky colour; throat surrounded with a white collar, the extremities of which reach below each eye; the throat-pouch yellow; head, neck, chest, under parts, and rump iridescent greenish black; the feathers of the back ashy brown in the middle, and edged with a broad black margin; the alar and caudal quills black, the latter fourteen in number, stiff and strong; the legs short, the outer toe about four inches long, and placed almost directly forward. During pairing-time a long crest of deep green extends from the occiput; and on the top of the head, part of the neck and thighs, numerous fine, silky, very long, and white feathers. In young birds the upper parts are deep brown; the collar greyish white, the under parts greyish brown, spotted with white, especially on the belly. They are common in all the Northern parts of the world upon the sea-coast, and feed voraciously on fish, more especially, it is said, on Eels. In Greenland the natives make use of their throat-pouch as bladders for floating their fishing darts.

Cormorants were formerly used in England for fishing, of which Willughby gives the following account. "When they come to the rivers they take off their hoods, and having tied a leathern thong round the lower part of their necks, that they may not swallow down the fish they catch, they throw them into the river. They presently dive under water, and there for a time, with wonderful swiftness, they pursue the fish; and when they have caught them they arise presently to the top of the water, and pressing the fish lightly with their bills they swallow them, till each bird hath in this manner swallowed five or six fishes; then their keepers call them to the fist, to which they readily fly, and, little by little, one after another, vomit up all their fish, a little bruised with the slip they gave them with their bills. When they have done fishing, setting the bird on some high place, they loose the string from their necks, leaving the passage to the stomach free and open; and for their reward they throw them part of the prey they have caught, to each, perchance, one or two fishes, which they by the way, as they are falling in the air, will catch most dexterously in their mouths."

B. Shags.

Tail consisting of twelve quills.

H. Graculus, Illig.; *Carbo Grac. Mey.*; *le Petit Cormorant ou Nigaud*, Buff.; *Shag*, Pen. Rather smaller than the Cormorant; the bill ashy red, but black above; not quite so long, and more slender than in that bird; top of the head, back of the neck, back and rump dark green, or black, shining like satin; feathers of the upper part of the back and wings deep brown, edged with purplish black; ocular region and

HALIEUS. throat-pouch reddish yellow, under parts clouded with dirty white and brown; a very few white spots on the tail, which is very much wedge-shaped, and consists of twelve stiff black feathers of a dirty appearance; legs black. In pairing time, the Shag has also a crest of a deep iridescent green, and the top of the head, neck, and thighs are studded with very short white feathers. They are found in the Northern and Southern regions of the world, and are especially numerous in the Arctic and Antarctic circles. Are as voracious as the Cormorant, and dive very well. They swim very deep, little more than the head appearing above the water; but they cannot remain there a very long time, as their feathers do not keep the water out, but become wet; and the bird may be therefore frequently seen flying about or sitting ashore flapping its wings, in order to dissipate the moisture. Although very closely resembling the Cormorant in its habits, the Shag does not at all associate with it, but even builds its nest in the shelvy sides of the cliffs, whilst the Cormorant builds at the top. In some parts of the country, notwithstanding their offensive smell, they are eaten, generally potted, after having been skinned and drawn, and buried in a clean cloth in the earth.

H. cristatus, Illig.; *Carbo Crist.*, Tem.; *Pol. Crist.* Lath.; *Crested Shag*, Penn. About two feet long; the bill very long and slender, and of a brown colour; the plumage beautiful deep shining green; upper part of the back, shoulders, wing-coverts, and quills bright bronze, each feather edged with a narrow black velvet-like margin; tips of the wings not extending beyond the tail, which is very short and rounded, and consists of twelve dull black quills; base of the beak and throat-pouch yellow. In the Spring there is a crest of broad expanding feathers on the top of the head between the eyes, about an inch and a half long, and capable of erection; ten or twelve feathers, rather longer, also spring from the occiput; but there are no white feathers on the neck and thighs, as in the great Cormorant. Common in the North of Europe.

H. pygmaeus, Illig.; *Carbo Pygm.* Tem.; *le Cormorant Pygmé*, Sonnini; *Dwarf Shag*, Lath. Rather less than the *H. Graculus*; the beak much shorter than the head, and of a deep black colour; the plumage of the upper parts of the body shaly black, each feather bordered with a narrow shining black margin; head, neck, and under parts greenish black; little white spots placed in the upper eyelid; ocular circles and throat-pouch deep black; feet ashly black. In pairing-time the plumage is very brilliant; the occipital feathers are not, however, elongated, as in the other species, into a crest, but on the head, neck, and thighs some fine and delicate white feathers are seen, webbed only at their points; these fall out before the autumnal moult. Native of Hungary and of Asiatic Russia, occasionally seen in Austria, and very rarely in Germany.

H. urile, Illig.; *le Cormorant Oursil*, Dumer.; *Red-faced Shag*, Lath. Rather larger than the Shag; the beak slender, upper mandible black, lower red, as are also the ocular circles; back and wings shining black; thighs white. Native of Kamtschatka, where it is caught in the evening by the natives, who, having attached a cord with a slip-knot to a stick, throw the noose over the bird's neck.

H. sinensis, Illig.; *Pelec. Sin.* Lath.; *Chinese Shag*. The beak is yellow; the plumage blackish brown above, and spotted with brown and white below; the throat

white, like the Cormorant; legs black. This bird is called by the Chinese *Leu-tze*, and employed by them for fishing in the river Luen, where are collected a number of small boats, in each of which is placed a man with ten or a dozen of these Shags; at a signal they dive into the water and bring up fish to their masters, without even requiring a ring about their neck.

H. Magellanicus, Illig.; *Pol. Mag.* Lath.; *Magellanic Shag*. About the size of the common Shag; has the cheeks and throat red, a white spot behind the eyes, and the under parts of the body of the same colour; the head and neck to the chest and the upper parts iridescent black; beak and legs black. Found at Terra del Fuego.

From New Zealand there are
H. Carunculatus, Illig.; *Pelec. Carunc.* Gmel.
H. Cirrhatus, Illig.; *Tufted Shag*, Lath.
H. Varius, Illig.; *Pied Shag*, Lath.
Besides these are also found many other new species, but these are the principal.

See Linnæi *Systema Nature* a Gmelin; Buffon, *Histoire des Oiseaux*; Temminck, *Manuel d'Ornithologie*; Pennant, *British Zoology*; Latham, *General History of Birds*.

HALIMEDA, in Zoology, a genus of Corals belonging to the family *Corallinidae*.

Generic character. Coral plantlike, jointed; joint flat or compressed, very rarely cylindrical, generally fissile; axis fibrous, covered with a thick, chalky bark.

These Corals have been generally placed with the *Corallines*; they have much the appearance of the Indian fig, from their flat proliferous articulations. Some Naturalists have thought them like the *Agonyria*, but they are not fleshy within. As the Polypæ have not yet been seen by Naturalists, many doubt if these as well as the rest of the *Corallines* are not Unalys Sea Weeds; especially as some fact have been found which are nearly as calcareous, but which have the fructification of that genus.

There are several species; they are only found in the seas of warm climates, and *Corallina opuntia*, Ellis, is the type of the genus.

HALIMODENDRON, in Botany, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosæ*. *Generic character:* calyx pitcher-shaped, slightly five-toothed; keel of the corolla obtuse, nearly straight; pod inflated, depressed at the suture.

One species, *H. argenteum*, (Decandolle,) the *Robinia halimodendron* of Willdænow.

HALIOTIDÆ, in Zoology, a family of *Gasteropodous Mollusca*.

Family character. Animal gasteropodous; head distinct; tentacula two; eyes two, pedicelled; gill placed on the left side of the back of the neck mantle; slit in front over the gills; operculum none.

Shell spiral, ear-shaped; spire very short; mouth very large; body whole, often pierced, or grooved, the inside pearly.

This family contains the genera *Haliotis*, *Stomatia*, *Stomatella* of Lamarck, and probably the genus *Pterotomaria* of DeFrance, which has not yet been found. The genus *Scissurella* of Dornbigny appear to be the young fry of the genus *Haliotis*. The shell of this family is known from the *Trochidae* and *Turbinæ*, which are the only other families with pearly insides, by the expanded form of the mouth.

HALIEUS
(**HALIOTIDÆ**)

HALIOTIS.
—
HALI-
THEA.

HALIOTIS, in *Zoology*, a genus of *Mollusca*, with spiral shells, belonging to the family *Haliotidae*.

Generic character. Animal like the family character; shell spiral, ear-shaped; spire very small, whorls very rapidly enlarging; the outer edge of the last whorl with a series of holes placed on a raised ridge; mouth very large. The animal is very nearly allied to the animals of the perforated or slit-mouthed *Patella*, but the gills are placed on the columella side of the back, and not in the centre, which is occupied by the adductor muscle; but their close affinity to the family is shown by some of the *emarginula* assuming a subspiral shape.

There are but a few species in the genus, but they offer several varieties; as, like the *Patella* and *Capuli*, they are much altered in shape and surface by the form of the rock to which they are attached, and in thickness by the stillness of the sea which they inhabit.

Most of the species inhabit the seas of warm climates. There is one found in the British Channel, which is but rarely thrown on the English coast, though it is very common on those of Guernsey and Jersey, where they are much used as food by the inhabitants, and is certainly one of the most savoury made from molluscan animals. They live attached to the rocks like the Limpet, but hold firmer on account of the great extent of their foot, and they are much attacked by marine insects. The inner surface of the shell is pearly, and offers several varieties of colour, from the pale iridescent to the most brilliant purple and red.

The type of the genus is *Haliotis tuberculata* of Linnaeus. The animal is figured by Cuvier in the *Annals of the Museum*, and the shell by almost every conchological author.

One or two fossil species have been said to be found in the Crag, but they are doubtful.

HALIPLUS, in *Zoology*, a genus of *Pentamerous Coleoptera* insects, belonging to the family *Dytiscidae*, established by Latreille.

Generic character. *Antenna* of ten distinct joints, outer palpi ending in an awl-shaped joint; body swollen above, or ovoid; *scutellum* not visible; base of the hinder feet covered by a shield-shaped plate; *tarsi* filiform, nearly alike in the two sexes.

This genus corresponds with the genus *Cnemidopus* of Illiger, and *Hoplitus* of Clairville. It is composed of several small species, which are found swimming with great facility in stagnant waters.

The type is *Dytiscus impressus* of Fabricius; figured by Panzer, pl. xiv. fig. 10. 7. About one line long.

HALITHEA, in *Zoology*, a genus of *Annelida*, belonging to the family *Aphroditiidae*, established by Savigny.

Generic character. Trunk with cartilaginous jaws, crowned at its orifice with *teatacula* placed in the form of a hoop, the gills ceasing to alternate after the twenty-fifth pair of feet; the back covered with thirteen adpressed scales. The body of these animals is oval or elliptical, formed of a few rings; their feet are composed of two distinct oars; the dorsal oars are provided with two bangles or rows of bristles; the ventral oar is formed of one bangle of two or three simple or forked bristles; the head is convex, the forehead projecting, headlike, placed between the *teatacula*, which support the eyes.

This genus contains three species, which have been

divided into two sections, according to the bristles of the ventral oars being simple or forked.

The type of the genus is *Aphrodite aculeata* of Linnaeus; well figured by Swammerdam, under the name of *Physalus*, (*Bib. Nat.* pl. x. fig. 8.) and by Reche, who calls it *Hystir marina*. (*Opusc.* iii. fig. 25.) It lives in the Mediterranean, as does the other species.

HALITUOUS, Lat. *halitus*, from *halare*, to breathe. Airy, vaporous.

Since upon the bare dilatation of the thorax, the spring of that internal air, or *halitus* substance that is wont to pass as much of the cavity of the chest as the lungs fill not up, being much weakened, the external and contiguous air must necessarily press in at the open wind-pipe into the lungs, as finding there less resistance than any where else about it.

Boyle. Works, vol. i. p. 100. Experiments *Phænomena-mechanica touching the Spring of Air*.

Part of it being cast upon a fine coal, did by its blue and *halitus* flame discover itself to be of the nature of that salt.

Id. B. vol. i. p. 363. Chemical Experiments relating to *Sulphure*.

HALK, A. S. *heale*, *hyle*, *hydra*, bowing, turning, winding, and (as Mr. Tyrwhitt) a corner.

As yonge clerkes, that ben likewise
To reken arthe that ben curious,
Seken to every *halke* and every *hena*
Particular sciences for to lerne.

Chaucer. The Franklin's Tale, v. 11433.

No mervnt thou not Urban (quod he thof)
That is so often dremmed to be ded,
And woneh in *halke* alway to and fro,
And dare not ones petteu forth his bed?

Id. The Second Nonnes Tale, v. 15778.

READ. Where hast thou dwelt good Geoffrey all this while,
UNKNOWN TO US, save only by thy bookes?

CHAD. In *halles*, and herne, God wot, and in *viske*,
Where some vncouthly to yeld the wende of lokes.

The Reader is Geoffrey Chaucer. Spenser, 1598.

HALLE, } A. S. *healle*; Ger. *halle*; Fr. *halle*.
HAL'LEIE. } The Ger. *halle*, as applied to a structure
HAL-DOOR. } turned for a dwelling or habitation, is derived by Wachter from the Ger. *hüllen*, *tegere*, *aperire*, to cover. And Tacite, in its general usage, as "A covered building, where persons assemble, or where goods are protected from the weather;" believes it to be the past participle of the A. S. verb *healan*, *tegere*, to cover; in old English to *heal*, to *heal*, to *hail*.

A covered building, where persons meet or assemble for the administration of justice, or the transaction of business; where goods are stowed or deposited, — covered or protected from weather; where persons wait (under cover) till admitted into the interior building.

Je touz he made of London, Wyllane þys prentz kyng,
And muche *halle* of London, þat so muche was þerw all þing.
R. Gloucester, p. 320.

When he was at London, a *hauke* he did up right.

First þouht & fownded, for *chambre* was it right.

R. Brune, p. 68.

Reuen stod and stilled, as for stwardes of *halle*.

Piers Plouman. *Finon*, p. 246.

Thanne knyghts of the justice toke þeues in the most *halle* and gadered to him al the company of knyghtis, and unclouthed him and shewen about him a reed mace.

Wiclif. Matthew, ch. xxvii.

Then þy souldiers of the debite toke Jesus into the comon *hall*, and gadered unto hym al the company. And they stripped hym and put on him a purple robe, and a reed in his right hand.

Idem, *Ann* 1551.

A senely man our hoste was with alle
For to han ben a marshall in an *halle*.

Chaucer. The Prologue, v. 754.

HALI-
THEA.
—
HAL-

HALL. And on he went forth into the hall, and as he went thither he encountered with the Wife of Peshroke, whom he knewe right well, yet he had not often seen him before.

Lord Berners. Froissart. Cranyge, vol. i. ch. 301.

A hall, hall, glee, merriment, and fote to girls,
More light you houses, and turne the tables up;
And quench the fire, the roomes is growne too hot.

Shakespeare. Romeo and Juliet, fol. 57.

Then cry a Hall, a Hall!

'Tis merry in Tottenham-hall, woe heards was all.
Ben Jonson. Tale of a Tub, act v. sc. 9.

Thus he pained thowme the towse with his sword, and more horse before him, and slighted at the hall-doore with his sword.

Grafton. Henry VIII. The Fifth Year.

The students also that remaine in them, are called hostellers or hallers.

Holme. Description of England, ch. iii.

These two gentlemen discomen with some warmth together, Sir William Waller receiv'd such provocation from the other, that he struck him a blowe over the face, so wroth the gate of Westminster Hall that there were witnesses who swore, that it was in the Hall itself; the Counts being then sitting; which, according to the rigour of the law, makes it very penal.

Clarendon. History of the Rebellion, vol. ii. book vi. p. 278.

The great Hall was built by William Rufus, or possibly rebuilt; a room of that description being too necessary an appendage to a palace, ever to have been neglected.

Fennel. London, p. 114.

HALLELUJAH, i. e. Praise ye the Lord. Hebrew.

He ceded, and the heavenly audience loud

Sung halilelujah, as the sound of sea,

Through multitude that sung.
Milton. Paradise Lost, book x. l. 642.

What is it to desire a base inclination that will undo me; in obedience to him that made and redeemed me; and to despise the little things of present sense, for the hope of everlasting enjoyments; trifling pleasure, for halilelujah?

Giles. Discourses, &c. Sermon 1.

In those days, as St. Jerom tells us, "say one as he walked in the fields, might hear the plowman as he halilelujah, and the labourers in the vineyards singing David's Psalm."

Sharp. Works, vol. vii. Sermon 4.

Ravishing forms arising without end
Would, in obedience to their wills, ascend;
Change and unfold fresh glories to their view
And tune the halilelujah song new.

Byron. As You Like it to a Gentleman of the Temple.

HALLERIA, in Botany, a genus of the class *Didymania*, order *Angiosperma*. Generic character: calyx three to five leaved; corolla four-cleft, inflated; berry superior, two-celled, many seeded.

Two species, natives of the South of Africa.

HALLIA, in Botany, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosae*. Generic character: calyx five-parted, regular pod one-seeded, two-valved.

Eight species, natives of Southern Africa and the East Indies.

HALLIRHOA, in Zoology, a genus of fossil fleshy corals, allied to *Alcyonium*. Established by Lamarou.

Generic character. Coral fossil, simple, or pedicelled, forming a more or less flattened spheroid surface, smooth or furnished with lateral ribs, covered with scattered cells, the centre of the top with a round and deep pit.

Lamarou has described two species of this genus, the first, *H. costata* in the *Oolithe*, and the second *H. hypopodoides*, in the coral strata near Caen.

HA'LOO, e. See **HALLA**. Henshaw (in Skin-Ha'LOO, n.)ner) from the It. *a lui*, to him; HA'LOOING.) Skinner from the Fr. *halter*; or from the sound. Probably from the A. S. *ahlow-an*, to tow or bellow.

To make or utter a loud (low-ed) noise, to shout aloud; to call or cry aloud.

He tarry till my souse come: he halloo'd 'bout oven now. Whos-ho-ho.
Shakespeare. Winter's Tale, fol. 289.

So with his book in hand,

The shepherd him pursues, and to his dog doth halloo:
Whee, with tempestuous speed, the hounds and hanters follow.

Dryden. Poly-doron, song 13.

When as they find their speed avails them nought,
Upon the tails run headlong without fear.

With noise of hounds and halloo as disstraght.
M. The Barren's Worn, book ii.

R. B. List, list, I hear

Some far off halloo break the silent air.

Milton. Comus, l. 482.

They'd fly

Into a phrenea, run into the woods,

Where there are noises, hauntings, shootings, halloings.

Ben Jonson. Maypole Lady, act v. sc. 5.

Yet for these two lines, which in the mouth that speaks them are of no offence, he halloo on the whole park against me.

Dryden. Fintaion of the Duke of Guise.

Their best conversation was nothing but noise; singing, halloing, wrangling, drinking, &c.

Fielding. Joseph Andrews, vol. ii. book iii. ch. iii.

But as soon as they found themselves short they got again into their canoes; gave us some halloo; furnished their weapons; and returned once more to the bay.

Gold. Voyage round the World, book iii. ch. iv.

HALLORMENUS, in Zoology, a genus of *Pentamerous Coleopterous* insects, belonging to the family *Helopidae*. Established by Hedwig, and generally adopted.

Generic character. *Antenna* filiform, short, inserted near a nick in the eyes, insertion naked; all the joints of the *tarsi* entire; *jaws* nicked near the extremity; the mandibular *papil* longer than the labial, rather enlarged at the extremity, last joint nearly cylindrical; labial *papil* filiform.

Illiger united this genus to the *Serropapil*, and they form part of the genus *Direca* of Fabricius. The type of the genus is *H. humeralis*, Latreille, figured by Panzer, pl. xvi. fig. 17.

HA'LOW, e. } A. S. *halgian*; D. *hrylighen*;
HA'LOW, n. } Ger. *heiligen*; Sw. *helga*. three
HA'LOWING, } observes of the Sp. *diada huelga*, a
HA'LOW-WAS. } holiday, that the word (*huelga*) was without doubt left among that people by the Goths.

Wachter says, that the Ger. *heiligen* signifies (*quantum potest*) *colere, purgare, sanctificare, segregare ab usu vulgari, consecrare, dedicare, devocare*.

To worship, to purify, to sanctify, to separate from common use; to consecrate, to dedicate, to devote.

Ye pope anoynt & blessed Wylliam & al hye,

Put into yre hathe myd hym anoynt & wye,

And Answere hye honor.

Monk ye be holy halow, put her jf barred ye.

R. Gower. p. 338.

M. p. 233.

On Saynt Steuen day he did halow put kirke.

R. Bruns. p. 64.

And the peak of the Jewe was nygh, and manye of the cuntry wentes up to Jerusalem, before the peak, to halowe hemself.

Wiclif. Gen. ch. vi.

Wherefore seith he, the firste testament was halowd withouten blood.

M. Eternus, ch. i.

For if the churche be halowd, and man or woman spille his kinde within that place, by way of sinne or by wicked temptation, the churche were entred ill it were reconciled by the bishop.

Chaucer. The Parson's Tale, vol. ii. p. 376.

First, for God that is her iuge shal be withouten mercie to hem, and they that not please him; so men of his halowen.

M. B. vol. ii. p. 294.

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALL00

HALLOW.

HALMA-
TURUS.

To tell us short, this noble Queen Dido
Sits secketh *hallovers*, and doth sacrifice.

Chaucer. *Legende of Dido*, fol. 208.

He then assembled a multitude of bishops, for to dedicate and
halowe the monastery of Seynt Dremys I must aslempne wysse, where
a great miracle was shewyd of the clayng of a lepar, or leazar, that
dreynged the eyght laye within the sayde church.

Flavel, vol. i. ch. 132.

In many cities are to be some great stacles of such things pyled
up to *halloved* places.

Goldenge. *Censor*, book vi. fol. 158.

There are many, some indifferent, but most detestable, grosse and
foule decrees, filthily fathered upon this Sylvestre, as *halloving* of
chromes, gruing of orders, &c.

Bale. *Pagenet of Popes*, by Sturley, fol. 23.

For it had been so ancient tree,
Sacred with many a mystere,
And often crost with the pious cresses,
And often *halloved* with holy-men's dewes

Spenser. *Shepherd's Calendar*. February.

Into these secret shades, quoth she,
How dar'st thou be so bold
To enter, consecrate to me,
Or touch this *hallo'd* mould?

Dryden. *The Quest of Cyntius*.

And when they had well been examined amongst the helles *hallovers*
of heaven, (*quod prope calidum*, *frequent*) or at leastwise by his
new addition of surname, made equal to Jupiter Capitolinus, was it
well done to offer him, imprisoned in chains, lying in a darke de-
gout, to draw his lively breath at the pleasure of the hangman?

Holland. *Luma*, fol. 228.

But because time is so selfe, as both have already proved, can
receive no alteration, the Auth of festival days must consist in
the shape or countenance which we put upon this affair, that is
incident in these days.

Hobbes. *Ecclesiastical Polity*, book v. fol. 375.

And I beseech you, looke into Master Froth here sir, a man of
four-score pound a year; whose father died at *Hallovans*; was't
not at *Hallovans*, Master Froth?

Shakespeare. *Measure for Measure*, fol. 65.

He will not suffer a sinful creature to come near him, otherwise
than by a proxy; he will not accept of a service from a guilty hand,
nor listen to a prayer from a sinful mouth, till his first *halloved*, and
presented to him by a pure and holy mediator.

Scott. *Christian Left*, part i. ch. iv.

Are all seasons equally fit; are all places equally pure; are all
persons equally *halloved*, for the oblation of them.

Hard. *Works*, vol. vii. *Sermon* 34.

HALLU'CNATE, } Lat. *alucinari*, *alucinari*,
HALUCINATION. } or *hallucinari*; of uncertain
origin. Vossius enumerates various Etymologies; and
adds, that he follows those who derive a *luc*; a *luc*
aberrare, or rather, *ad locum offendere*. Met.

To offend against the light of reason; to blunder, to
err, to mistake.

For if vision be abolished, it is called *coinitas*, or *Winkness*; if
depraved, and receive its objects erroneously, *hallucination*; if
diminished, *Arbitrio viciis*, *caliginis*, or *dimensio*.

Sir Thomas Brown. *Fulgor Erroris*, book iii. ch. xviii.

A few *hallucinations* about a subject, to which the greatest clerks
have been generally such strangers, may warrant us to dissent from
his opinion, without obliging us to be enemies to his reputation.

Regle. *Works*, vol. iii. p. 628. *An Hydrocratic Discourse*, &c.

Adorning richly, for the poet's sake,

Some poet *hallucinatory* scribble's mistake.

Byron. *An Epistle to a Friend*.

HALMATURUS, from the Greek *ἅλμα*, a leap, and
ῥα, a tail, Illig.; *Kangaroo*, Cook. In *Zoology*, a
genus of animals belonging to the family *Salientia*,
order *Marupialia*, class *Mammalia*.

Generic character. Incisive teeth, six above of equal
length, placed obliquely, two below long, large, sharp,
and inclined so as to be on the same plane with the jaw;

no cuspid teeth, but a large void space between the in-
cisive and molar teeth, which vary according to the age
of the animal, from four to seven on each side on either
jaw, the anterior the smaller; their crowns tubercu-
lated; upper lip cleft; head of a lengthened form;
ears long and erect; eyes large; tail, in length equal
to the body, covered with close hairs; limbs dispropor-
tioned to each other, the fore legs very short, five toed,
hind legs of great length, four toed, the inner two very
small and connected to the root of the claws, which are
sharp; outer toe of moderate length; between it and
the inner toes an enormously strong large toe, much
exceeding either of the others in length and thickness,
the last phalanx shod with a kind of hoof, as is also
that of the outer; the metatarsal bones very long; when
at rest the whole foot, even to the back, resting on the
ground; hair woolly.

Kangaroos were first discovered in the year 1770 by
some of the navigators in Captain Cook's expedition to
New Holland. Like the other marsupial animals they
are furnished with a bag attached to the lower part of
the abdomen, and supported on the sharebones by a
pair of bones peculiar to this order, in which the young
animals are received after birth, but when or how is
not known, and here they remain attached to the nipple
of the parent until they have attained sufficient size to
shift for themselves; prior, however, to their finally
quitting this bag, they occasionally leave it, in order,
probably, to learn the method of providing for them-
selves, but upon the slightest fright they return to it
again. The tail in this genus is of remarkable length
and strength; it serves not only as a third resting point
when the animal is at rest upon its haunches, but an-
swers the purpose of an offensive weapon, and is com-
monly employed in locomotion to assist in the astonish-
ing leaps which the Kangaroos continually take in
moving about, their progresses being a series of springs
frequently of twenty feet at a time, and not walking on
all four extremities, a position which they only assume
when feeding. They are herbivorous, and have a re-
markably curiously shaped stomach, and a very large
cæcum. They are harmless and inoffensive, except
when quarrelling about the females, or when attacked.
They have been naturalized in France and England;
at the present time there are many at Windsor, which
have bred and continued so to do: a few years back,
also, there were several in Lord Castlereagh's park at
Foot's Cray, but they were destroyed by disease, which
generally appears in the jaws, and produces large bony
funguses about the roots of the teeth.

H. Gigas, Illig.; *Kang. Fuliginosus*, Peron and
Lessaie; *le Kangaroo Géant*, F. Cav.; *Great Kang*.
This is the largest species of Kangaroos, measur-
ing five or six feet from the tip of the nose to the
root of the tail, which itself is about two and a half
feet long; the skin is of a sooty brown color, deeper
on the back than on the sides, and inclining to a light
grey on the neck, chest, and belly; the ears, which
are scantily covered with hair, and edged with white,
are black on the outside, as is also the snout, the
upper part of the tip of the tail, and the extremities of
the legs. It is found on Kangaroo Island on the South
coast of New Holland, where, Peron says, that, when
sitting, it is about the height of a man. In this
Island the Kangaroos are so numerous that their tracks
at first give the idea of the place being inhabited by a
numerous and active people; and when first visited by

HALMA-
TURUS.

HALMA-
TULUS.
HALO.

Captain Flinders, they were so stupid that, as he says, they "not unfrequently appeared to consider us to be Seals, the only animal which shared with them the coast, and, consequently, in a single day, thirty-nine were carried on board ship, although on the continent they were as timid as Deer."

H. Labialis, Illig.; *Kang. Lab.*, Geoffroy; *Didelphis Gigantea*, Gmel.; *Macropus Major*, Shaw; *Moustached Kang.* This has been improperly called the Great Kangaroo, as it is at least a foot shorter than the last species. The skin is ashy grey, with a brownish tint on the back and sides, and becoming white on the belly; a deep grey stripe passes from each side of the chin which meets below; the upper lip is extremely white; the tips of the paws and the upper part of the tail blackish, the under part of the latter yellow. Found in the neighbourhood of Botany Bay, Port Jackson, and the banks of the Endeavour River, New Holland.

H. Rufogriseus, Illig.; *Kang. Rufo Gris*, Peron and Lesueur; *Reddish Grey Kang.* About three feet and a half long from the snout to the root of the tail; reddish grey on the back, becoming lighter on the belly; paws and tip of the tail inclining to brown. Native of Kangaroo Island.

H. Ruficollis, Illig.; *Kang. Ruficol.*, Peron and Lesueur; *Red-necked Kang.* Not quite two feet in length; brownish grey, like a Hare on the back, white on the belly; the upper lip marked with an indistinct whitish stripe terminating below the eyes; back of the neck, top of the shoulders, a spot in front of each eye, and the under part of the tail red; tips of the paws brown. Native of King's Island, Bass Straits.

H. Eugenia, Illig.; *Kang. Eugen.*, Per.; *Eugene Kangaroo*. About twenty-two inches long; the fur, which is very soft, is greyish brown on the back, mingled with red about the shoulders and fore legs; belly white; under part of the tail reddish white. Native of the Ile d'Eugene on the coast of New Holland.

H. Fasciatus, Illig.; *Kang. Fasc.*, Per.; *Banded Kang.* About seventeen inches long; has the ears very short comparatively with the other species; the general colour is grey, marked across the back and loins with brown stripes. It is found on the islands situated on the Western coasts of New Holland, where it forms numerous galleries in the mimosa which cover the surface of the land.

H. Brunii, Illig.; *Kang. Brunii*, Desmar.; *Didelphis Brun.*, Gmel.; *D. Asiatica*, Pall.; *Lebrun's Kang.* About two feet ten inches in length; has the head shorter than the other species; the upper middle incisive teeth much longer than the others, and depending before the lower incisives. They are found in the Arce Isles, between New Guinea and Arnhem's Land, and also the Isle of Solor, not far from the Isles of Sunda. This is the only species not found immediately in New Holland.

See Linnæi *Systema Nature* a Gmelin; Desmarest, *Mammalogie*; Cuvier, *Régne Animal*; Shaw, *General Zoology*.

HALO, Lat. *halo*; Gr. ἅλως, *corona, seu circulus*; a circle sometimes appearing around the sun or moon.

This halo is made after this manner: between the body of the moon, or any other star, and our eye-sight, there intervenes a gross and misty air, by which air sun or night cometh to be reflected and diffused; and afterwards the same intervenes upon the said star, according to the exterior circumference thereof, and thereupon appears a circle round about the star, which being there seen is called

VOL. XXIII.

halo; for that it seemeth that the apparent impression is close unto that, upon which our sight is wharped, as it before said, *duch fall*.

Holland. Plowech, fol. 691.

HALORAGIS, in Botany, a genus of the class *Ocrotandria*, order *Tetragnynia*, natural order *Onagrace*. Geoeic character: calyx four-leaved, superior; corolla, petals four, caducous; drupe dry; nut four-celled; two species. Persoon.

HALSE, or } Minshew calls a *halse*, a rope where-
HAWSE, } with barks or boats are hoisted or *haled*
HALLEE, or } along some channel or river. And a
HA'USSE, } *halse*, he which *haleth* and draweth
a ship or barge along the river by a rope. I know not (says Skinner) whether from the Fr. *hauster*, to raise up, because through these holes the anchor is hauled up; (i.e. hoisted, or hoisted up;) and Sir Thomas More uses the verb to *hause*. See HOIST. To *halse*, is

To *hoise* or *hale* up; and *halse*, that which *hoisteth* or *haleth* up, or that wherewith any thing is *hoisted* or *haled* up.

Which never asked title, but every thing was *haused* above the measure: amercement turned into fines, fines into ransom, &c. *Sir Thomas More. Works*, fol. 62. *The History of King Richard the Third*.

For one of the barks not being fully ready as the rest, was faine for haste to cut the cable in the *hause*, and loose both *hauser* and cable, to save her selfe.

Haklayt. Voyages, &c. vol. iii. p. 514. *John Hawkins*.

There arose a great storme with the winds out of the sea, by force wherof the cables and *halsers* were broken, and their reecl cut to a shreds, and broken in pieces against the rocks.

M. B. vol. i. p. 425. Christopher Barroughs.

He wayed up his anchors and *haused* up his sayles.

Grafton. Richard III. The third Year.

Barniear gat forth of the haven of Surcouze with 35 ships, and having sea-course, *haused* up sails, and away he went with a merry gale of wind.

Holland. Larnas, fol. 568.

— The symph thee broag t
Liners for sales, which, with dispatch, he wrought.

*Gables, and halsers, twelings.**Chapman. Homer. Odyssey*, book v. fol. 78.

— In it lies
A harbor so opportune, that so ties,

*Halsers, or gables need; use anchors cast.**M. B. book ix. fol. 131.*

Two craggy rocks projecting to the main,
The roaring winds' tempestuous rage restrain;
Within, the waves in softer murmurs glide,
And ships secure without their *halsers* ride.

Pope. Homer. Odyssey, book xiii.

No sooner were we at sea, but by the violence of the storm, and the working of the ship, we made a great quantity of water through our *hauser-halsers*, ports, and scupperns.

Anon. Voyage round the World, book iv. ch. iv.

Æon's celebrated port they reach
And fasten here their *halsers* to the beach.

Fondues. Argonautics of Apollonius Rhodius, book iv.

Their *halsers* now they loose, and on the breeze
To Neptune pour the consecrated wine.
West. Song of Orpheus, from the Argonautics of Apollonius Rhodius.

— The sticher, slipp'd at need
With *hauser* hags, shows their fearful speed.

Hud. Orlando Furioso, book xiv. l. 384.

HALSE, v. } Gnth. A. S. Ger. D. and Sw. *hals*,
HALSE, n. } the neck. *Stiernhelm*, (see *Ihre* and
Wachter,) from Goth. *halds*; A. S. *hald-an*, *tenere*,
sustineri, to hold, to uphold, because the neck upholds
or sustains the head.

To *halse*, D. *halsen*, *helsen*; Sw. *halsas*, to embrace.

o

HALO.
HALSE.

HALSE.
— HALT.

to take round, to throw the arms round, the neck; and consequently, "to salute, to salute with reverence." Tytwhitt. See ENHALS. Archbishop Nares, who produces the passage quoted below from More's *Utopia*, interprets, — to say hail!

I *halse* hym headlich, as I *hys* face were.
Parry Planchman. Vision, fol. 22.
And the eleven staves *halsed* him all.

Id. B. fol. 39.

Ther was no reason of al þe route, for al þe reame of France
þe þerite have bounde þe belle. a bonte þe caites necke
Ne have it bounde al bonte b' *hals*.

Id. B. p. 10.

O dere child, I *halse* thee
In vertue of the holy Trinitee,
Tell me what is thy cause for to slay,
Sith that thy theologie is cat in my sewing.

Chaucer. The Prioresse's Tale, v. 13575.

I stand and speak & laugh & kisse & *halse*.
Id. The Court of Love, fol. 354.

And if it so be, that thou finde me false,
Another day hang me up by the *hals*.

Id. The Chaucer's Testament, v. 16497.

Let vs haue our desired *halsing*
For we may saie be till in the morning.
Id. The Renard of Love, fol. 324.

And therewith I turned me to Raphael, and where we had *halsed*
asid (in Dibdin's *Reprint*, *halsed*) those shother, and *halsed* spoken
thien comes wordes, that be customably spoken, &c.

Mere. Utopia, by Robinson, 1551, book ii.

While thee my darling child, myn onely ioy, my parting blis,
Thus *halsing* here I hold, or tidings worse myn eyes eares may wound.

Phaer. Virgil. Eneida, book viii.

Serely it were a great shame to the empire, an offence to the gods,
an iniaice to me, and an vagabondness of thee, that thou hast found
thien sightless yeres, with thy armes absolute to *halse* thee; that
they should finde one day thy gytes still against them.

Golden Buke, ch. xli.

Though his armers some it staie,
A litle told hym *hals* it haie.
Yewer and Gower, l. 2070. in Riton, i. p. 67.

Of which so soon as they once tasted had
'Wunder it is that sudden change in use)
Instead of strokes such other kindness glad,
And loosely *halsed* from fears of treason free,
And plighted hands for ever friends to be.

Spenser. Faerie Queene, book iv. can. 3.

HALT, v. } Skinner says, perhaps from the
HALT, adj. } A. S. *hælt-an*, *retirer, tener*; to
HALT, n. } make a *halt*; from *Ger. halten, tener*,
HALTING, n. } to hold, i. e. *cessare*, to stop. Tooke
(i. 477.) that *halt* (classified by him with the adverbs) is
the imperative of the A. S. verb *hælt-an*, to hold, (q. v.)
and means hold, stop, (as when we say, hold your
hand,) keep the present situation, hold still, (in *Ger.*
still halten, in D. *still houden*.) To *halt*, is
To hold, to stop or stay; met. to hesitate; to stop
or stay in the gait, in the free action of the limbs, and
thus, to limp.

The hoer, on whiche she rode was blacke,
All leue, and galled upon the backe,
And *halsed*, as he that were enuied.

Gower. Conf. Am. book iv. fol. 70.

Have you perceived my liberallie or goodnesse, towards you, to
halt, to fayot, or to be darke, at any time, or in any thing?
Udall. Flowers of Latine Speaking, fol. 24.

It is no great sign of honesty, for a woman to be much known,
talked, & song of, & to be marked by some special name in many
many mouths: as to be called fair, gipsy-ried, squit, brown, *hals*,
fat, pale or leane.

Vines. The Instruction of a Christian Woman, book ii. ch. ii.

How many shepherds' daughters who in daintie,
To gripping fathers have isstrid' their beastes,
To waste upon the gunt, to walke where pines
Old Jansary *halsed*.

Browne. Brianna's Pastorals, book i. song 2.

But lovers (who are Nature's best
Old subjects) never long zerk;
They soon in Pastors' wars content;
Yet in their march soon make a *halt*.

Deuonant. The Dromer.

Others from the dawning hills
Look'd round, and accents each coast light-armed secure
Each quarter, to descue the distant lie,
Where lodg'd, or whether fled, or if for fight,
Is motion or is *halt*.

Milton. Paradise Lost, book vi. l. 532.

We have many observers whose malice makes them critical and
curious; they lay in wait for our *haultings*, and are glad at heart, when
they have caught an opportunity to revile us.

General. Discourses, &c. Sermon 5.

The emperor's minister here hath in the late conferences among
the confederates, made great complaints of Mr. Skilton, who, having
received at Norimberg the orders sent him to make a *halt* in his
journey, had, notwithstanding, gone afterwards from thence to Ratis-
bon.

Sir William Temple. Works, vol. iv. p. 494.

From thence I continued my way to a place called Malton-bridge,
of one side of which there is a quarry about three foot broad, where
I made a *halt*.

Locke. Memoirs, vol. i. p. 101.

Yet thousands will desire to journey on,
Though *halt*, and weary of the path they tread.

Cooper. The Task, book i.

In cold stiff soils the blindest oft complaine
Of gusty ails, by shepherds term'd the *halt*.

Dyer. The Fleec, book i.

HALTER, n. } *Halter*, the noun, that which halt-
HALTER, n. } eth or causes to halt or stop, that
which holdeth or keepeth. To *halter*,
To confine, contain or bind, in or with a *halter*.

And I must needs seee her route
In this mazer, as ye now seee,
And trasse her *halters* forth with mee,
And sm but her hawse knowe,
None other office I ne haue.

Gower. Conf. Am. book iv. fol. 70.

All the grace that he shall finde more in me is, that they lette six
of the chief burghesses of the towne come out bare headed, bare
foted, and bare legged, and in their shertes, with *halters* about their
necks, with the keyes of the towne and castell in their hands.

Lord Berners. Froissart. Crangle, vol. i. ch. 148.

For I haue many cause,
And to proclime it chailly, were like
A *halter'd* necke, which do's the hangman thanke,
For be long you about him.

Shakespeare. Antony and Cleopatra, fol. 358.

Some that are tall, and some that are dwarfes,
Some that are *halter'd*, and some that were scardles,
Ben Jonson. Mephus. The Vision of Delight.

Where wilt thou appeare? power of the courts below
Flows from the first main head, and these can throw
Thus, if they suck thee in, to misery,
To fatters, *halters*.

Dante. Satire 5.

3 Cr. Contest, farewell Philip.
I Cr. Away you *halter-and* you.
Rowland and Fletcher. A King and no King.

They would give a summary of their faith, for which they would
be ready to offer up their lives to the *halter*, or the fire, as God
should appoint.

Burnet. History of the Reformation, anno 1554.

Edward disavowed the act, by public proclamation, and resigned to
them [the City] the monopoly of the *ax* and *halter*, and vested in
them the exclusive privilege of hanging, drawing, and quartering.

Pennant. London.

HALYARDS, i. e. *hale-yards*, yards for *halting*;

HALT
— HAL-
YARDS

HAL-
YARDS.
—
HAM-
BURGH.

Skinner. The ropes (says Falconer) by which sails are hoisted or lowered.

Each mast has only two shrouds of twisted rattan, which are often both shifted to the weather-side; and the *halyard*, when the yard is up, serves instead of a third shroud.

Down. Voyages round the World, book iii. ch. 2.

The *halyards* and *tophen-lines* soon are gone.

Falconer. The Shipwreck, can. 2.

HAM, } Goth. *haim*; A. S. *ham*; D. *ham*; *ham*; Ger. *hamm*. See Spelman, Junius, and Wachter; who have written largely upon this word, but have overlooked the A. S. *harmian*, coire, to come or go together.

A *ham*, or *hamlet*, a place where people come or assemble together, whether house or village; their *home*.

A *ham*, the part where the leg and thigh unite and meet; the thick part of the thigh, where it meets or unites with the body.

Upas *pus* prid day, at a town *hamlet*,

Thomas was his *prof*, as he to mete was set.

R. Brunne, p. 269.

His tyme was no more sette here to regne in landes,

He died at a *hamlette*, men calle it Burgh *boundes*.

Id. p. 340.

They were oaked, wearing their hair long *vato* their *hammas* as the savages use to do.

Hakluyt. Voyages, lib. iv. fol. 337. M. René Laudonniere.

Other some they found lying along still alive, cut shorter by the thighs and *hammas*, who offered their bare necks and throats to be cut, and called *vato* them to let forth the rest of their blood.

Holland. Livres, fol. 464.

Sometimes with secure delight

The upland *hamlets* will invite,

When the merry bells ring round.

Milton. L'Allegre, l. 92.

Yet I will not omit to speak also of the manse which was the chief lordship sometimes of a parish or *hamlet* called *Hamlet*.

Hakluyt. Description of Brittain, ch. xvi.

He is properly and piously to be exalted alone, that is illustrious, and unactively lives *hamlet* in some interstall'd village of the dulle country.

Foltham. Resolves 49, part ii.

And like a strutting player, whose conceit

Lies in his *hamstring*, and doth think it rich

To hear the wooden dialogue and sonnet

'Twixt his stretch footing, and the scaffoldings.

Shakespeare. Troilus and Cressida, fol. 82.

What with weeding their hocks, and cutting their *ham strings*, they made foul work and carnage among them, and more than that, raised a greater fear and tumult by farm.

Holland. Livres, fol. 462.

The criminal is laid flat on his belly on the ground, with his breeches pluck'd down over his *ham*, in which posture a lusty fellow langes his bare breech with a split handle, about 4 fingers broad, and 5 foot long.

Dequoy. Voyages, vol. ii. June 1688.

With this instrument they ride at a break, and surround him, when the hunter that comes behind him *hamstrings* him.

Arden. Voyages round the World, book i. ch. vi.

My remarks caused only a vacant stare, and received no other reply than such as—"I do not know, sir—I really forget, sir—Gives me leave to help you to a slice of *ham*, sir."

Knorr. Winter Evening, even. 56.

When they have only their upper garments on, and sit upon their *ham*, they bear some resemblance to a thatched house.

Cook. Voyages, book ii. ch. ix.

— Re miss the hut

That from the mountain's side

Views wilds and swelling floods,

And *hamlets* brown, and dun-discover'd spires.

Coltson. Ode to Evening.

To several of these towns there are small appendages belonging called *hamlets*, which are taken notice of in the statute of Exeter, which makes frequent mention of active villa, demitilla, and *hamlets*.

Blackstone. Commentaries. Introduction, sec. 4.

HAMADRYAD, so called, as Mnesimachus thinks, because they are born and die *dua vato* *eprosi*, *simul cum quercubus*; together with the oaks. *Vossius. See Davan.*

This were the only way to render both our countries habitable indeed, and the fittest sacrifice for the royal oak, and their *hamdryads*, to whom they owe more than a slight subsistence.

Evelyn. On Forest Trees. Conclusion, sec. 13.

They were called *Dryades* and *Hamadryades*; because they begin to live with oaks, and perish together.

Sandys. Orul. Metamorphoses, book viii. notes.

For besides the living genius of each place, the woods too, which, by year account are animated, have their *hamdryads*, so denot, and its springs and rivulets their nymphs in store belonging to 'em.

Shoffsbury. The Muses, part iii. sec. 1.

The sun, moon, and stars, are all Gods, according to his system: footstall are inhabited by nymphs, and trees by *hamdryads*.

Hume. Natural History of Religion, sec. 5.

HAMADRYAS, in *Botany*, a genus of the class *Diacia*, order *Polyandria*, natural order *Ranunculaceae*. Generic character: male flower, calyx five or six-leaved; ten or twelve petals; female flower, germens numerous, seeds many.

One species, *H. Magellanica*, native of the Straits of Magellan.

HAMAMELIS, in *Botany*, a genus of the class *Tetrandria*, order *Dicynia*, natural order *Berberides*. Generic character: involucre three-leaved; proper calyx four-leaved; corolla, petals four, linear; nut two-horned, two-celled.

One species, *H. Virginica*, native of Virginia.

HA'MATE, } Lat. *hamatus*, hooked, from *hamus*,
HA'MATED. } a hook.

To explain cohesion by *hamate* atoms is accounted *ignotum per ignotum*. And it is not as much so to account for the gravity of bodies by the elasticity of aether?

Bishop Berkeley. Sermons, sec. 227.

Nothing less than a violent heat can disentangle these creatures from their *hamated* division of life.

Swift. On the Mechanical Operation of the Spirit.

HAMBURGH.

HAMBURGH, the first commercial City of Germany, owes its former prosperity and present importance to its fortunate situation on the Elbe, by means of which great river it maintains an easy intercourse with the interior of that Country. It is built at the place where the navigation of large vessels ceases, and that of

rafts or flat-bottomed boats commences. The Elbe here, although more than 70 miles above its junction with the sea, has a breadth of four or six miles, according to the state of the wind and tide, but immediately above the Town it is divided into a number of comparatively narrow and intricate channels by a series of

HAM-
BURGH.
Situation.

islands, which owe their fertility and existence to the continual deposits of this great stream. Hamburg is situated on the Northern bank of the river, being built in the form of a semicircle, the diameter of which, turned towards the Elbe, has nearly a mile and a half in extent. On approaching the *Quon of the Hanse Towns* from the river, her appearance is not unsuited to the loftiness of her designation; the thousands of masts, with towers and steeples rising behind them, the activity of the city, the rich cultivation of the environs, the breadth of the stream, and the green islands sprinkled over it, form altogether an imposing spectacle; but the interior of the Town disappoints every favourable expectation. Crooked and narrow streets, small houses reared to a great height, in the fashion of the middle ages, and gloomy, overhanging roofs, attest its antiquity. Notwithstanding the attempts made of late years to improve the interior of the City, no art can compensate the want of room. Even the abodes of the opulent are inconvenient, and Hamburg, in every respect, but particularly in comfortable lodging, is the dearest City of Germany. The labouring classes live in cellars, deprived of light and free air, and when the river is swollen beyond its ordinary level, these subterranean dwellings are not unfrequently flooded. Two small rivers, the Alster and the Bille, flow into the Elbe through the Town. The former of these, which is much the more considerable of the two, supplies the canal communicating with Lubeck. It is enclosed by sluices within the Town, so as to form a large basin, and from this the water is distributed in such a way as to turn a great number of mills, to supply numerous fountains, and, finally, to fill the canals, or *fleets*, as they are here called, which descend into the Elbe. These canals are so numerous, that Hamburg may be called the Venice of Germany; they are crossed by no fewer than 84 bridges, and are for the most part lined by lofty storehouses, to which the merchandise is carried by boats directly from the Havens. These Havens are the *Oberbaum* and *Niederbaum*. The former, at the East side of the Town, receives the boats employed in the internal navigation. The *Niederbaum*, lower down the river, has 20 feet of water, and merchantmen of considerable burden can discharge their cargoes at the Quay walls. Hamburg is surrounded with walls and fortifications, four gates opening from them on the land side, and two towards the river. These works had their origin in the jealousy and hostile feeling which so long existed between Denmark and this City; no pains or expense were spared upon them, and they were considered as strong and perfect as Art could make them. After the disputes with Denmark, however, were set to rest by the Treaty of Gottorp, in 1768, the fortifications of Hamburg were neglected, and the walls were adorned with gardens and plantations. In this dilapidated state were they, when Davoust, in 1813, received orders to convert the place into a military position. In the execution of this project, he engaged with a more than usual degree of military rigour, levelling houses, destroying gardens, and compelling the citizens to assist in the annihilation of their property, wherever the accomplishment of his plan afforded a pretext to his vindictive spirit. The vicissitudes of his master's fortune, however, forced him to a premature retreat before he was able to complete what he had undertaken, so that he left Hamburg much weaker in respect of fortifications than he found it. But it is very questionable

Description.

whether Hamburg, in the present state of the Art of war, could ensure her safety by works of defence; the old works were deemed strong, and they required nevertheless, at a time when the principles of attack were less understood than at present, a garrison of 20,000 men. The ground cleared by Davoust has been built on since in much better taste, so that the City has risen more beautiful from its ruins. It was during the occupation of Hamburg by the French Marshal, that he undertook the construction of a bridge across the Elbe, uniting its banks with the Island of Wilhelmsberg in the centre. This famous bridge, a mile and a half in length, which might have passed for one of the wonders of the world, was completed in 83 days. The timber of which it was constructed was taken wherever it could be found, without any respect for private property, and the people of Hamburg were compelled to labour in its erection. But the hasty workmanship of the *Dreil's Bridge*, as this fabric was called by the people of Hamburg, from the hard-ships they endured in building it, was not calculated to last long, and not a vestige of it remains at present. Outside of the walls are the *Faubourgs* of St. George and the *Hamburger Berg*; this last was destroyed by the French, but has been rebuilt with great improvements.

Havens.

Within the crowded space enclosed by the walls, are Streets, 14 squares, or open places, not one of which, however, deserves notice, unless we except the *Jungferstieg*, a favourite promenade along the basin of the Alster, planted with three rows of lime trees. Of the streets, only three, viz. that of the Admiralty, the *Neuwall*, and the *Steinweg*, are justly entitled to the name; the rest, 230 in number, are dark and narrow lanes. Among the public edifices the palm of architectural beauty is generally given to the Orphan Asylum. The Council House, the Admiralty, the Exchange, and the Theatres, are also good buildings, but labour under the common disadvantage of being so closely beset with houses, as to produce no effect. The Churches are 19 in number, but are none of them remarkable, except that of St. Michael, which has a tower 450 feet in height.

Walls.

Hamburg is honourably distinguished by the numerous and liberal endowments of its Charitable Institutions, in which it is excelled, perhaps, by London alone. It would be tedious to enumerate the various Hospitals for the sick and helpless, the Houses of refuge to shelter the unfortunate, or the numerous funds destined to support the needy, amounting, it is said, to 200,000 marks, and all derived from voluntary contributions. The Institutions which have instruction for their object are on the same liberal scale. These are, the Gymnasium, with five Professors; the *Schools*, *Johanneum*, with 17 Teachers, besides the Director; and ten elementary Free-schools, liberally endowed and carefully conducted. A Society, established in 1765, for the promotion of the useful Arts, possesses cabinets of Natural History, Machinery, &c. and maintains Model Schools, with an establishment for the cultivation of Rural Economy. There are besides, numerous Literary and Scientific Societies of a private nature. The City Library contains about 80,000 volumes, and the Commercial Library about a third of that number.

Although the Hamburgers still retain, particularly in the lower orders, much of that roughness and surlyness which formerly distinguished them from the other Germans, their manners have nevertheless undergone a great change within the last 30 years. The great influx

HAM-
BURGH.

Streets, &c.

Charitable Institutions.

Schools.

Character of the inhabitants.

HAMBURG.

of emigrants from France and Hanover during that period, (for no less than 10,000 strangers are said to have found shelter in Hamburg,) contributed to polish and refine the manners of the free City. The merchants, who are in general great travellers, are, for the most part, candid, well-informed men; education is duly attended to in their families, and there are few ladies of the better class, who cannot converse with ease in English and French, as well as in several dialects of German. Hamburg is unrivalled in hospitality and good cheer; and nothing detracts from the value of the welcome with which a stranger is received, but the necessity of devoting too much time to the pleasures of the table. Every luxury, foreign and continental, is easily procured here. There is no City in Europe, perhaps, the markets of which are so constantly and abundantly supplied with an equal variety of game, fish, wine, and fruit.

Commerce

The trade of Hamburg surpasses that of every other continental port, not even excepting Amsterdam. During the late war it suffered a great depression, but it is at present on the increase, and the number of vessels belonging to the place (about 200) is greater than before the Revolution. Some of these are fitted out for the whale fishery, but the far greater part are engaged in trading with England, America, and the Spanish Peninsula. The number of vessels which entered the port of Hamburg in 1791 was 1484; at present the annual average is about 1900, and in 1816, when the continental markets were crisscrossed by adventurers, they amounted to 2230. Of these, a great and increasing proportion are English. In 1824, the ships entered from Great Britain were 645; and in the following year, out of a total of 1863, the British vessels amounted to 757. The trade with America does not appear to increase, the arrivals from that Country being 243 in each of the above years. The great object of speculation in the Hamburg market is coffee, which is the current article, like cotton in Liverpool, for the investment of loose capital. The quantity annually imported is about 30 millions of pounds. It is chiefly imported from the Havannah and St. Domingo, and re-exported to the interior of Germany and Russia. But Hamburg derives a still greater revenue from sugar, the refining of which gives employment to 10,000 persons. The establishments for this purpose are more than 300 in number, and produce daily about 50,000 pounds of the refined article, a great part of which is sent to Russia. The importation of sugar amounts to about 80 millions of pounds annually, one-eighth of which is consumed at home, and the remainder exported with a great increase of value. Cotton occupies the third place in importance. The sale of this article is increasing rapidly in Hamburg; in 1825 the number of bales sold was 16,600. A portion of this is manufactured in the Town, the indigo and other dye stuffs being procured from England. Silks, velvets, and laces may also be reckoned among the manufactures of Hamburg, but these bear no proportion to the great commerce from which the place derives its consequence.

Bank.

The Bank of Hamburg, established in 1619, resembles that of Amsterdam in the principles on which it is conducted. It does not issue any specie, but simply keeps transfer books, by means of which commercial dealings are easily transacted. None but citizens or inhabitants can have an account in the Bank books, and they must deposit cash equal in value to the credit they wish to

obtain. Thus the real funds of the Bank are always equivalent to its nominal capital. The agio, or premium on Bank money, was originally fixed at 16, but has occasionally risen to 25 per cent.

Notwithstanding that the bustling and crowded agitation of a commercial city seem little favourable to the cultivation of letters, Hamburg has been the birth-place, or the chosen retreat, of many learned men. Among these we may enumerate Gronovius, Hagedorn, Seidler, Klopstock, Lessing, Reimar, Karsten, Gerstenberg, Busch, Volkman, Bode, Ebeling, Meyer, &c. Klopstock, who resided here for thirty years, till his death in 1803, received the honours of a public funeral. He lies interred in Ottensen, a hamlet contiguous to Altona, which is not more than two miles from Hamburg. An inscription taken from his *Musical* still distinguishes the house in which the Poet lived.

Celebrated natives.

The country round Hamburg, although rather level, is still agreeable, owing to the richness of its cultivation, and the vicinity of the river. The banks of the Elbe are thickly strewed for many miles with gardens and country houses. The Town is surrounded on all sides with villas and plantations in the English fashion, and on holidays, the whole population is poured out into the suburbs. The territory subject to the City, comprising an extent of 135 square miles, extends for the most part continuously from the Islands in the Elbe to Ritzbüttel at the mouth of that river. The *Fierlande*, or Marsly Islands, formed by the Bille and Elbe, which Hamburg holds in common with Lubeck, are of unrivalled fertility, and together with garden cultivation yield large revenues. The remainder of the territory along the North bank of the Elbe costs Hamburg more than it produces, but the possession of it ensures that City the undisputed navigation of the River.

Territory.

Ritzbüttel, or Cuxhaven, at the mouth of the Elbe, (for these two places are contiguous,) is of great importance as a station for pilots, and as a safe anchorage in stormy weather, when the navigation of these channels becomes extremely dangerous. Cuxhaven, with a population of 2000, has all the appearance of an English Town; and as its visitors are chiefly seamen, it maintains, perhaps, a more constant intercourse with the British, than even with the Dutch, or Germans. The expenses incurred by the lighthouses, buoys, and other establishments, to facilitate the navigation of the Elbe to Hamburg, amount annually to 60,000 rix-dollars.

Cuxhaven.

The population of Hamburg is divided into three classes, viz. those who have the full rights of Citizenship; Citizens of the second class (*Kleine Bürger*;) and Sojourners including strangers, German and Portuguese Jews. The Citizens of the first class alone are eligible to offices of honour, or emolument, in the City, and are exempted from all duties on the merchandise imported by them in Hamburg bottoms. Citizens of the second description possess municipal rights with some restrictions. The Sojourners under the protection of the State (*Schutzverwandte*) pay one rix-dollar annually. The Members of the English Court, or Society of English Merchants, residing here, consisting of one Court-Master and 19 Merchants, are exempted from personal taxes, but their goods are subject to the usual duties. The Jews have their freedom, but are not capable of becoming citizens, and can possess houses in certain streets only; in other respects they enjoy all the rights of municipality. Citizens alone

Constitution.

HAM-
BURGH.
—
HAMELED
Govern-
ment.

can hold real property within the territory of Hamburgh. Citizenship is not hereditary, but the son of a Citizen has some advantages, and pays a less sum on his admission.

The Government of Hamburgh is purely democratic, and is extolled by the Germans as a model of perfection, uniting mild laws with a firm and vigorous administration. The supreme power is divided between the Senate and the Common Council, (*Bürgerchaft*), according to a Convention framed in 1710. The Senate is composed of four Burgomasters, (three of whom are Civilians,) and 24 Councillors, eleven of whom are graduated in Law; to these, who are styled in *Senatu*, are added four Syndics, a Prothonotary, Registrar, and Secretary, who are Members of *Senatu*, possessing only a deliberative voice.

The Members of the Common Council are elected in equal numbers from each of the five Parishes, and are divided in the first instance into the College of Aldermen, 15 in number; into that of the Sixty, in which the Deacons are united to the Aldermen; and that of the Hundred and Eighty. Every proposed law is discussed by each of these Colleges separately, before it is offered to the collective suffrages of the Commons. To the Senate are reserved the prerogatives of sending embassies, and of granting pardons. Taxes can only be imposed by the joint authority of the Senate and Common Council. To the latter body, or rather to a Committee of Ten, deputed by it, belongs the care of the Treasury; the Senate, however, having the superintendence of the accounts. None but Lutherans can hold the chief offices.

The tribunals of justice have nothing in them peculiar. A Supreme Court for the determination of appeals is possessed by Hamburgh, in common with the other free Cities of the German Confederation, Lubeck, Bremen, and Frankfort, conformably to the Constitution of 1814, and the Representatives of these Cities collectively have one vote in the general Assembly of the Diet. (See GERMAN.)

Population. The population of the whole territory of Hamburgh is about 130,000, of which number 107,000 belong to the City alone. The regular military maintained by the State, including a corps of artillery and a squadron of horse, does not exceed 1400 men; to these must be added the night watch, consisting of 400 men accounted like soldiers. The militia exceeds 10,000, and is a well-organized, effective corps.

History Hamburgh owes its origin, according to most Historians, to Charlemagne, who fortified a Town on the site of the present City. Louis le Debonnaire made it the seat of a Bishopric, which has been since transferred to Bremen. The foundation of the Cathedral dates from 511. During the course of the Xth and XIth centuries, a great influx of wealth, derived from the fisheries and the transit trade, poured into Hamburgh, which, being originally a free Imperial City, had been

bestowed by the Emperors on the Counts of Holstein, and, like other commercial Towns in those feudal times, was treated with peculiar indulgence by its immediate Sovereigns. Important privileges were obtained in 1258, when the City acquired a fixed tribunal, and a jurisdiction of considerable extent. In 1269 was added the right to make laws and to execute them. Thus political independence was gradually developed, while the increasing wealth of the State enabled it to purchase valuable immunities from the Empire. Already, in the year 1189, Frederick I. exempted the navigation of the Elbe between Hamburgh and the sea from tolls and impositions. In 1241 was formed the alliance between this City and Lubeck, which gave rise to the Hanseatic League, a bond of confederation at one time uniting many Cities of Europe, and still subsisting between Lubeck, Hamburgh, and Bremen. Among all the vicissitudes of commercial prosperity during the middle Ages, the good fortune of Hamburgh appears never to have received a check; a circumstance owing not more to the uncommon advantages of its situation, than to the wisdom of its commercial policy, which never deviated from the simple system of free trade. In the mean time the City had frequently to contend for its political independence with the King of Denmark, as Count of Holstein, and was obliged on almost every occasion to purchase with large sums a short respite from the evils of war. At length a Convention was framed in 1768, and confirmed by the Emperor two years afterwards, in which the House of Holstein resigned its claims, and the independence of Hamburgh was formally acknowledged. But the unhappy period of its history now approached. In 1803 the French, in possession of Hanover, exacted from the City a loan of 1,700,000 marks; and these exactions were frequently repeated, until, in 1810, Hamburgh shared the fate of the North of Germany, was deprived of its independence, and annexed to the French Empire. An unsuccessful attempt to expel the invaders only served as a pretext for the indulgence of further rapacity. When the City was entered by Davoust, in 1813, a fine of 48 millions of livres was imposed on it, all respect for political rights or private property was set aside, and at last the Bank was robbed. The loss sustained by Hamburgh, between November 1806 and May 1814, is estimated at 140 millions of Marks Banco, about £11,200,000 sterling. The peace of Paris, in 1814, restored the City to its independence, which was still further confirmed by the Congress of Vienna, and Hamburgh accepted from the restored Bourbons, the sum of 500,000 livres of *Rentes* as a compensation for all its losses.

J. Von Hess, *Hamburgh Topog. Stat. und Hist. beschreiben*, 1811; C. de Villers, *Constitution des trois Villes Anseatiques*, Lips. 1814; Nugent's *Tour through Germany*; Riesenbeck's *Travels*.

HAM-
BURGH.
—
HAMELED

HAMELED:—Abated, perhaps from A. S. *hamelan*, *populibus sciens mutitare*; Skinner; and Tyrwhitt, to hamstring, to cut off. Ser HAM. Ninsben says, *hamling* of dogs is *q. hamelhalting*, i.e. keeping at home,

by paring their feet, so as they cannot take delight in running abroad.

And therefore hath she laid her faith to borrow
Algate a *forte* in *hamel* of thy sword.
Chaucer. *The Second Booke of Troilus*, fol. 102.

HAMEL-
LIA.
HAMMER.

HAMELLIA, in *Botany*, a genus of the class *Pentandria*, order *Monocynia*, natural order *Rubiacinae*. Generic character: corolla five-cleft; berry, five-celled, inferior, many-seeded.

Five species, natives of the West Indies. Willdenow.

HAMILTONIA, in *Botany*, a genus of the class *Polygamia*, order *Diacia*. Generic character: hermaphrodite flower; calyx five-cleft; corolla none; disk of the nectary five-toothed; stamens five; style one; drupe inferior. Male flower, as the female, no style.

One species, *H. oleifera*, native of North America.

HAMITES, in *Zoology*, a genus of Fossil Shells, established by Parkinson, in his Work on *Organic Remains*, for a chambered shell allied to the *Ammonites*.

Generic character. Shell chambered, fusiform, recurved, or folded on itself; the margin of the chamber irregular, waved; naphon placed on the outer edge of the shell; mouth the outer edge produced, the sides sinuous; the peristome often thickened internally. These shells differ from the *Ammonites* by the shell being simply bent, instead of being regularly twisted on its own axis; the mouth of the shell exactly corresponds with the mouth of the *Ammonites*; and, like them, their cast is often fossilised with a sunken band near the mouth, which is doubtless caused by the periodical thickening of the inner edge of the mouth. The east of these shells are most generally found alone, but when the shell is also preserved, they exhibit a most beautiful pearly surface, similar to the fragments mixed with indurated clay which are usually called *Fire Marble*, a substance which owes the whole of its brilliancy to the fragments of these or similarly chambered shells.

The type of the genus is *Hamatus armatus* of Sowerby, *Mineral Conchology*, in which Work several other species are described.

HAMMER, *v.* } D. *Acmer*; Ger. *hammer*; Sw. *hammer*, *n.* } *hamar*; a word, as the Etymologists observe, common to all the Northern languages; and for the HAMMER-HEAD, } origin of which they resort to the Greek or Hebrew. It may be from the A. S. *ham-iun*, to come together; and, consequently, to drive or strike together. To *hammer* is

To strike or drive, to beat, to knock; met. to drive or beat into the head, to work in the head or brain; to work carefully, painfully, ineffectually &c.

For ge bre men baten y tægt to schoude and to spade,
To carterial and to plowral, and a fæchying to wade,
To *hamer* and to nede, and to marchandise al so,
Jus with sword or hawberc evy battel to do.

R. Gloucester, p. 99.

The busy stealer on the golden hield
Gnawing, and fast the armures also
With file and *hammer* prying to and fro.

Chaucer. *The Knights Tale*, v. 2511.

Taball
That found out first the Art of song,
For as his brother's *hamer* rang
Upon his anvil up and down
Thereof he took the first sound.

Id. *The Duchess*, v. 1164.

Is not my worde lyke a fyre, sayeth the Lord, and lyke an *hammer*, that breaketh the harde stoor.

Bible, *Jane* 1551. *Jeremy*, ch. xxiii.

The symthe comforted the moulder, and the iron sayth the *hammer*.
Id. *Langt*, ch. xli.

Who tore the lion, as the lion tears the kid,
Ran on smutted armies clad in iron,
And weaponless himself,
Made arms ridiculous, scales the forgers
Of brazen shield and spear, the *hammer* of caissons,
Chalybean temper'd steel, and flock of mail
Adamantine proof.

Milton. *Samson Agonistes*, l. 132.

Marry, there was one thing *hammer'd* in this common heads, by what means they might revive againe the Tribunes authority; the very grand bulwark of their freedom, and a thing that now had discontinued and lien dead.

Holland. *Lucius*, fol. 112.

But that laughter (as woman's mindes, God wot, are worse kindled with a little) set her a worke and *hammered* in her head.

Id. *ib.* fol. 241.

Then, how the lab'ring spirits, in rocks by fetters bound,
With bellows' rumbling grouse, and *hammers* blood'ring sound,
A fearful horrid din still in the earth doe keep,
Their master to awake, suppen'd by them asleep.

Drayton. *Polyolbon*, song 4.

Even so, that which is to judge of reason in philosophy, if it must with any thing that resoundeth, and keepeth an *hammering* within, hardly will it be able to understand that which shall be delivered without fork.

Holland. *Plutarch*, fol. 655.

Because it was fashioned like a little mallet or *hammer-head*, it was and is at this day called in Latine *malleolus*.

Id. *Florus*, book xvii. ch. xxi.

But now preferences to possess'd my brain
That source I could produce a single strain
Indeed, I sometimes *hammer'd* out a line,
Without connection, as without design.

Gay. *Epicure* 1. To a Lady.

What had become of me, if Virgil had taxed me with another Book? I had certainly been reduced to pay the publick in *hammered* money, for want of milled; that is, in the same old words which I had used before.

Dryden. *A Discourse on English Poetry*, vol. iii. p. 242.

A thousand things are *hammering* in this head; 'tis a fruitful no-die, though I say it.

Dryden. *Sir Martin Marry-all*, act i. sc. 1.

It is certain, that gold itself will be sometimes so eager, (as artists call it) that it will as little endure the *hammer* as glass itself.

Locke. *Human Understanding*, book iii. ch. v.

The orator of the *hammer* deconstructs a cit's country-box, a villa and a mansion; a cistern, a reservoir; a horse-pond, a canal; a ditch, a trout stream; a green-pasture, ten feet by twelve, a paddock.

Anna. *Winter Evening*, even. 48.

We found innumerable oysters of various kinds; among others the *hammer-oyster*, and a large proportion of small pearl-oysters.

Cook. *Fragrant*, 4th book iii. ch. i.

Pegge has given the following account of the origin of a HAMMERCLOTH: "It was requisite that the Coachman should have a few implements in case of accidents or a sudden and little repair was wanting to the Coach; for which purpose he carried a *Hammer* with a few pins, nails, &c. with him, and placed them under his seat, made hollow to hold them, and which thence was called the *Coach-box*; and in a little time, in order to conceal this unsightly appearance, a cloth was thrown over the box and its contents, of which a *Hammer* was the chief, and thence took the name of the *Hammercloth*. This is my idea of the etymon of these two common terms. And here again it cannot but be observed, that this little appendage is now become the most striking and conspicuous ornament of the equipage." *Curiosa Nicotiana*, 304.

HAMMOCK, Sp. *hamaca*; Fr. *hamac*. In Dutch *hang-mat*; Sw. *heng-matta*; Ger. *hang-matt*; obviously compounded of *hang* and *mat*, *q. d. a mat hung*, *ac.* for a bed or piece of rest; but *hamaca* is said to be Indian.

HAMMER.
HAM-MOCK.

HAM-
MOCK.
—
HAMPER.

They also recouer great store of cotton, Brazil wood, and those beds which they call *ananas*, or *Brazil beds*, wherein in hot countries all the Spaniards use to lie continually, and is no other, neither do we see where we were them.

Hablog. Voyages, &c. vol. ii. fol. 641. See Walter Raleigh.

It was now dark, therefore we lighted a candle, and I being the eldest stander in our new country conducted them into one of the houses where we did presently hang up our hammocks.

Dampier. Voyages, &c. Anno 1688.

A sailor, who died on board, had his death concealed for some days by his brother, who during that time lay in the same hammock with the corpse, only to receive the dead man's provisions.

Anon. Voyage round the World, book i. ch. iii.

HAMPER. } The Fr. *anap*; Low Lat. *Aana-*
Ha'NAPER. } *pus*, is a cup, or goblet, from the A. S. *Anep*, also a cup, or goblet. *Hampersium*, a large vessel, or a place for storing or packing cups or goblets, (*recondendis anapibus*.) See Menage and Du Cange. Minshew says, *hamper*, *g. hand-panier*. It is now applied to

A kind of basket, adapted for package.

Thus upon the *Saturday* following, before the xxiii. days of February, the mayor and aldermen yule unto the kyng, and presented hym with an *hamper* of golde.

Fabyan. Anno 1432.

One good dais works it is for a man to 60 foure *hampers* made of purpose for such brose.

Holland. Floris, book xviii. ch. xxi.

This charge they laid to John Hale, clerk of the *hamper*, a good and publick spirited wile, and one of those commissioners.

Steepe. Memorials, Edward VI. Anno 1549.

These writs (relating to the business of the subject) and the returns to them, were, according to the simplicity of ancient times, originally kept in a *hamper*, in *Anapens*; and the others (relating to such matters wherein the Crown is immediately or mediately concerned) were prepared in a little sack or bag; and thence hath arisen the distinction of the *hamper office* and *petty bag office*.

Blackstone. Commentaries, book iii. ch. iv.

HAMPER, v. } Seems to be of the same origin with,
Ha'MPER, n. } and to be used as equivalent (though metaphorically) to *hammele* or *hamble*; i. e. to *ham-string*, or *lame the horse*; and to be thus, generally,

To impede, to hinder, to fetter, to shackle, to perplex, to entangle.

For I trow he can *hamper* thee.

Chaucer. The Remount of the Rose, ch. iv. fol. 145.

But at what time the laws of Moses was made and given, all thynges were whollye repella with terroris, far to enblow and *hamper* the hardnesse of herte that refused to the people.

Udall. Jude, ch. xiv.

Kiss. Sweet must be quiet, two again her will,
Deceit. Against her will, good king? look in't in time,
She's the *hamper* there, and dandle does like a baby.

Shakespeare. Henry VI. Second Part, fol. 124.

There was a dance of herons, in which they kept exact time of music. The means used for bringing them to it, is said to have been by tying and *hampering* their legs in such a sort, that they could lift them up, but in a determinate way.

Deley. Of Boobies, ch. xxviii.

Or we shall find such engines to snail

And *hamper* thee, so thou shalt come of force,

Though thou art fierrier than'd then a rock.

Milton. Sonnets Against, l. 1397.

The swartly smith sits in his backhorse flit,
And bids his men bring out the five-fold twist,
His shackles, shacklocks, *hampers*, gins, and chains,
His linked bolts.

Brown. Britannia's Pastorals, book i. song 5.

These difficulties and perplexities the man of torquise is always *hamper'd* with; they necessarily arise from the various flexures and turnings of the way that leads to his end.

Sharp. Sermons 5. vol. i.

Come, hallois, cries Doll, (how I'll *hamper* this cheat!)

Let the law be no longer delay'd!

Cunningham. An Epigram.

HAMPER.
—
HAMPSHIRE.

HAMPSHIRE, a County of England, bounded on the East by Surrey and Sussex, on the North by Berkshire, on the West by the Counties of Wilts and Dorset, and on the South by the British Channel. Its extreme length from North to South is about 55 miles, with a breadth of about 40. The area of the County, including the ISLE of WIGHT, is about 1640 square miles, or 1,041,920 statute acres.

Few Counties in England are superior to this either in the commercial advantages of its situation, in its cultivation, or picturesque beauty. The surface is everywhere diversified with gentle elevations, rich valleys, and extensive woodlands interspersed with country-seats and populous villages. Two ranges of chalk hills run through the County nearly parallel to one another; one in a South-Easterly direction from Hungerford to Basingstoke and Alton, along the Northern boundary; the other through the centre from Salisbury, by Winchester and Peters-field. Between these ranges the land is in many places high, assuming the character of downs, as in the neighbourhood of Andover: the Soil. soil is a strong flinty loam, or hazel-coloured mould on chalk, occasionally veined with gravel, and more or less peat in the valleys. To the North of the chalk hills, on the borders of Berkshire, the soil is a deep clay, producing heavy crops of corn, and particularly adapted to the growth of the elm. Light sand and gravelly loams intermixed with clay and brick earth are found in the New Forest, in which, as also in the Forest of Bere and Waltham Chase, there occurs much peat and turf moor on the heath and low ground. Along the Tees are alluvial meadow lands of uncommon luxuriance, terminating towards the sea in extensive salt-marshes.

The only rivers which flow from Hampshire into the basin of the Thames are the Loddon and the Avon; the greater number run towards the sea through the Southern range of chalk. The principal of these are the Itchen, which rises in the centre of the County near Alresford, and passing by Winchester and Southampton, enters the great estuary of the Southampton water. The Tees, Teste, or Test, united with the Anton, falls into the sea by the same inlet, after watering Andover, Stockbridge, and Romsey. The Avon, flowing from Wiltshire through a country of uncommon beauty, along the borders of the New Forest, joins the Stour at Christchurch, where it empties itself into the inlet called Christchurch Bay. The Boldre Water collects many rivulets of the New Forest, and meets the sea at Lyminster. The Exe, a little to the Westward, pursues a parallel course. The advantages presented by a great extent of indented coast, and numerous streams flowing towards it, have not been neglected. The Itchen is said to have been made navigable between Winchester and Southampton, as early as the reign of William the Conqueror. The Aet for making the present Winchester Canal was obtained in the reign of Charles I. The Basingstoke Canal, commenced in 1778, terminates near the village of Westley in the River Wey, which falls into the Thames. The Andover Canal, a collateral branch of which is navigable to within two miles of Salisbury, commences at the former place, and falls at Redbridge into the Southampton Water; which is, properly speak-

HAMP-
SHIRE.

ing, an arm of the sea, extending above 10 miles between irregular and woody banks. Its breadth near Southampton is four miles, and vessels of considerable burden can navigate still higher up. To the East of this inlet, along the coast, is Portsea Island, separated from the main by a shallow creek, over which a bridge is built. On this Island is PORTSMOUTH, and off its Southern point is the famous road of Spithead, where ships of war anchor when equipped for service.

Minerals.

There are not any minerals of importance in Hampshire. Iron stone is found in the South-Western quarter, and fine potter's clay occurs on Pool Heath. The fossils met with on the shores of this County are published by Brander under the title of *Fossilia Hamptoniensis*.

The New
Forest.

One of the principal attractions of this County lies in the scenery of the New Forest, a tract of great importance for the supplies of naval timber which it furnishes, and celebrated no less for the historical events connected with it, than for the richness of its landscapes. The New Forest was formerly bounded on the East by the Southampton river, and on the South by the sea, occupying, within a circumference of 90 miles, the whole extent of country between the Southampton and Christchurch rivers. Various disafforestations have reduced it to much narrower limits. Its boundaries at present extend from Gind-hill on the North-West, to the sea on the South-East, a distance of about 20 miles, and from Hartley on the East, to Ringwood on the West, about 15 miles, so that it contains within its limits about 92,365 acres. Some portion of this is private property, and a small part is held by the Forest officers, so that, strictly speaking, the woods and waste lands of the New Forest, belonging to the Crown, do not exceed 63,845 acres. Little advantage accrues to the Crown from the commonage of this Forest except the pasturage of deer. The annual supply required from the Lord Warden is 64 brace. The oak is the chief timber of this tract, and was formerly abundant enough to form the chief supply of our Dock-yards. The oaks here have a peculiar character: instead of growing to a considerable height, as they would do in richer soils, they extend their branches horizontally, and in irregular forms, so as to form what ship-builders call knees, and are on that account more valuable. But the quantity of timber applicable to naval purposes has considerably decreased, from wanton destruction, or neglect of making new plantations. In 1608, the trees fit for the navy were 123,927; these were reduced, in 1783, to 12,447, or little more than a tenth. No less than from three to four thousand beech trees are cut annually, as assignments of fuel to those who have prescriptive claims on the Forest. The average annual supply of timber for the navy from the New Forest during the late war was 885 loads of oak, and 270 loads of beech. This was floated down the Exe, or Southampton Water, to Portsmouth. The sylvan beauty of the New Forest is unrivalled. Its woods and lawns are everywhere divided by large districts of heath, many of which are of great extent, running several miles without interruption. Different parts, too, both of the open and woody country, are high enough to command extensive prospects. The most interesting parts of the Forest in a picturesque point of view are between the Beaulieu river and the bay of Southampton, where grand water

views are continually mingled with richly wooded scenes.

A considerable portion of the County is occupied also by the Forest of *Alice Holt* and *Woolmer*, and the Forest of *Bere*. This latter is situated to the North-ward of the Portsdown hills, and includes about 16,000 acres. The Forest of Alice Holt and Woolmer, on the North-Eastern border, is of nearly the same extent, and contains very valuable timber. During the dry summer of 1741, the extensive sheet of water in the Forest, called Woolmer Pond, having been dried up, its bed was carefully searched, and many hundreds of Roman coins were found in it.

Tillage, though not conducted on a large scale in Hampshire, is nevertheless managed with the greatest skill. Hop plantations are increasing on the Eastern borders of the County. Irrigation in the low lands, particularly near the Tees, is practised with more than ordinary success; the water meadows of this part of the County are thought to be the most valuable lands in the kingdom. The culture of sainfoin, also, is encouraged by the calcareous nature of the soil, which appears peculiarly adapted to the growth of that valuable grass.

The cattle of Hampshire are of mixed races. The Soek farmers pride themselves on the fine condition of their team horses, which are of a very excellent race. Four of these strong horses are thought requisite to plough the heavy soils, but on the lighter lands, and with the single-wheeled plough, two will sometimes perform the work; they are very seldom yoked abreast. This County has been always famous for the breeding and fattening of hogs. Bacon is the chief animal food of the farmers and the rural peasantry; a great quantity is also exported. In the vicinity of the Forest, the hogs are fed with acorns and beech mast; and the animals so fattened are considered much superior to others in the quality of their bacon. They sometimes weigh as much as 800 pounds, though the average does not, perhaps, exceed 450 pounds. The indigorous horned sheep have been nearly supplanted, of late years, by those of the Southdown breed, which are found to fatten on a less quantity of food. The fleeces are very large, and the downs are mostly covered with them. The whole number of sheep annually fed in the County has been estimated at 350,000.

The manufactures of Hampshire are unimportant, except those which are carried on in Portsmouth for the supply of the Naval Arsenal. Woollen goods are manufactured on a small scale in the principal towns, and paper also is made at Romsey and Overton. The mills of this latter place have supplied, ever since the reign of George I., the whole of the thin paper used by the Bank of England in the manufacture of their notes. A large quantity of salt was formerly made on the shores near Lymington; but this branch of industry has been continually on the decline, the expense of fuel rendering it difficult to compete with the salt works of the Northern Counties. At the commencement of the present century, the quantity of salt annually made at Lymington was 5000 tons; at present, the crystals known as Epsom salts, made from the *bitters*, or recementitious brine, alone yields a profit. The large quantities of wood ashes found here, on the shore near the site of the present salt works, gives rise to a conjecture, that the natural advantages of the place for the manufacture of salt

HAMP-
SHIRE.

Bere.

Alice Holt.

Cultivation.

Soek.

Manufac-
tures.

HAMP-
SHIRE.

were not neglected by the ancient Britons. At Weyhill, not far from Andover, is held annually one of the greatest fairs in England for sheep, hogs, and cheese. It is the chief market for the Farnham hops, and upwards of 140,000 sheep have been sold in it in one day. The fair commences the day before Michaelmas, and generally lasts a week.

Divisions,
&c.

Hampshire is divided into 52 Hundreds according to Vancouver, who, perhaps, reckons the several liberties and jurisdictions, the Hundreds in Driver's survey being only 39. The latter writer, in the same way, states the number of parishes to be 253, while the former makes them 356. There is one city, Winchester, 20 market towns, and about 1000 villages. The Town of Southampton is a County in itself, and also the County Town, though the Sessions are held at Winchester. Besides the Members for the County, two are also returned to Parliament for each of the following parishes; viz. Winchester, Southampton, Christchurch, Portsmouth, Petersfield, Stockbridge, Lymington, Whitechurch, and Andover; making 20 in all, besides six returned from the Isle of Wight.

Population.

The population of this County amounted in

1801..... to..... 226,900,

1811..... 245,080,

and in 1821..... 283,298;

thus exhibiting a very uniform rate of increase. From the returns made during the last census, it appeared that the families employed

In agriculture were..... 24,303

In trade, manufactures, &c..... 19,410

Not comprised in the former classes..... 13,829.

The chief places in this County, not mentioned below, are noticed separately in their alphabetical order.

Besides

Beaulieu, a village on a small stream of the same name, is remarkable only for the remains of its Abbey, which stands in a beautiful circular valley, bounded by richly wooded hills on the Eastern bank of the river. It was founded by King John, in 1204, for Cistercian Monks, in consequence, as the legend runs, of a dream, in which he was so severely scourged, that his shoulders tingled after his awakening, by Abbots of that Order, to which he had always shown himself particularly hostile, and which he had recently treated with great contempt and cruelty. (Dugdale, *Mon. Ang.* i. 926. App. II.) The outer wall, comprising a circumference of nearly a mile and a quarter, is almost entire. The chief gateway also still remains. Besides these, the Abbot's lodging, with the Hall, the Dormitory, and Kitchen, are well preserved. The Refectory has become the village Church, for the Abbey Church itself has been entirely destroyed, though by no means similar personages in English History, Margaret of Anjou and Perkin Warbeck.

Fareham.

Fareham is a sea-port town at the North-West extremity of Portsmouth Harbour, to which it owes its prosperity. Small vessels are built in it; cordage, sailing, and coarse pottery is manufactured; and there is a considerable coal trade. It is frequented also as a Bathing place. Population, in 1821, 3325. Distant 12 miles South-East from Southampton, 73 South-West from London.

Lyndhurst.

Lyndhurst, nearly in the centre of the New Forest, may be considered the Capital of that district. The

jurisdiction of the Chief Justice in Eyre was exercised in it, and the Forest Courts are still held there. The *King's House* is occupied by the Lord Warden whenever he visits the Forest; it is but a mean residence, but the stables are of great extent. A stirrup, reputed to be that used by William Rufus when he received his death wound, is among the wonders of the place exhibited to travellers. Population, in 1821, 1015. Distant from Southampton 9½ miles West by South. The village gives his title to the present Lord Chancellor Copley.

Odiham is a small market town, on the road from Odiham, London to Winchester, and was once a Free Borough. It appears to have been a Royal residence; some remains, now converted into a farm-house, are known as Place (Palace) Gate. To the West of the ancient Church is a huge chalk-pit. The inhabitants are chiefly employed in spinning worsted and winding silk. It is the birth-place of Lilly the Grammarian. The remains of Odiham Castle stand about a mile North-West from the town. Within its walls King David Bruce was confined during 11 years. Population, in 1821, 1104. Distance 41 miles South-West from London.

Romsey is a large and ancient market town, on the road between Salisbury and Southampton, surrounded by meadows overflowed by the River Test. In this town Edward the Elder founded an Abbey for Benedictine Nuns, and made his daughter Elfeda the first Abbess. The post was frequently, afterwards, filled by Ladies of the Royal Blood. The Abbey Church, a spacious and interesting building, is still used for public worship to the two Parishes of Romsey *infra* and *extra*. Sir William Petty, the founder of the Lansdowne Family, is buried within its walls. He was a native of this town, the son of a clothier; clothing having formerly been carried on in it to a considerable extent. Population, in 1821, 5217. Distance 74 miles West from London, eight North North-West from Southampton.

Selborne is a pleasant village on the Western skirts Selborne of Woolmer Forest. It was a Royal Manor in Saxon times. A Priory of Augustines was founded in it in 1232. The village is best known by the attractive Work of one of its former incumbents, Gilbert White, *The Natural History and Antiquities of Selborne*. Population, in 1821, 770.

Titchfield is a market town on a river of the same Titchfield name. The Church is of great antiquity, and near the town are the ruins of Titchfield House, the seat of the family of Wriothesley. Within its walls Charles I. concealed himself after his escape from Hampton Court. Little is now left but the gateway. Population, in 1821, 3227. Distant three miles West from Fareham.

Warner's *Topographical Remarks on Hampshire*, 2 vols. 1793; Gilpin, *Remarks on Forest Scenery*; Driver's *Agricultural Survey of Hants*, 1794; Vancouver's *Agricultural Survey of Hants*, 1810; *Beauties of England and Wales*.

HAMPSHIRE, (NEW.) one of the UNITED STATES of North America, is bounded on the West by Vermont, on the South by Massachusetts, on the East by Maine, and on the North, where it is most contracted, by Canada. At its South-Eastern angle the Atlantic washes a shore not exceeding 18 miles in extent. The extreme length of this Province from South to North is 168 miles, its breadth, decreasing towards the North, from 99 to 19. Its area, according to Melish, who has

HAMP-
SHIRE.
—
HAMP-
SHIRE,
NEW.

HAMP-
SHIRE,
NEW.

executed good maps of the State, is about 6500 square miles, or 5,440,000 acres, 100,000 of which are covered with water.

Surface.

The South-Eastern portion of New Hampshire towards the sea is low and sandy, with extensive and valuable salt-marshes affording excellent pasture for sheep and cattle. About 30 miles from the shore, the land begins to rise, and the Blue Hills traverse the country in a direction nearly parallel to the Atlantic. To the Westward of these are numerous detached mountains scattered over an elevated plain. Beyond these again rise the White Mountains, the loftiest portion of the chain which crosses New England. Mount Washington, the highest point, is 6600 feet above the level of the sea, and numerous other peaks attain an elevation nearly equal. They are visible at a distance of 80 miles from the South; it is said that they appear higher from the North, and may be seen from the neighbourhood of Chamblee and Quebec. The number of summits in this cluster cannot be ascertained, the country around them being a thick wilderness. They appear to be covered with snow during nine or ten months of the year, and to owe their brilliant whiteness to this cause, as, during the heats of summer, they appear of a pale blue colour.

Rivers

Along the base of this mountain chain, on the Western side, runs the Connecticut river, which separates this Province from that of Vermont. In this part of its course, its annual increase, after the melting of the snow, is ten feet, and sometimes it has been known to double this elevation. The rivers which more properly belong to New Hampshire, are the Merrimack, Piscataqua, Saco, Androscoggin, Upper and Lower Ammonoosuk, and some smaller streams. The Merrimack is formed of the waters of the Pemigewasset and Winnissegogee, streams which issue from a mountain West of the White Hills; after their union the course of the river is 100 miles to its outlet in the ocean at Newbury Port. The Piscataqua river issues from a marsh, and runs in a South-Eastern direction to the sea, a distance of 50 miles, forming the boundary between New Hampshire and Maine. A branch of this river, called the Swanscon, has sufficient depth of water for vessels of 500 tons. The navigation of all these rivers, at different distances from the sea, is interrupted by frequent and rapid cascades.

Lakes.

The lakes are numerous. The largest, known by the name of Winnissegogee, is 24 miles in length from 3 to 12 in breadth, and contains many islands. It is frozen over during three months of the year, when the ice is strong enough to bear teams and loaded sledges; at other seasons it is navigable by good sized vessels.

Harbours.

The only harbour is Portsmouth, two miles from the mouth of the Piscataqua river, where the largest vessels ride in safety every season. It is nearly surrounded by heights which shelter it from every wind, and, owing to the rapidity of the current, is never frozen. Several ships of war have been built in it. Canals have been constructed on the Connecticut and Merrimack rivers, to obviate the inconveniences of falls and rapids, and to extend the facility of communication across deep marshes.

Isles of Shoals.

The Isles of Shoals lie off the mouth of the Piscataqua. From one of these Isles, called Smuttys Nose, a jetty, of great importance to navigators frequenting this coast, was begun in the summer of 1822, and finished two years afterwards. It is 784 feet in length, reach-

ing from the abovementioned rock to the Isle of Cedars, 11 feet broad at the surface, 6 feet above the highest tide, and in from four to six fathoms of water. The bay formed by this pier offers a secure port for vessels bound to Portsmouth, when hindered by Northerly winds or tides from ascending the river.

HAMP-
SHIRE,
NEW.

Climate.

The climate of New Hampshire is healthy, though rather severe. The inhabitants are strong and robust, with florid complexions. Instances of remarkable longevity are more frequent among them than in any other of the United States. Frosts commence in September, and the snow is not melted in the open country until April. During the summer months the temperature varies extremely, sudden transitions from intense heat to severe cold not unfrequently taking place. The central plains, from which the mountains rise immediately, have a general elevation of 1800 feet above the level of the sea.

Minerals.

The swamp, or bog iron ore, which, previous to the Revolution, was found in large quantities in Lamprey Eel river, and furnished iron of excellent quality, is at present exhausted; but iron mines have been opened in the district of Franconia, in the North-West part of the State, and more recently another in Enfield. Native silver is said to be found in slender masses at West mountain. Ochres and potters' clay are abundant. Talc in large plates occurs in Walpole; it is used for the windows of ships. In the neighbourhood of Portsmouth College, in the Lamprey river, are large beds of fossil oysters.

Soil and
produce.

All the valleys of New Hampshire are remarkably fertile, and agriculture is the sole occupation of the inhabitants. The lowlands between the rivers produce from 40 to 50 bushels of wheat per acre; the uplands half that quantity. Indian corn and rye are generally sown on the new lands. Flax, hemp, and culinary vegetables are also produced in abundance. The crops of hay in the lowland meadows average about a ton per acre, and two tons of clover. It is along the banks of the Connecticut that the progress of agriculture is most apparent. The orchards in that quarter are numerous, and the fruit is of the best quality. Horses are few, and much neglected in this State, their place being supplied in the labours of the field by oxen. The horned cattle, which were first introduced from Denmark, are of a large and excellent breed. Swine are numerous in the woods, whence they are driven, when harvest is over, and fattened on Indian corn.

The extensive woods of New Hampshire affording Timber.

The abundance of ship-timber and resin, are favourable to ship-building as a branch of commerce. The manufactures subservient to naval purposes are much cultivated. Sail-cloth is made in large quantities, and the iron-works at Exeter are adequate to supply the consumption of the State. Small vessels are built in the neighbourhood of the woods several miles from the river. They are afterwards drawn on strong sledges, when the snow is deep, by 100 or 200 oxen, and laid on the ice, which melting in Spring, leaves them afloat. The white pines of the mountain forests furnish excellent masts, 150 feet in length.

The exports of the State are lumber,* ship timber, Trade. pot and pearl ashes, flax-seed, Indian corn, beef, pork, dried and pickled fish. The value of the average exportations for 10 years preceeding 1812 was 451,297

* Lumber, in the American trade, includes stowage-wood and small timber, as spars, hoops, &c.

HAMP-
SHIRE,
NEW.

dollars. A few vessels are employed in the cod fisheries, but this branch of trade, as indeed the commerce of the State generally, does not augment in similar ratio to the population and agricultural produce. In 1816, the shipping engaged in foreign trade were 24,589 tons; 3251 tons were employed in the coasting trade, and 1920 in the fisheries, exclusive of small vessels under 20 tons. In 1806, the sum total of tonnage employed was 22,798. In 1823, there existed from 50 to 60 cotton factories, and above 33,000 000 yards were manufactured. The cotton cloth made in the State in 1810 did not much exceed 4,250,000 yards. The amount of capital engaged in commerce and manufactures has trebled since 1815, being at present two millions and a half of dollars.

Division. New Hampshire is divided into six Counties; viz.

	Townships.	Chief Towns.
Cheshire, containing	35	Keene.
Cous	25	Lancaster.
Grafton	34	Ilverhill.
Hillsborough	42	Amherst.
Rockingham	46	{ CONCORD. Portsmouth. Exeter.
Stratford	31	Dover.

In the census of 1820 it was found that slavery had totally disappeared from the State. The few slaves who previously existed here, were owned by merchants in Portsmouth, the labour of the field being always performed by whites.

Population. The population of this State does not at present, perhaps, fall much short of 270,000 souls. This being one of the States towards which the tide of immigration is most steadily directed, the increase of population since the Peace has been proportionally great. The population of New Hampshire in the year

1790 was	141,885
1800	183,858
1810	214,460
1820	244,161.

Portsmouth. Portsmouth is the most important place, and the only port in the State. It is a well built town in the Piscataqua, with many elegant mansions. The harbour has 42 feet of water. On Navy Island, opposite to the town, and belonging to the general Government, there is a Naval Arsenal and Dock-yard, on which great sums have been expended. The population of Portsmouth is about 8000. Longitude $70^{\circ} 42'$ West, latitude $43^{\circ} 1'$ North.

Concord. Concord, the Capital of the State and seat of Government, is not one-third of the size of the preceding town. It occupies, however, a favourable situation at the head of the navigation of the Merrimac, and is likely to become the emporium of a great inland trade.

Character and manners. The character of the people of New Hampshire resembles that of the other New England States. They are grave, sober, and persevering, somewhat phlegmatic and austere. Marriage is so general, that it is hard to find in the country an unmarried man of thirty years of age. Instances of intemperance are very rare, cider being the common drink, and spirituous liquors but little used.

The arts employed by the Indians to take fish are still preserved by the inhabitants of this State. In the river Piscataqua lobsters and flat fish are taken chiefly in the night. They are attracted to the canoe by the

flame of a knot of the pitch pine, which exposes them to the view of the fishermen, who are expert in lancing them with a spear. Salmon, eels, and other fish are taken in the river by nets, and baskets of Indian contrivance. Wolves, bears, and martens are taken by Indian log-traps. The flesh of animals is preserved during a considerable part of the year by stuffing and covering them with snow. In like manner, the Indian method of preparing leather by soaking it in the brains and marrow of the animal, with the various modes of dressing Indian corn, practised by the natives, are among the usages of the inhabitants of this State.

In conformity with the principle declared by the American Constitution, "that it shall be the duty of the legislatures and magistrates to cherish the interests of Literature," 80,000 acres of land were allotted for the support of Dartmouth College. This Institution is situated in a fine elevated plain, about half a mile from Connecticut river. The number of students is nearly 200; the revenues of the establishment were 3500 dollars in 1816; but, from donations and the regular increase of rents, they are rapidly augmenting. There are also four endowed Academies in the State, viz. at Exeter, New Ipswich, Atkinson, and Amherst.

The legislative power of the State resides in a Senate and a House of Representatives, which occasionally unite to form a General Court, or Assembly. Money Bills originate with the Representatives. The Senators, 13 in number, are elected annually. The number of the Representatives increases with the population, according to a determined scale. The executive power is lodged with the Governor and five Councillors, all annually chosen by the people. For the administration of justice, the State has a superior Court, with four Judges, who make two circuits annually through the Counties; and an inferior Court in each County, with the same number of Judges. The police is intrusted entirely to the Townships, each of which may make what regulations it pleases to secure its internal tranquillity. The Militia of this State is about 25,000 men.

The coast of New Hampshire and the River Piscataqua were discovered in 1614 by Captain Smith, and the first settlements were formed in 1623 under the direction of a Company, associated by virtue of a grant to one Mason of all the lands lying between the rivers Neumreng, Salem, and the Merrimac, from their sources to the ocean, including all islands within three miles of the coast. Civil dissensions frustrated every attempt to establish a system of administration; and the colony, in consequence, renounced the right of self-government, and placed itself under the control of Massachusetts. But disputes relating to the property of lands purchased from the Indians, brought about the separation of the Province; and a Royal Government, established by a Commission of Charles II., existed till the Convention of 1775. For many years after the first establishments, the Indians had carried on an active war with the settlers, who were thus inured to military life, and were enabled to render important services in the struggle for independence. The first form of government adopted by the people, was established in the Provincial Congress at Exeter, on the 5th of January, 1776, which assumed the name and authority of a House of Representatives. Subsequently, in 1784, was adopted a more complete and perfect Constitution, similar to that of Massachusetts.

Bleknapp's History of New Hampshire, 2 vols.

HAMP-
SHIRE,
NEW.

HAMP-
SHIRE,
NEW.
HAND.

1796; Morse's *American Geography*; Seybert's *Statistics of America*, 1818; Warden's *Survey of the United States*, 3 vols. 8vo, 1823.
HANCE, } i. c. Enhance, q. v. To raise, to el-
HANCING, } ate.

They assume her cause with false surquidrie.
Chaucer. *Complaint of the Black Knight*, fol. 372.
But softly they change her amicitias, for the hanning of the
pole, and the distance of the sun.
Id. *Of the Astrologie*, fol. 269.

HANCE.
—
HAND.

H A N D.

HAND, v. } Goth. *handus*; A. S. *hand*; D. *hand*,
HANO, H. } *hant*; Ger. *hand*, *handt*; Sw. *hand*;
HA'NOER, } from the A. S. *hent-an*; Ger. *hend-*
HA'NOPUL, } *en*; Sw. *hanta*, *capere*, to take;
HA'NOLE, v. } Wachter is persuaded to prefer this
HA'NOLE, n. } Etymology, *quis manus in corpore*
HA'NOLKES, } *humano est naturale et unicum ca-*
HA'NOLINO, } *piendi instrumentum*: the verb (*henda-*
HA'NOY, } *re*) is derived from the Lat. *hendere*,
HA'NOILY, } (used only in composition),
HA'NOINNESS, } which in Tooke's opinion is just the
reverse of the truth. See *Diversions of Purley*, ii. 299.
and 352

"Hand; that limb by which things are taken;
"Handle, or hand-del; a small part taken hold of."

Hand.—That which takes or holds,—is extended in its application, to that (generally) which acts or performs, guides or manages, any act or performance, any work or workmanship; and is transferred to that which is taken or held; to the act, or agency, or agent, the guide or guider, manager or management, worker or workmanship; and further, to the manner, or means, or measure, the state or condition, as compared with the relation of the hand to the body.

To *hand*, the verb,

To do any thing with, or which may be done with, the *hand*; to move any thing, or perform any motion, (ac. with the *hand*.) Applied met.

You se schalt (thi hym þat made me) of scaple so lyte,
þe while þer ys in my ryght hand my strengþe & myght;
And while y may þer wylt mys hand are up drawe,
Wær with ich hadde graunter more on y'saue.
R. Gloucester, p. 25.

"Madame," he seyde, "vor Gode's love, ys þys wel y do,"
"þat þou þys ooclese lymen handest & cast so?"
Id. p. 435.

Kyngwol take þe kyngdom (for better mot not falla)
As ȝifn take þe leaste of þe kynges land,
As his ancestors had it befor hand.
R. Bruner, p. 9

Faul after la prechynge, pastores he made
And was whil his handes, al þat hym needide,
Piers Plowman. Vision, p. 286.

Bot to Israel he seith, al dal I straighte out mys handis to a people
that biforetyde not bot agheineide me.
Wiclif. Romances, ch. x.

And ageynste Israel he sayeth: all day longe have I stretched
forth my handes unto a people that beareth not, but speaketh
agaynste me.
Bible, Anno 1551.

And on a wall this king his eyes cast,
And saw to hand arised, that wrote ful fast,
For fere of which he quaky, and siked sore.
Chaucer. *The Merchant's Tale*, v. 12909.

— — — — — Those ladies wereu nothing glad
To handle hire clothes wher-in was clad.
Id. *The Clerk's Tale*, v. 8252.

Which thinges as instrumentes ye visu, as your hands apart to
handels, hets to go.
Chaucer. *The Testament of Love*, book iii. fol. 317.

With hasty handling of his hood.
Id. *Deerue*, fol. 363.
And glem my handfuls of the sheding after their hands.
Id. *The Testament of Love*, book i. fol. 285.

They shall not regard thei kyng and pryces, the wayes of thei
doyages & handlings shal be in thei power.
Bible, Anno 1551. *Fourth Book of Esdras*, ch. xv.
And that thei left it out of hande
For lacke of grace, and it forwiche.
Gower. *Conf. Am. Prologus*, fol. 6.

I have fedde the hiegre: I have restored the one handd to
bothe.
Idell. John, ch. x.

And among all these folkes were seven hundred left handd men,
which every one could flyng stones at an hear breadth, and not mysen.
Bible, Anno 1551. *Judges*, ch. xii.

They executed his commandement out of hande, and sette hym
both his ful samber of hostages, and also geyn for his army.
Golding. *Cesar*, book v.

Saubarnan there made a challenge to fight hande to hande, if
any man durste come fourth and proue his strength.
Hrode. *Quene's Curtes*, book vii. fol. 184.

You see, quod hee, our foes, with furious force at hand,
And in whose handes our handfull beere, vnable to stand,
Gascogne. *Deuise of a Monk*, &c.

Than Sic sayd to the erle, sir, ye se yonder your armyes, they be
but a handfull of meo, as to the regards of your company, and sir,
they can nat flye away.
Lord Berners. *Froissart*, Cranghe, ch. 399.

So muche the more miserable was he, because he was wont with
hys hande labor, to fynde bothe hymselfe and also al his poore
householde.
Idell. Mark, ch. iii.

Amonge these exercises it shall be convenient, to lerne to han-
dle sondry wayes, specially the sword and the battle axe.
Sir Thomas Egert. *The Governour*, book i. ch. xvii.

He then should well decypher hymselfe, and well declare therely
y' he would gladly catch holde of some small hande to kepe hys
money fast, rather then help his frenes in their necessite.
Sir Thomas More. *The Supplication of Secours*, fol. 330.

They left behinde them certain stanes so finely wrought that they
were very beautiful to behold, considering how cunningly they were
made with a hande and a corde to fling them.
Hakluyt. *Voyages*, &c. vol. iii. fol. 405. *Francisco de Ulloa*.

You are a counsellor, if you can command these elements to
silence, and worke the price of the present, we will not hand a
rope more, use your authority.
Shakespeare. *Tempest*, fol. i.

— — — — — Sooth, when I was yong,
And handd looe, as you do; I was wont
To lend my sheen with kneeles.
Id. *Winter's Tale*, fol. 294.

— — — — — Come, my mates,
I hitherto have lived as ill example,
And, as your captain, led you on to mischief;
But now 'will truly labour, that good men

HAND.

May say beaſtler of me, to my glory,
(Let but my power and means *hand* with my will.)
His good endeavours did weigh down his ill.

Maſtenger. The Revenger, act ii. sc. 1.

— What fair Indian
(As poſſonous tongu'd, as *handſome*) hath prevail'd
On thy too ready hearing?

Shakespeare. Cymbeline, fol. 381.

I ſiſh, I would ſaiſe ſee that Demoon, your expreſſe, you ſtall
of, that delicate *handſome* Diſſell.

Bon Jonan. Bartholomew Fagge, act iii. sc. 5.

Now, O thou ſacred muſe, moſt learned dame,
Fair'ſt ſmpe of Phœbus, and his aged bride,
The ſure of time, ſod everlaſting fame,
That warlike *hands* reſemble with immortal came.

Spenser. Faerie Queene, book i. can. 11.

He darſt not for offending God & his owne conſcience, (although he
had occaſion, and opportunity) ſince lay his *hands* on God's high
officer the king.

Hamelin. Sermon of Obedience, part ii.

About him exerciſ'd heroic games
Th' ſeamed youth of heav'n, ſo high at *hand*
Celeſtial armour, ſhields, helmes, and ſpeares,
Hung high with diamond flaring, and with gold.

Milton. Paradise Lost, book i. l. 552.

There's 20 duckets in *hand*, at my return
I'll give you a 100.

Beaumont and Fletcher. Fair Maid of the Inn, act iv.

Because the work might in truth be judged brainiſh, if nothing but
amorous humour were *handſome* therein, I have interwaſt matters
hiſtoricall.

Dryden. England's Heroical Epistles. To the Reader.

All venels are beſt *handſome* by their aſſe or ear, or what part
never they ſtand; be that *handſome* them otherwise, *handſome* them
but ſuſſardly; as it is with men's minds: there are in every man's
opinion or affections certain aſſe or ear, where a wiſe perſwader
ſhould lay his hold, to draw men unto him.

Macle. On Texts of Scripture. Discourse 35.

Purſue and use your ſwiftneſt ſpeed, that we may take for prize
The ſhield of old Neleſtes, which Fame lifts to the ſkies,
Even to the *handſome*, telling it, to be of ſuſſe gold.

Chapman. Homer. Iliad, book viii. fol. 108.

That my fraile eies theſe lines with teares do ſteepe,
To thinke how he through gayſtly *handſome*,
Though true as touch, though daughter of a king,
Though faſt as ever living wight was faſt.

Though ear is word nor deſide ill meriting,
Is from her height divorced to deſparr.

Spenser. Faerie Queene, book i. can. 3.

At Ariminum, there were two infants both of free condition
borne without eies and nose, and another in the Picene country
handſome and footleſſe.

Holland. Lucan, fol. 879.

So Artepall at length his firſt ſerake
His horſes backs for dread of being deſeas'd,
And to his *handſome* ſwimming him betwix.

Spenser. Faerie Queene, book v. can. 2.

The lyre was engraven on the arms of the Theban, becauſe Am-
phion is ſaid to have built their towne by his ſkill in *handſome* that
inſtrument.

Lucan. The Theban of Statius, book vii. (note) 415.

In this text, his evident it [He] cannot be underſtood in that ſig-
nification, [the ſtate of the damned.] For, that David was not con-
demned to that place of torment, is agreed on all *hands*.

Shakespeare. Sermon 14. vol. v.

He ſhall have 50*l*. for this diſcovery ſerownd of the praiser, or
the publiſher of it from the preſs, and for the *handſome* of it to the
preſs 100*l*. &c.

Thompson. Life of Marvell.

The *handſome* down, can they from theſe index
A right Cierpret.

Dryden. Religio-Latin.

Therefore it was fit to proceed ſlowly, that the world might ſee
with what moderation as well as juſtice the matter was *handſome*.
Barnet. History of the Reformation, Anno 1520.

An olive's clowdy grain the *handſome* make,
Diſtinct with ſtuds; and brazen was the blade
Pope. Homer. Iliad, book xiii.

Afterwards, his innocency appearing, he was delivered, and eſcaped
theſe ſevere *handſome* that ſome of the duke's friends and retainers
underwent.

Strype. Life of Sir Thomas South, ch. i.

And as much for the explanation of my text, wherein I have been
of ſerewity ſo large, that I have little true left me for the *handſome*
of the uſual obſervations that may be drawn from it
Bishop Bull. Works, vol. i. p. 131. St Paul's then in the Arch
explained.

Of all their treatiſes on this ſubject which the ancient ages ſar-
nought, and the ſucceeding ones have *handſome* down to us, the beſt,
without diſpute, is that which Cicero writes concerning the Offices or
Duties of a ſaſe.

Poore. Sermon 15. vol. i.

I, for one, as a member of this Houſe, and as a Biſhop of this
realm, lay my *hand* upon my heart, and ſay in the moſt ſolemn
manner, That, in my judgment, we ſhall loſt promote theſe great ends
by appointing his royal highneſs the Prince of Wales and heir ap-
parent to the crown, regent, with full regal power.

Bishop Watson. Speech on the Regency Bill, Jan. 22. 1789.

A common ſmith, who, though accuſtomed to *handſome* the hammer,
has never been aſſe to make nails, if, upon ſome particular occaſion,
he is obliged to attempt it, will ſucceed, I am aſſured, be able to make
three hundred nails in a day.

Smith. Wealth of Nations, book i. ch. i.

A very learned and polite author, whoſe juſt ſentiments for Cicero's
writings had betrayed him, perhaps, into ſome partiality towards his
actions, acknowledges that "the defence of Valentin gave a pleaſant
handſome for come cenſure upon Cicero."

Melmoth. Cicero in Lælius, book ii. let 17. (note 6.)

It will prove, that ſome degree of care and caution is required in
the *handſome* ſuch an object; it will ſhow that you ought not, in
reaſon, to trade with ſo large a maſs of the intereſts and feelings of the
human race.

Burke. On Conciliation with America.

A good man, who chances to be preſent, in other backward to
reſtate him becauſe he is at a loſs about the manner of doing it, and
ſeats to expoſe a good cauſe by his method of *handſome* it.

Poore. Sermon 15. vol. iii.

HAND, in Composition.

He for wot is wyl at out, and Avrid made queſe.

He as drude oſt jo juſt *handſome*, as it was yene.

R. Gloucester, p. 26.

On men of lawe wrong loked, and lippeliſe ben proſtred
And for to have of here help, *handſome* ſtudly paye.

Piers Plowman. Vision, p. 67.

And Mary wride, to the *handſome* of the Lord: be it doos to
me aſſir the word.

Wiclif. Luke, ch. i.

And Mary ſaid: beholde the *handſome* of the Lord, be it
vnto me euen as thou haſt ſayde.

Bible, Anno 1561.

All our drakes were fruze in the veſſels, and the yce through all
the ſhips was aſſe a *handſome* thicke, as well above batches as beneath.

Hakluyt. Voyages, &c. vol. iii. fol. 226. Jacques Cartier.

But the ground underfoot being ſlipperie, with the ſnow on the
ſide of the hill, they *handſome* ſlaid.

Id. R. vol. iii. fol. 64. M. Froisher.

A mayde made *handſome* at ſure to a mal in the hauſe of her
father, might well make a vow of ſuffrage to the Lord, but ſhe
might not performe it without the conſent of her hoſebrode, leaſt
con by wyle aſſe Lond.

Rule. Apology, fol. 151.

A gentleman, being *handſome* to a gentlewoman, and ſare to
her, ſo be thought; afterwards loſt her, being made faſter to an other
man, then ever ſhe was to him.

Wilson. Arte of Rhetorique, fol. 144.

Three or ſcore complete harneſſes that will abide the ſhot of a
handſome with 10, or 12, targets of ſteele, being good.

Hakluyt. Voyages, &c. vol. i. p. 362. Arthur Edwards.

The *handſome* ſhot was innumerable and incredible.
Id. The Lene of Rhodra, vol. ii. fol. 78.

The towne be not only the ornament of the realm, but alſo the
aſſe of merchants, the place of *handſome*.

Sir J. Cheke. Hart of Solidon, ug. F. i.

HAND

HAND. His death was most kindness to *handcraft-men*, for he ever filled their shoppen with store of knuckles.

Id. *Fragment of Papers, by Stedley, fol. 166.*

And often it chanceth that a *handcraftsmen* doth so earnestly bestow his travail and sweat upon his learning, and through diligence so profiteth therein, that he is taken from his *handy* occupation, and promoted to the company of the learned.

More. *Utopia, by Rabelais, book ii. ch. iv.*

God ought not to be belused to dwell in temples of man's *handi-works*, or in images made by any craft of man.

Udall. *Actes, ch. xvii.*

We read also that stinkins and *handkerchiefs* were curried from Palestine into them that were sicke & leaveng, and through diligence they recovered their health.

Frith. *On the Sacrament, fol. 155.*

And we hunted so still for reward at your hands, that we wrought with our *handelshour* daye and night, to get our lying wish, because we would be a burthen to none of you all.

Udall. *1 Thessalonians, ch. ii.*

And yet I have straine and poulder for our asses, and breade and wyne for me & thy *handeneyde*.

Roller, Anno 1551. *Judges, ch. xia.*

But when their cause should be decided with blowes & *hand-strikes*, their fury was so enraged & refragant.

Hall. *Henry VII. The fourth Year.*

And ye whyche were dead in sygne throughe the circumlocution of yonge fleche, hitherto be quickened wth this and helpe forgyng to al our trespasses, & helpe put out the *hande-aryngyng* that was against vs.

Roller, Anno 1551. *Columbus, ch. ii.*

Alberus de modo signifiandi.

And Donator, he drynes out of scholl

Prisians bed broken, now *handy-dandy*.

Shelton. *Speake Parrot.*

And the poore vulgar people cleane to denunce under the colour of geyng on pilgrimage to thys or that stocke of mannes *handymaking*.

Udall. *Lute. Preface.*

The Frenchmen strongly withstood the frenzies of Thengishmen when they came to *handgrydes*, so that the fight was very doubtfull & perillous.

Hall. *Henry F. The third Year.*

He used a great deal of exercise, on the score of his health; he played often at *hand ball*, even after he was tarred of severity.

Life of Hobbes, prefaced in his Works.

For 'tis a misery to see how our first trees are defec'd, and mangled by unskillful woodmen, and strichuous hardwires, who go always armed with short *hand-hills*, hacking and chopping off all that comes in their way.

Eveling. *On Forest Trees, ch. xxviii.*

His [Augustus] neece Julie had a little dwarfish fellow not above two foot & a *hand-bread* high, called Canopus, whose the set great store by and made much of.

Holland. *Plinius, book vii. ch. xvi.*

We saw him strutting in the temple, where
Broaching his most blasphemous pride, he cry'd,
This *hand-erected* house I down will tear,
And rear another where no hand shall guide,
Or help the building.

Broomston. *Psyche, can. 13. st. 66.*

And can it be, that this most perfect creature,
This image of his Maker, will squard man,
Should leave the *handfast*, that he had of grace,
To fall into a woman's snare.

Broomston and Fletcher. *The Women Hater, act iii.*

Ans. If that shepherd be not in *handfast*, let him flye.

Shakespeare. *Winter's Tale, fol. 297.*

And that took he [Sir James of Desmond] was a smith, and servant to Sir Cornew, who footwith *handfasted* him.

Holinshead. *Chronicles of Ireland, Anno 1580.*

The which if the Scotches would most libellie and *handfast* promote, the English would footwith depart with a quiet armie.

H. *History of Scotland, Anno 1546.*

Many of them were please that came to close *hand-fight*, many likewise of those that run away.

Holland. *Leviathan, fol. 792.*

From thence gathering the whole intention of the court, ye may as in a *handful* gripe all the discourse, which otherwise may happily seem tedious and confused.

Spranger. *Explanation of his Furrie Queene.*

He says he, thou had'st said, thirty years for ten, thou mightest have been thought to have erred in *hand-gesture* of the account or number; leaving the fingers open which should have made a circle, that is, which should have said, (or close d.)

Holaday. *Jurand. Scire 10. Illust.*

The Frenchmen stood meekly at their defence with *handgunnes* and ryken, but the Englishmen shot so wholly together that they drove the Frenchmen out of the towne.

Grafton. *Henry VIII. The fifteenth Year.*

Oh how manie trades and *handcrafts* are now in England, whereas the common wealth hath no need?

Holinshead. *Description of England.*

John Speed was born at Farrington in this county, as his own daughter hath informed me. He was first bred to a *handcraft*, and so I take it to a taylor.

Fidler. *Worthens.* *Cheshire.*

Having gathered to them a multitude of artificers and *handcraftsmen*, when in hope of spoils they had called forth, they purpose and prepare to besiege the citie also, which sometime had been altogether acquainted with the like sturges.

Holland. *Leviathan, fol. 146.*

And the words in Nehem. [in all the cities] seem to extend to the *handcrafts-men*, for citizens commonly occupy not fields, or husbandry, which is rather proper unto the villages and country people.

Spelman. *On Tythes, fol. 163.*

Law, As faire, and so good: a kind of *hand* in *hand* comparison, had beene something too faire, and too good for any lady in Brittain.

Shakespeare. *Cymbeline, fol. 372.*

I have the knowledge of all the fowles of the eyre, the beauty of the field is my *handy-works*, mine is the whole circuite of the world, and all the plenty that is in it.

Hemlock. *Sermon for Rogation Week, part i.*

And so covering his head, and holding an *handkerchief* before his face, to horseback he went.

Holland. *Surtmain.* *Nero Claudius Caesar, fol. 205.*

My Delia hath the waters of mine eyes,

The ready *hand-maid* or her grace t'attend;

That never fall to ob, but ever dines;

For to their flow she never grants an end.

DeWart. *Sonnets to Delia, son. 45.*

He [Scipio] had also provision from the several towne; corn, locust, cornes for sails, axes, beed-hocks, *hand-mills*, and the like implements.

Rulegh. *History of the World, book v. ch. lii. sec. 18.*

BATL. Chere, that would break the teeth of a new *hand-axe*, I could endure like an ostrich, or salt beef,

That cleare left in pickal.

Broomston and Fletcher. *Love's Pilgrimage, act ii.*

Too. If I fall you
Now I have found the way, we march'd law
And cut my head off with a *hand-saw*.

Id. *The Tuner Tuned, act iv.*

And Homer very well in his poem feigned that Tracer was an excellent archer, and because famous therewith, but his brother Ajax was best at close fight and *hand-strokes*, standing to it heavily armed at all pieces.

Holland. *Plutarch, fol. 151.*

And when you see the battalies buckle together pell mell, and come to *hand-strokes*, while they are heated and excepted one way, fight them another way with your horsemen, ride among their ranks as they fight, and break their array.

Id. *Leviathan, fol. 224.*

Though I am tame and bred up with my wrongs

Which are my foster-brothers, I may leap

Like a *hand-saw* into my wilderness,

And do an outrage: pray thee do not mock me

Broomston and Fletcher. *The Man's Tragedy, act iv.*

'Tis upon this foundation that physicians ordain the application of puggens or puppies, or some other hot animals, to the sides of the feet, or the *hand-erect*, or the stomach, or axilla of their patients.

Dugly. *Of the Power of Sympathy.*

HAND.

If ye ain were parchment, and ye blows you gave were lek,
Your own *hand-writing* would tell you what I think.

Shakespeare. Comedy of Errors, fol. 90.

Alexander, who was shot at on every hand, from the towers, adjoining, (for no man durst come to *handy-blows* with him upon the wall) leapt off the wall down into the castle yard, and setting his back to a wall there, saw sundry that came to assault him with his own hand.

Usher. Annals. Anne-Maria 3678

Hewke in those cases: change places, and *handy-dandy*, which is the justice, which is the thede? *Shakespeare. Lear, fol. 303.*

Look here, here's for him; *handy-dandy*, which *hand* will you here? *Ben Jonson. Bartholomew Fagot, act iii. sc. 5.*

Gabriel came into a dark and secret room, together with one of the usurping tyrants of Persia, called Magi, whom he pursued hard, and at *handy-grapes* struggling, grasping, and wrestling close together.

Holland. Plutarch, fol. 1143.

The courage of that enemy is for ever conquered, who is forced to confess that he was vanquished not by cunning, nor by venture, but in just and lawful wars by main strength and close fight at *handy-grapes*.

Id. Lavinia, fol. 1143.

The castle being situated in an high place, and having a long prospect into all the parts about, gave them warning by a certain sign, when the enemies did issue forth, so as seldom they came to *handy-strokes*.

Spotswood. Church of Scotland, book v. Anno 1571.

For the French men strongly without the fence of the English men, when they came to *handy-strokes*, so that the fight was very doubtful and perilous.

Grafton. Henry F. The third Yere.

October 6th, was a Spanish buried at Westminster in the Abbey, with singing performed both by English and Spaniards, and a *hand-bell* before ringing.

Stygg. Memorials. Queen Mary, Anno 1554.

Our age is but an *hand-mouth* in itself; but, compared to eternity, it is not an *hour's-breath*, yes it is nothing, it bears on proportion.

Bishop Hall. Works, vol. i. Sermon 20

The enemy took here, as a Spaniard buried at Westminster in the Abbey, with singing performed both by English and Spaniards, and a *hand-bell* before ringing.

Ludlow. Memoirs, vol. i. p. 124.

Ovid, with all his sweetness, has so little variety of numbers and sound as he; he is always as it were upon the *hand-gallop*, and his verse runs upon carpet ground.

Dryden. Preface to the Second Part of Parallel Histories.

His pills as thick as *hand-granades* for us.

Racine. An Essay on translated Verse.

At last with *hand-granades*, we obliged them to quit their work, and to leave their tools behind them, with their provisions for three or four days.

Ludlow. Memoirs, vol. i. p. 70.

The Spaniards never came from behind the bushes where they first planned themselves; they having not above three or four *hand-guns*, the rest of them being armed with lances.

Dampier. Voyages, Anno 1684.

The men of the country are very cunning and ingenious in *hand-craft* wicks; but withal very idle.

Spectator, No. 50.

They have seen several letters, all of them of the *hand-writing* of our royal father, to the said marquis.

Ludlow. Memoirs, vol. iii. p. 287.

A great many merchants constantly residing in the city besides shop-keepers, and *hand-craftsmen* in abundance.

Dampier. Voyages, Anno 1687.

(On bathe, and rob'd in white, ascend the towers)

With all thy *hand-minds* thank th' immortal powers.

Pope. Homer. Odyssey, book xvii.

We find and feel that colds, coughs, rheums, fevers, cholera, poisons, and other dangerous and mortal diseases, are begotten by the violence of damps, winds, or other continuing operations entering at the *hand-arms*, pit of the neck, &c.

Hog, Works, vol. i. p. 347. Letters from several Persons.

Both parties now were drawn so close,

Almost to come to *hand-shown*.

Butler. Hudibras, part i. can. 2.

For now the martial, charging home

To blows and *handy-grapes* were come.

Id. B. part i. can. 2.

"[Hear] me," says he, "if I wasn't walk in the rain rather than get into their *hand-barrons* again."

Fielding. The Foundling, ch. iii.

By the means of this gentleman, and of his associates of the same description, one of the most insidious and dangerous *hand-duties* that ever was seen, had been circulated at Norwich about the way, drawn up in an hypocritical tone of compassion for the poor.

Horke. Observations on the Conduct of the Ministry.

See Betham's cloistered and *hand-cuff'd* charge

Sargap'd in frenzy by the mad at large.

Cooper. Turpin.

Were they then to be swayed by the supereminent authority and awful dignity of a *hand-fall* of country clowns, who have said in that assembly, some of whom are said not to be able to read or write?

Butler. On the Revolution in France.

Neither of the statutes of Westminster had any effect on the decrease in Beddingfield's case; nor was that of St. John at all influenced by the subsequent prohibition of *hand-guns*.

Sir William Jones. Works, vol. vi. p. 453. The Legal Mode of suppressing Riots.

And amongst their articles of *hand-drafts* may be reckoned small square feet of mat or wicker-work, with *handes* tapering from them of the same, or of wood; which are neatly worked with small cords of hair, and fibres of the cocoon-not color intermixt.

Cook. Third Voyage, book iii. ch. xii.

It was desired by the aldermen, that the testimonials of churchwardens and overseers should be submitted; and that the hired servants, and all apprentices to *hand-craftsmen*, should be counted as poor.

Johnson. The Life of Garth.

Men of science should leave controversy in the little world below them; and then we might see Rock and Franks walking together *hand-to-hand*, smiling onward to immortality.

Goldsmith. The Citizen of the World, let. 67.

When Burnet preach'd, part of his congregation hummed so loudly and so long, that he set down to enjoy it, and rubbed his face with his *handkerchief*.

Johnson. Life of Swift.

Yet considering its vast power in morals, one cannot enough lament the ill destiny of this divine art, (painting), when, from the chaste *hand-maid* of virtue, hath been debauched, in violence to her nature, to a shameless prostitute of vice, and procurer of pleasure.

Hurd. Works, vol. i. p. 377. Notes on the Epistle to the Romans.

There are water-mills in Sky and Raasay; but they are too far distant, the housewifely gaud their sails with a quern, or *hand-mill*, which consists of two stones, about a foot and a half in diameter; the lower in a little convex, to which the convexity of the upper part must be fitted.

Johnson. Journey to the Western Islands.

A good model once chosen, will lead them in the journey of life as a *hand-post* directs the traveller over a wide waste or forest.

Anon. Winter Evening, even. 21.

But as we had always been able to keep it under with the *hand-pump*, it gave us no great uneasiness till the 13th, about six in the afternoon, when we were greatly alarmed by a sudden inundation that deluged the whole space between decks.

Cook. Voyages, book vi. ch. i.

My muse with Lloyd alone contrived;

Why then fall foul upon his friends?

Unless to show, like *handy-dandy*,

Or Chancell's ghost, or Tristram Shandy.

Lloyd. The Collier of Cripple-gate's Letter.

They are, I think, the *hand-work* of some Jew or Christian, and a sorry imitation of the tenth commandment.

Jortin. Works, vol. i. p. 335. Remarks on Ecclesiastical History.

A HAND, by the statute 33 Henry VIII. 5., is four inches in breadth. Among jockeys, as the measure of a horse, it is four fingers in breadth, the measure of the fist when clenched: but this, from the variation of different hands, is plainly a very loose estimate.

HAND.

HANG.

For her wizen & her dogges the klag oft us say
 & hangge men gellies vor wraithle a longe day
R. Gloucester, p. 509

First was he drawn for his felonie,
 & as a jete þus slawen, on galwes hangd his.
K. Bruner, p. 247.

And hope hangy of þer on, to have þu treithe deservy
Peter Plouman, Fison, p. 241.

As hajwande and an herowite, þe hangman of Tyborne
 Duns þe dyler, with a doves berietes.
M. B. p. 106.

— And Claudius,
 That servant was into this Appian,
 Was demer set to hang upon a tree
Claudio, The Decades Tale, v. 12205
 Their heads hangd about their eyes.

Gower, Conf. Am. book i.

And the Sunday after Bartolomew daye, was one Crutwell hangman
 of London, and two persons were hangd at the wrestling place on the
 backside of Clerkenwele heyside Lenth.

Hall, Henry VIII. The thirtieth Year.

I am Mache (O ye daughters of Jerusalem) like as the testes of the
 Cedarenes, and as the *Atynas* of Solomon,
Bible, Anno 1551. Salomon's Ballad, ch. i.

Ma thinks if then their cause be rightly scande,
 That they should more delight to follow drummes,
 Than hyde at home to come to hangman's thumbe.

Gower, The Frutes of Wurre.

— Thus chales at us
 For payng of my noyle
 Answer, it me thy frende, and shyn
 As hangy at thy tole.

Drant, Horner, Epistle i.

Show your sheepe-bitting face, and be hang'd an hoare.
Shakespeare, Measure for Measure, fol. 82.

Though he had lost his place, his poe's, his poine;
 Yet held his love, his friends, his title fast;
 The whole frame of that fortune could not fall;
 As that which hang by more than by one nail.

Shakespeare, History of the Card Wore, book vii.

Lye Hang of this cut, thou but; vile thing let loose,
 Or I will shale thee from me like a serpent.
Shakespeare, Midsummer Night's Dream, fol. 155.

With that two sumpters were discharg'd,
 In which were hangings brasse,
 Silke courting, carter, carpets, plate,
 And all such turne should have.

Warner, Alison's England, book viii. ch. xlii.

Being affrighted at the rumour of that murder, (Claudius) sily crept
 forth and conversed himself into a Solar (solarium) next adjoining, and
 there hid himselfe betweene the hangings that hang before the doore.

Holland, Surlanous, Tiberius Claudius.

— And though his face be as ill
 As theirs, which in old hangings hung Christ, still
 He strives to look worse, he keeps all in awe.

Duns, Satire 4.

Then will the whole number of them which followed Xerxes out of
 Asia into Greece, in all kinds, rise to the number of 2317610 thousand
 men, besides horse-boyes and other servants, hangy on, &c.

Usher, Annals. Anno Mendi 3524.

The most part of Niclas' riches was in ready money, and thereby he
 had many cravers and hangy on him, whom he gave money unto.
St. Thomas North, Plutarch, fol. 452. Nicias.

Lady, They do slander him.

Out. Hang them, a pair of railing hangings.

Brumant and Fletcher. The Honest Man's Fortune, act i.
 And Enter now but the ladies, and their hang-bags; welcome
 beauties, and your hand shadows.

Ben Jonson, Cynthia's Revels, act v. sc 3

He said; thus nodding with the forces of wine,
 Dropp'd his head haw, and soaring lay supine.
 His neck obliquely o'er his shoulders hang.
 Press'd with the weight of sleep that lames the strong!

Pope, Homer, Odyssey, book ix.

So, in some well-wrought hangings, you may see
 How Hector brash, and how the Grecians flew:
 Here, the fierce Mars his courage so inspires,
 That with bold hands the Argive fleet he fires.

Waller, To a Friend.

Though divers credible witnesses deposed that Gregory Bandon,
 who was common hangman, had confessed and owned to have executed
 the King, yet the jury found him (Capt. Wm. Howlet) guilty of the
 manslaughter.

Latham, Memoirs, vol. ii. p. 74.

The next of the Guira targa, the Icterus mont, and the Japa-
 gulu, or a liverer other name the American hang-mans may be called
 by, are of this kind.

Ordnham, Phytos-Thology, book iv. ch. xlii. note 10.

That thieves are hangd in England, I thought on reason why they
 should not be shot in Oubense; because, with respect to the natives,
 it would have been an execution by a law *ex post facto*.

Cook, Voyage, book i. ch. xiv.

Fd hangings were in fancy's loom,
 For Lady Norton's dressing room.
Mason, Ode to Sir Fletcher Norton.

This indeed may be the bright of the hangman's charity, who waits
 for your clothes; but it could never be St. Paul's.

Wickham, A Commentary on Mr. Pope's Essay on Man.

Bet now her wealth and fiery fiend,
 Her hangy-on cut short all;
 The doctors found, when she was dead,
 Her last disorder mortal.

Goldsmit, Maritimus, vol. ii. p. 101. On Mrs. Mary Blair.

HANGER, (a weapon.) D. hangher, *pugio de zonú*
 pendens: hangherken, *gladius qui a femore suspendit*ur.
 And Skinner,

A short sword, so called because it is hangd to the
 side.

I hapd to enter into some discourse of a hang-y, which I assure
 you, both for fashion and work-manship, was most preeminent-berail-
 full, and gentleman-like.

Ben Jonson, Every Man in his Humour, act i. sc. 5.

Finding himself attached at the same time in the rear by Jowler,
 and fearing Caesar might recover, he drew his hangy, and wheeled
 about, and by a lucky stroke severed Jowler's head from his body.

Smollett, Roderick Random, ch. iii.

HANK, Lye thinks may be from the Islandic *hank*,
vinculum; Skinner, from to hang; and Toulke (who
 produces the examples of the verb from Hoper) that,
 "to have a hank upon any one, is, to have a hold upon him;
 or to have something hank, hanky, hanged, or
 hung upon him." To hantch, in the passage from the
Bible, seems to be the same word, & softened into *h*.

See HANGING.

And a hank of thread as much as is hanky or hanged
 together.

He hanky set the picture of his body upon the cross to trache
 them his death. *John Hoper, Declaration of Christ, ch. v.*
 The same body that hangy upon the cross.

M. B. ch. viii.

They shall raise, and hantche up this praye, (they hold of) and so
 man shall recover it or get it from them.

Bible, Anno 1551. Eng. ch. v.

Lane But I know this, had I but warr'd it, you should have
 bantel three times more, before you had come to th' course, you
 should have hant'd o' th' biddie, Sir, i' faith.

Brumant and Fletcher, The Scornful Lady, act v.

Others had no certainty of their holds, which were wont to be let
 by copy for lives, or otherwise for years; so that their landladies
 might have them upon the hand at anytime, nor in anything, to offend
 them.

Sirry, Memoirs, Edward IV. Anno 1549.

I love a friendship free and frank,
 And hate to hang upon a hank.

Byron, Coriolanus

HANKER. J. Skinner says, *hank*, in Lincoln-
 HANKERING. J. shire, is used for an inclination, or
 propensity of mind, from the verb to hang, q. d. to
 hang or hanker after. Met.

HANG.

HANKER.

HANK.
—
HANO-
VER.

To hang about, stay, or remain, hanging or loitering as in suspense, to loiter or linger, as unwilling to quit; to long after or for, to keep or continue in a state of longing.

Besides the Scriptures, there hath been so full an attestation given to these [wizards and magicians] by persons unconnected in all ages, that those so confident exponents of them, in this present age, can hardly escape the suspicion, of having some *hankering* towards Atheism. Cudworth. *Intellectual System*, fol. 763.

Are these barbarians of man-eating constitution, that they so *hanker* after this inhuman diet, which we cannot imagine without horror. Bentley. *Sermon* 1. p. 37.

And as for sensuality, though it cannot be supposed that a soul should retain the appetites of the body, after it is separated from it; yet having wholly abandoned itself to corporeal pleasure while it was in the body, it may, and doubtless will retain a vehement *hankering* after the reunion with it, which is the only sensuality, that a separated soul is capable of. Scott. *Christian Life*, part iii. ch. vi.

We shall be able to part both with it and them, without any great regret or reluctance, and to live from them for ever, without any disquieting longings or *hankering* after them. *Id.* *Part* i. ch. iii.

[He is] content to sit still, and let his train of thoughts glide indolently through his brain, without much awe, perhaps, or pleasure, but without *hankering* after any thing better, and without irritation. Paley. *Moral Philosophy*, vol. i. p. 38. *Human Happiness*.

HANK.
—
HANO-
VER.

HANOVER.

Boundaries.

HANOVER, the Kingdom of, is bounded on the North by the German Ocean, on the East by Holstein, Mecklenbourg, and Prussian Saxony; on the South by the Duchy of Brunswick and the Grand Duchy of the Rhine; on the West by the Netherlands. It extends over a surface of 14720 English square miles.

Surface.

From the borders of the sea to the Southern boundary of Hanover, the land rises gradually, until the acclivity terminates in the mountains of the Hartz, an independent granitic chain, the ramifications of which are for the most part comprised within this Kingdom. Next to the sea, and particularly in the Eastern part of the Kingdom, along the Elbe and Weser, the soil is in a great measure formed by the depositions of these great rivers. This part of the country is also exposed to violent inondations, the destructive effects of which are but imperfectly prevented by dikes. The great extent of the marshes likewise appears to indicate how recently this portion of the land has been recovered from the ocean. The same may be said of the Western region, through which the Ems has its course. The soil in these districts is generally unproductive, but the most sterile portions of the Kingdom are the heaths or deserts of Lüneburg and of Verden, situated between the Elbe and the Weser, and those of Meppen, on the right bank of the Ems. The soil of these districts is gravel or light sand, unfit for agriculture, but covered in some places with pine forests, heath, and marshes. In the immediate neighbourhood of Bremen, some portions of this kind of morass have been brought into cultivation, but Ages must elapse, and an immense capital must be expended, before similar improvements can be made in the great wastes of Lüneburg, which extend 25 leagues from East to West, and between Harburg and Zell, nearly an equal distance from North to South. On the left bank of the Vechte, which flows to the West of the Ems, the neighbourhood of Bentheim presents to the view on every side a sandy desert, diversified only by tracts of morass or stagnant pools.

Geology.

Considered in its geological character, the country which we have just described belongs to the most recent, or *tertiary* formation. Hence it is, that the sea at every tide carries to the Town of Stade, not far from the mouth of the Elbe, fragments of wood, differing from any species growing at present on the earth. Blumenbach regards them, with reason, as fossils; they are brown or black, and almost always bituminous. These are true *agallites*, and prove by their presence that

the sea covers a soil more recent than the chalk which occurs on the shores of the Baltic. In ascending from the sea-coast, the secondary, or limestone formation occurs, stretching from West to East, between Osnabruck and Hanover. This rests on the primary rocks of the Hartz.

The Elbe forms the North-Eastern boundary of the Kingdom, and receives supplies from about eight small rivers, the principal of which are the Schwinge and Oste, both navigable a short way, and capable of improvement. The Weser takes its name at Minden, where the Werra and Fulda unite, and flows through the Kingdom; its tributaries are numerous, but only one of them, the Aller, is important. The Ems is another great river, navigable, however, only in that part called the Lower Ems; works are carrying on at present for the improvement of the remainder. The An, the Hase, and the Vechte, which are navigated by boats, with many small streams, flow into the Ems from Hanover. The only lakes in this Kingdom which deserve mention, are the Steinhudermeer and the Dümmersee. The latter is well stocked with fish, and extends about two leagues in length and one in breadth.

Rivers.

Lakes.

The climate of Hanover is generally temperate; the people boast of its salubrity, but the low swamps and stagnant marshes load the atmosphere with a humidity disagreeably perceptible to a stranger, and throughout the greater part of the Kingdom the temperature is at all times extremely variable. The winters are severe, and even in summer sudden chills are not unfrequent. The dews and vapours during the summer, at sunrise and sunset, prove extremely hurtful to some constitutions. The prevailing wind during the winter months is the North-West; in Spring an Easterly wind blows for a short time, and in summer the South-West wind begins, which continues the greater part of autumn. Among the peculiar effects of the climate of Hanover on the human constitution, the early loss of the teeth is the most striking. The variability and moisture of the climate give rise to many dangerous diseases. If the month of July be very warm, violent epidemics are likely to ensue. The most usual maladies are nervous and intermittent fevers, consumptions, paralytic and apopleptic disorders.

Climate.

The natural riches of Hanover consist in the produce of its fisheries, in the game which abounds in the wastes and forests, in its agriculture and pasturages, and, above all, in the mines of the Hartz.

Productions.

HANNO-
VER
Fishes.

Since the encouragements held out by the late King, in 1792, for the promotion of the whale fisheries, a considerable number of Hanoverians annually frequent the Greenland Seas in adventures of this nature. The fishery on the coast of the Kingdom, also, is remarkably productive; that of the rivers supplies the inhabitants with abundance of delicious trout and all the more common kinds of fish, as well as with eels of extraordinary magnitude.

Timber.

The forests supply timber fit for boat-building, and for the rigging of large vessels. Wood for fuel is dear, but this inconvenience is remedied by the working of several coal-pits. In the pine woods, large groups of trees are often found dead without any external injury. This is generally ascribed to the ravages of an insect, the *Podtrichus xylophagus* of Fabricius, the destructive visits of which were of late years extended to England. In the neighbourhood of Zell, the old oaks are of a height and grandeur hardly to be surpassed in the woods of Hildesheim. Some of these measure 40 feet in the circumference of the trunk next the ground, and 25 feet immediately below the branches. These woods are stocked with red deer, roebucks, wild boars, hares, and rabbits; but fortunately for the interests of the farmer, the number of wild animals has diminished considerably within the last twenty years. The fens and marshes are frequented by a great variety of aquatic birds, and ortolans are numerous in the vicinity of Osnabrück. In the Hartz the wolves are formidable from their numbers and their strength.

Agriculture.

The agriculture of the Kingdom, it is allowed, has not by any means reached the perfection of which it is capable. The Provinces of Göttingen and Hildesheim alone are distinguished by skilful cultivation. The fat lands also, on the banks of the rivers and near the sea, are industriously tilled; but, on the other hand, there is an immense extent of marsh or of sandy waste, not altogether incapable of being reclaimed. Those who imagine that every improvement of mankind is derived immediately from their rulers, reproach the Government of Hanover with this neglect of the national resources; but the true cause of this supineness and want of enterprise may, perhaps, be more justly traced to an imperfect system of tithes, (metairie farms being very general,) to the national character, and to the operation of customary laws, which naturally cherish an attachment to old usages, and continually throw impediments in the way of improvement. It may be added, also, that even in the worst districts the quantity of land in cultivation has increased by more than one-third within the last twenty years. In Osnabrück and Calenberg, the people, instead of attempting the cultivation of their own soil, annually migrate into the Netherlands to perform the labours of the harvest. Nevertheless, the country produces sufficient corn for the inhabitants. Flax is grown in small patches for the material of domestic industry. The culture of tobacco is confined to narrow limits, the whole yearly produce not exceeding at the utmost 9000 ztr. Rape-seed, for oil, is cultivated to a considerable extent, and supplies to Bremen a chief article of its commerce. Horticulture has been but little attended to, and, with the exception of the apple, the fruits of Hanover are inferior to those of France. The vine is cultivated only in gardens, and chiefly for the tables of the rich, for it is rarely that the grape attains here a complete maturity.

The horned cattle of Hanover are of middling size, but the beef, as well as mutton, fed on the mountains, is of an excellent flavour. The best races of cattle are found in Bremen, Verden, Hoya, and in the Hartz, where, to some rich valleys, the dairy-farms resemble those of Switzerland. The swine also are of excellent quality near the woods, and better still in the country between the Ems and Weser, the original locality of the Westphalian breed. But among the animals of Hanover, the horses enjoy the highest reputation, and strangers are often surprised at the hearty and good condition of those which are yoked to the waggons of the poorest peasantry. There are two races of horses, however; that of Hoya, light and active, and the breed of Lüneburg, or Friedland, numbers of which are annually exported for coaches and artillery. It is said, that the attempt to improve the breed of horses by the mixture of Arabian blood has never succeeded in Hanover. The wool of the native sheep is of a very inferior quality, but great improvement has taken place of late years, since the Government encouraged the introduction of the Spanish races: some proprietors are now able to export wool which can compete with that of Spain and England. Some districts of Hanover derive a considerable revenue from the exportation of geese; but the care of bees is an object of still greater importance. The extensive heaths of Lüneburg and Hoya are more than sufficient for the support of the stocks belonging to the country, which are estimated at 75,000, and a considerable sum is derived from the summer feeding of the bees of the adjoining territories of Brunswick and Prussia. There are some villages whose entire population is employed during the early months of summer in the care of these industrious insects.

There is but little manufacturing industry in this Kingdom, the peasantry being more disposed to wander into adjoining Countries to find agricultural employment, than to engage at home in sedentary occupations. Stein estimates at 16,000 the number of individuals who annually migrate into Holland. There are some manufactures, nevertheless, of soap, tobacco, leather, woollen cloths, and, above all, of iron and copper. The art of making fine wire, and of embroidering cloth with metallic threads, is here carried to perfection. The annual value of this business in the territories of Lüneburg, Bremen, Osnabrück, Hoya, and Diepholz, is said to be five millions and a half of florins. Both sexes are engaged in it. The linen cloths of Hanover are very inferior to those of Prussia and Friesland. The trades of the jeweller and goldsmith are among the few in which Hanover displays superior workmanship.

Hanover seems destined by nature to engross the foreign commerce of Germany. With three great rivers flowing through it, some extent of sea-coast, and surrounded by Countries rich in natural productions, it appears as if commercial pursuits would be the natural resources of its inhabitants. But several causes, among which the disposition of the people is perhaps the chief, frustrate those facilities. The want of secure havens on the Elbe and Weser, may also be enumerated. The attempt to make a canal from Stade to the Oste, and from that to the Wumme, uniting the Elbe and Weser, has failed, and the improved navigation of the Weser has not yet had time to produce important results. Steam-boats at present ply on the Elbe, Ems, Weser, and Aller. The most important commercial place is Minden, where there arrive annually

HANNO-
VER
Stocks.

Commerce.

HANOVER.

about 370 small vessels by the Weser, by the Werra 110, and 130 by the Fulda. The roads in the low and sandy part of the Kingdom are unfavourable to the carriage of goods, yet the intercourse between Brunswick, Hamburg, and Bremen, is carried on over these sands.

Population.

The population of Hanover, in 1822, was estimated by Hassel at 1,163,700, or nearly 100 individuals to the square mile. According to the calculations of the same writer, the number of Jews amounts to 6700, but Stein makes them amount to 13,000. The Reformed Religion is greatly predominant. The Lutherans are estimated at 1,100,000; the Calvinists at 120,000. The Roman Catholics do not exceed 230,000, and to these may be added 300 Mennonites. The Protestant Clergy are subjected to the Consistories of Hanover, Osnabrück, Aurich, Hildesheim, Stade, and Ottendorf. The Roman Catholics are under the direction of the Archbishops of Osnabrück and Hildesheim. The ancient Chapters have been restored in the Government of Hanover; and in that of Hildesheim are several monasteries and ecclesiastical estates, which escaped confiscation under the domination of the French. A special Board, or Committee, has been formed to manage those revenues, and to redeem, as far as possible, the domains which were alienated under the Westphalian Government. These funds are disposed of in the payment of pensions, the expenses of the Chapters, and in the costly decorations of Roman Catholic worship. This Committee has, since 1816, raised a loan on the credit of those mortgaged estates. The proprietors, who do not wish to part with their possessions, are allowed to retain them for a small yearly rent, which forms a revenue appropriated to the support of the Universities, the learned Societies, and Scientific Institutions of the Kingdom. By a Royal edict, in September, 1824, the article of the German Confederation which relates to Religious toleration, was expounded in such a manner as to do away with the notions of a ruling Church, a merely tolerated creed, or of any partiality whatsoever to a particular sect of Christians.

History.

Hanover is one of those Countries from which the Saxons issued to invade England. The Hanoverians still possess, in a high degree, the love of independence and great personal courage, which distinguished their ancestors. That remarkable people, of the Cimbro-Saxon branch, were divided into many nations or Tribes. The *Longobards* and *Frisli* occupied both banks of the Elbe; the *Chauci* dwelt at the mouth of the Weser; the *Frisi* possessed the country which at the present day comprehends the territory of Hildesheim; and the *Cercneci*, who were afterwards associated with the Franks, were scattered round the forests of the Harz.

In the Xth century the four princely families of Brunswick, Nordheim, Billungen, and Supplingburg divided among them the patrimonial dominions of Hanover. Towards the close of the XIIIth century the heiress of the House of Billungen married Henry the Black, of the powerful Bavarian family of the Guelphs, originally from Este; and in the beginning of the XIIIth century the offspring of this marriage, Henry the Proud, espoused the heiress of the other three Principalities; so that their son, Henry the Lion, whose domains embraced nearly all that was afterwards comprised in the Electorate, was one of the most powerful of the German Princes. But these possessions were again divided upon his immediate posterity; and his nephew

Otho submitted to receive from the Emperor investiture of a small portion, with the title of Duke of Brunswick. Successive partitions of the estate among the sons weakened the power of the family, until at length, in the beginning of the XVIIth century, the law of primogeniture began to govern the succession. About the same time several branches of the Brunswick family became extinct, and all its possessions were divided between the two lines of Brunswick-Wolfenbützel and Brunswick-Lüneburg. This latter, the younger branch, possessed at first but a small portion of Lüneburg; but to this was added, in 1617, Grubenhagen, in 1634 Calenberg and Göttingen, and in 1642 the remainder of Lüneburg. These possessions might have been again separated by descent, but for the marriage, in 1698, of George Duke of Calenberg-Göttingen with Sophia, heiress to the Duke of Lüneburg-Grubenhagen. The dignity of Elector had been granted by the Emperor to the father of this Prince in 1692, and he himself succeeded to the Crown of England by the Act of Settlement, after the death of Queen Anne; since which time the British Sovereigns have continued to govern the ancient dominions of their family, increased, in 1715, by Bremen and Verden, in 1802 by Osnabrück, in 1814 and 1815 by Hildesheim and East Frisia, with some other territories. In return for these considerable acquisitions, part of Lüneburg and some other scattered domains were given up to Denmark, Prussia, and Oldenburg. The object of the exchanges was, for the most part, the concentration of territorial possessions. Hanover was the point in which Napoleon first attempted to realize his designs against the North of Germany. As soon as the war of 1803 broke out, a French army, under Mortier, entered that Country. Resistance was vain; and a Convention was agreed on, in consequence of which the Hanoverian army was disbanded. Heavy impositions succeeded, but no attempt was made at dismemberment. In 1806, however, Hanover was given to Prussia, in lieu of some territories on the Rhine. In the following year it again came into Napoleon's hands, who gave a portion of it to the newly-created Kingdom of Westphalia. The amount of public debt incurred by those invasions between 1803-1808 was five millions of dollars. In 1810, the greater part of Hanover was added to the Westphalian Kingdom, and the rest was incorporated with the French Empire, being included in the *Departments of the Hanse Towns*. In this state affairs remained till the battle of Leipzig, which liberated the Country. In November, 1813, the native authorities resumed the duties of government.

Hanover was, by the Congress of Vienna, erected into a Kingdom, the Sovereign of which unites the prerogatives to the titles of Royalty. He holds the fifth place among the Princes of the German confederation, is the Diet of which the Kingdom has four votes. Hanover is the hereditary dominion of his Majesty the King of England; but, except the accidental union of the two Crowns in the same Prince, there exists no political connection between the two Countries. British subjects in Hanover, and Hanoverians in England, are aliens, without any especial right of citizenship. This total distinction of the two States in political relations was always admitted by the Courts of Europe; and the neutrality of the one was constantly respected during a war with the other Power, until Napoleon thought fit to violate this received principle of European State law,

HANOVER.

An Electorate.

Made a Kingdom.

HANO-
VER.

and turned against Hanover his hostility to Great Britain. The Crown of Hanover is hereditary in the House of Brunswick-Luneburg, according to the maxims of descent established by custom in that family, and which respect the right of primogeniture, but reject the female line. By the same law the heir is of full age at 18. In case of a failure of male issue, the succession of some of the Provinces devolves by regular descent on the other branch of the House of Brunswick; and as the various territories which composed the Electoral estates, and were held by different titles, have been united into a whole by the erection of the Kingdom, it is to be presumed that the House of Brunswick would, in such a case, succeed to the whole dominion. The Kingdom of Hanover is governed by a Prince of the Royal Family, (at present the Duke of Cambridge,) who, in matters of great importance, receives the orders of the King, assisted by a Council of Hanoverians resident at the Court.

Constitu-
tion.

The Government of Hanover is partly of a feudal and partly of a representative nature. The Countries composing the Kingdom are as follows: the Duchy of Bremen with the territory of Hadeln, the Principality of Luneburg, part of the Duchy of Lauenburg, the Duchy of Verden, the Principalities of Calenberg and Hildesheim, the Counties of Hoya and Diepholz. To the South-West of this last lie the Principality of Osnabruck, the Counties of Lingen and Bentheim, the Circles of Meppen and Embshur; and further to the North lies the Province of East Friesland. On the South, and separated from the rest of the Kingdom by the territories of Brunswick, lie the Principalities of Gottingen and Grubenhagen, with some Circles of Eichsfeld; to the East again lies a portion of the County of Hohnstein. All these various territories, and in some cases even minute portions of them, have separate Constitutions and tribunals; private rights and hereditary privileges everywhere interfere to prevent the uniform organization of the Kingdom. Different systems of taxation and different forms of administration existed till lately in the Provinces. The abolition of these discordant usages while Hanover was incorporated with the French Empire and the Kingdom of Westphalia, was of short duration. The ancient Constitutions were restored immediately on the retreat of the French in 1813. But when the hereditary dominions of Brunswick-Luneburg were combined into a whole as a Kingdom, an attempt was made not to abolish but silently to supersede the separate Constitutions of the Provinces, by a general representation by deputies from the several Estates, amounting in all to 85, who assembled for the first time in Hanover in December, 1814. This Assembly was chiefly engaged, during the years 1814, 1815, and 1816, in devising means of introducing uniformity into the various departments. Its labours, however, were only preliminary to the new Constitution promulgated in December, 1819.

By this Constitution the Provincial Estates are still allowed to remain, but their powers are confined to the arrangement of mere local interests. Instead of a National Assembly, however, composed of feudal lords and the proprietors of prescriptive rights, divided into a great number of Estates, the Assembly of 1819 admitted representatives of towns and property without feudal claims; and was divided into two Chambers, in the first of which sit the Mediatized Princes of Arternberg, Leoz-Coswarem, and Bentheim, the Prelates and

Nobility; in the second the deputies of the Towns, Conventories, and of the University. The Members of these Chambers must be 25 years of age, and profess the Christian Religion. The qualification in property is for the nobility of the first class, a yearly income of 6000 dollars; for the knights 600; and half that sum for the remainder. The two Chambers have equal rights. The introduction of a uniform mode of taxation has been the favourite object of the Hanoverian Chambers; and some progress has been made towards the attainment of that object by the purchase and abolition of immunities. Analogous changes have been made in the general administration. Previous to 1822, the Kingdom was divided into 11 Provinces, viz. Calenberg, Gottingen, Grubenhagen, Luneburg, Hoya, Bremen, Osnabruck, Hildesheim, East Friesland, Bentheim, and Hohnstein. But these Provinces being too unequal in extent for a uniform system of administration, a new division of the Kingdom into seven Governments was made in that year. These are 1. the Government of Hanover, composed of the Principality of Calenberg, the Counties of Hoya and Diepholz; 2. of Hildesheim, comprising the Principality of that name, those of Gottingen and Grubenhagen, and the County of Hohnstein; 3. of Luneburg; 4. of Saxe, which comprehends the Duchies of Bremen and Verden, and the County of Hadeln; 5. of Osnabruck, comprising the Counties of Lingen and Bentheim, with the Circles of Meppen and Embshur; 6. the Government of Aurich, or East Friesland; and 7. that of Hantzhal, the jurisdiction of which extends over the Harz. This is a small jurisdiction, and has been erected, or rather permitted to exist, in favour of the privileges enjoyed for centuries by the miners. Previous to this division the Ministers had each a Province for the object of his care, instead of a particular department of affairs, as is now the case.

HANO-
VER.Division
into Pro-
vincesand Go-
vernments.

The administration of justice is still shared with the Royal Courts by the feudal jurisdictions possessed by the towns, by ecclesiastical and lay proprietors. The remedy of this evil is postponed, it is said, till such time as a complete code can be promulgated. At Zell is a High Court of Appeal, which determines in the last instance.

Courts of
justice.

The Hanoverian army, in time of peace, is composed of 12,000 men; and the *Landwehr*, or militia, of 15,000. A law, passed in 1817, obliges every individual who has reached the age of 19, without distinction of rank, to serve with this corps. The only persons exempt are the infirm, the clergy, Professors in the Public schools, officers of government, those who have already served six years, and only sons whose brothers have fallen in battle. Students in the University have alone the right to find substitutes. The *Landwehr* is exercised in squadrons every Sunday, except during harvest-time, and is annually reviewed in regiments and brigades.

Military

The revenues of Hanover amounted, in 1821, according to Hassel, to the sum of 11,700,000 florins, and the public expenses to 4,665,000. Half of the revenue is derived from the public domains, the remainder from taxes. The public debt amounts to 30,000,000 of florins, the interest of which amounts to 1,200,000. Thus it appears that the surplus revenue is barely sufficient to provide for the extinction of the debt, and the occasional demands of national undertakings. The discontented part of the population asserts that the King annually draws to England a considerable amount

HANO-
VER.
—
HANSE
TOWNS.

City of
Hanover.

of net revenue; but it is more than probable that a little more publicity given to the public accounts would totally disprove this opinion.

HANOVER, the Capital of the Kingdom, in the Province of Colenberg, is situated in a wide sandy plain on the Leine, where that river, receiving the Ihme, first becomes navigable. It is divided by the river into the Old and the New Town. The houses are mostly built of brick, but those of modern construction are regular and handsome. The Old Town was a petty fortress in 1130, and first received in 1172 the rights and title of a city. The New Town contains about 350 houses; and the Fauxbourgs, in which the village of Linden is included, at least 450. The population of this Capital is about 25,000. The walls of the town are now converted into promenades. The neighbourhood of Hanover is remarkable for its rich meadows, artificial landscapes, and for the charming promenade of Linden. From a distance the city appears like a garden adorned with edifices and towers, their roofs glittering with copper. The lengthened course of the Leine, which winds exceedingly through the level plain, adds to the delusion; but a nearer approach shows the streets and houses agreeably shaded with limes and poplars, and a stranger is astonished at the activity which reigns in the streets and public places, and with the elegance of some of the edifices, which are strikingly contrasted with the gothic architecture of some of the ancient mansions. The most distinguished buildings are the ancient Castle, the vice-regal Palace, the Arsenal, and the Theatre. The monument erected to Leibnitz on the Parade, in 1787, is worthy of its reputation. There are no less than ten bridges across the

rivers. The Scientific Cabinets and Institutions of this city reflect credit on the liberality of the Government. The Museums of Natural History and of Antiquities are excellent. The establishments which have instruction for their object merit equal praise. The School for the instruction of teachers is admirably conducted. In the Lyceum the useful Arts are taught conjointly with Literature. The Academy called the Georgianum, for the education of the young nobility, is organized on a military system; but the instruction given is calculated to prepare the youth for a Civil as well as military career. The Royal Library, containing about 24,000 volumes, is open to the Public. The commerce and manufactures of this city are only sufficient to supply the internal demand. Some sugar refineries, breweries, and manufactories of earthenware, subsist on a small scale. Embroidered cloths are also made here, which enjoy a high reputation throughout Germany.

The Royal *Chateaux* of Herrnhaußen and Montbrillant, with the Gardens of Walsmoden in the environs of the town, are much vanted by the citizens. The pleasure grounds of Montbrillant are laid out in the English taste. The Botanical gardens of Herrnhaußen are deservedly celebrated, as well as its Cabinet of antiquities and collection of pictures. Still more famous is the great *jet d'eau*, which rises to the same height as that of St. Cloud, (120 feet,) but with a body of water far more voluminous.

H. D. Sonne, *Erdbeschreibung des Konigr. Hannover*, 1817; Hassel, in *Gaspard's Erdbesch.* 1822; Henrich, *Aperçu Statistique d'Hanover*, 1801; Mangourit, *Voyage en Hanover*, Paris, 1803; Hodgokin, *Travels in the North of Germany*, 2 vols. 1820.

HANO-
VER.
—
HANSE
TOWNS.

HANSE TOWNS. In the middle of the XIIIth century the coasts of Europe were infested with pirates, who not only interrupted communication by sea, but even carried their audacity so far as to attack and plunder maritime places. Land journeys were at the same time as insecure as those by sea. The trade of the North of Germany flourished even during this reign of violence; although it became exposed to various accidents when the merchants were no longer permitted to travel with armed attendants, the convoy offered by Government having degenerated into a mere tax without yielding any protection. Hamburg and Lubeck, which, with Bremen, had at an early period become considerable from their commerce, had at the same time a powerful enemy in Waldemar, King of Denmark, to whom they made a resolute resistance. This circumstance, together with the necessity of securing the Elbe from the pirates, who were every day growing more formidable, and the insecurity of the roads, occasioned a Convention, in 1239, between Hamburg, Hadeln, and Dithmarsh, at that time independent towns; and a League, in 1341, between Hamburg and Lubeck, by which the associated towns bound themselves to mutual assistance and protection against all aggressions, particularly against those of the nobility or feudal lords. This alliance was joined, in 1247, by Brunswick, which served as a depot to both the last-mentioned towns; for while Italy was in possession of the trade with the Levant,

the great road over Germany passing through Brunswick was the route by which Hamburg received Indian goods. Brunswick, of course, was associated in interest with the trading towns, and a great many other places soon followed the example. Some authors, however, ascribe the first formation of the League to Bremen, in 1164, to protect the trade carried on by that place with Livonia; and there are not wanting those who carry it back even to the Age of Charlemagne. This union assumed the name of *Hansa*, an old Teutonic word signifying a privilege or immunity. Some Etymologists point out, as the origin of the title, the old French word *Hansa*, as assembly; but the significations of these words were, no doubt, originally the same, and equally applicable in the present instance. Others derive the word *Hansa* from *Amsor*, or *An der ze*, from the maritime situation of the allied towns; but this Etymology has no other merit than that of ingenuity, the old Historians of Germany being agreed that the word signifies a *league*. The number of towns in the Hanseatic League varied according to circumstances. They amounted, when most numerous, to 83. These were as follows: Anklam, Andernach, Aschersleben, Berlin, Bergen in Norway, Bielefeld, Bolsward in Friesland, Brandenburg, Braunsberg, Brunswick, Bremen, Buxtehude, Campen in Overysel, Cologne, Cracow, Culm, Dantzic, Demmin in Pomerania, Deventer, Dorpat, Dortmund, Duisburg, Elsiebeck in the Harz, Elbing,

HANSE
TOWNS.

Elbing in Guedres, Emmerich in Cleves, Frankfort on the Oder, Gelnow in Pomerania, Goslar, Göttingen, Greifswald, Groningen, Halle in Saxony, Halberstadt, Hamboirgh, Hameln, Hamm in Westphalia, Hannover, Harderwyk in Guedres, Helmstadt, Hervorden in Westphalia, Hildesheim, Kiel, Koesfeld, Kolberg, Knigsberg in Prussia, Lemgo in Westphalia, Lixheim in Lutheringia, Lübeck, Lüneburg, Magdeburg, Minden, Münster, Nimeguen, Nordheim, Osnabrück, Osterborg, Paderborn, Quedlinburg, Revel, Riga, Rosstock, Rugenwalde, Ruremond, Salzwedel, Seehausen, Soest in Westphalia, Stade, Stargard, Stavereu, Steudal, Stettin, Stolpe, Stralsund, Thora, Veuloo in Guedres, Uelzeu in Lüneburg, Unna in Westphalia, Warburg in Sweden, Werden, Wesel, Wisby, Wismar, Zolphen, and Zwoil in Guedres. To this list of German towns may be added Antwerp, Dord, Amsterdam, Rotterdam, Bruges, Ostend, and Dunkirk, in the Netherlands; Calais, Rouen, St. Malo, Bordeaux, Bayonne, and Marseilles in France; Barcelona, Seville, and Cadiz, in Spain; Leghorn and Naples in Italy; besides Messina, Lisbon, London, and other places which maintained a temporary connection with the League. After the Sovereigns of Europe began to view the Hanse Towns with jealousy, and to withdraw from the confederation the places subject to them, the League was still maintained by the towns in the North of Germany, with the additional principle of excluding from it all places which were not within the Empire: Dantzic, although subject to the King of Poland, was yet admitted, because it had been always represented in the German Diet. It was at this period that the Hanse Towns were divided into four Provinces, each with a chief town. The Capital of the first division was Lübeck, under which were arranged the Vandalic Towns, Hambroirgh, Rostock, Wismar, Stralsund, &c. and the towns of Pomerania; Cologne presided over the Hanse Towns of Cleves, Guedres, and Westphalia. The towns of Saxony and Brandenburg had Brunswick at their head, and finally Dantzic was the chief place of the League in Prussia and Livonia. The association had for protectors at one time the Grand Master of the Teutonic Order, the Kings of Denmark and Sweden, and even the King of Spain as Sovereign of the Low Countries. Since the XVth century they have had no protector.

Dejots or staple markets were established by the Hanse Towns at London, in 1250; at Bruges, 1252; Norwogord, 1272; and at Bergen in 1278. The staple at Bruges was transferred by Charles V., who hated that place, to Antwerp, and afterwards to Amsterdam. The sanction and patronage of Kings and Princes gave solidity to the League, and in 1364 a formal Act of alliance was executed at Cologne. It was, indeed, in the XIVth century that the Hanse Towns enjoyed their highest consideration, and that the commercial spirit, of which the Princes of that day had so little apprehension, but which has since intruded itself into all political relations, first began to be developed. The declared objects of the League entered into at Cologne were, to protect merchandise from pirates and robbers, and to ensure the honour and safety of merchants abroad; to extend the foreign trade of the allied towns, and, as far as possible, to obtain a monopoly, or to exclude all other towns from a share in it; to maintain justice and order in every market; and to prevent fraudulence by properly constituted officers and Courts of arbitration. Among

the internal arrangements of the League were the obligations to equip a certain number of armed vessels, or in the case of inland towns, to furnish a certain sum of money, and to pay with punctuality all duties and amercements. In case of disobedience the delinquents were visited with the greater or less *Bann*; those who were unfortunate enough to fall under this commercial interdiction, were said, in the German idiom, to be *verbannt*, or expelled from the confederacy. The ordinary assemblies of the Hanse Towns were held every third year in Lübeck, which was the head of the League, and where the archives and treasury were kept. Deputies, who were not punctual in attendance, were fined 20 florins for every day of absence. Towns which neglected to send Deputies were severely amerced; and such delinquency was punished the third time with expulsion from the League. While a fine remained unpaid, all the citizens of the place so offending were liable to be arrested for its amount in the other confederate towns. The foreign factories were regulated with an exact monastic discipline, which went so far as to require celibacy in the factors, masters, and members of the Guilds. The rules prescribed to their agents by Sir Hudson's Bay and some other Companies, closely resembled those of the Hanseatic factories.

By this uniform system of good order, and still more by the persevering and consistent exertions which interest excited, the Hanse Towns acquired no small importance, notwithstanding that their confederation had never been formally sanctioned by the Empire. From their great wealth and resources, they seemed rather to command their Sovereigns than to be in subjection to them. In England they were exempted from duties on exportation, and in Denmark, Sweden, and Russia, from those on importation; privileges which no subject of those Countries had ever yet enjoyed. The great carrying trade of the Hanse Towns was the main source of their increasing wealth. There was scarcely a mart or manufactory in Europe which was not at length brought within the circle of their operation, their success being promoted by their great superiority in capital as well as by their arms. This mercantile alliance, set on foot for the purpose of defence, soon found itself in a condition to wage offensive wars. It overcame Eric and Hakon, Kings of Norway. The Hanse Towns declared war against Waldemar III. in the middle of the XIIIth century. The combined fleet sailed direct to Copenhagen; the King was obliged to fly, and obtained peace only on condition of ceding possession of the Island of Schonen for 16 years, by which stipulation the entrance of the Baltic was placed at the command of the confederacy. These merchant warriors deposed a King of Sweden, and transferred his crown to Albert Duke of Mecklenburg. They equipped, in 1428, a fleet of 218 ships, with 12,000 soldiers on board, against Copenhagen. Again, in 1615, they joined their forces to those of the Dutch, in order to assist the Town of Brunswick, besieged by its Duke, who was in consequence obliged to retire. A Burgomaster of Dantzic, named Niederdorf, relying on the protection of the Hanseatic League, had the boldness to declare war against Christian, King of Denmark. The desire of extending their foreign trade induced England, Denmark, and Holland to maintain close relations with the Hanse Towns. These undertook the control of the trade in the North Sea and in the East of Europe, effectually prevented piracy, and had the merit of

HANSE
TOWNS.

HANSE
TOWNS.
—
HAP.

upholding fixed systems of maritime law. They also constructed some canals and harbours in the North of Europe; but the most appropriate mark of their influence was the general introduction of corresponding weights and measures.

The prosperity of the Hanse Towns depended on the continuance of those causes which had given birth to their alliance, and naturally fell away with the change of circumstances. As soon as the progress of maritime depredations was checked, and the establishment of Civil order guaranteed general security; as soon as the smaller towns found that their interests were sacrificed to those of the leading confederates; when the great towns ceased to be the only naval powers, and the European monarchs began to profit from their example in commercial enterprise; when, in fine, the discoveries of Vasco de Gama and Columbus had given quite a new direction to the channels of commerce: the Hanseatic League lost its preponderance, and as the monopoly which it had endeavoured to establish was gradually subverted, the confederation, being held together by no ties of interest, rapidly dissolved. In the year 1630, the last general assembly was convoked at Lübeck, at which the deputies from the greater number of the towns appeared merely for the purpose of renouncing the League. Hamburg, Lübeck, and Bremen, have alone continued to maintain the mutual relations, as well as to preserve the name of the Hanse Towns. With these Dantzic, also, is associated on peculiar terms, but without being included among the Hanse Towns. In the Treaty of 1803, the rights of the three Hanseatic confederates were acknowledged. In 1814, at the Congress of Vienna, they were again confirmed, and Frankfurt on the Mayne was placed on the same footing with them in regard to the German Confederation. The term *Hanse Town* may now be considered as having virtually merged in that of *Free City*, the privileges of the places still retaining the designation being derived rather from their claims on the Empire, than from their ancient alliance. In 1826, the trade between Great Britain and the Hanse Towns was regulated on the principles of reciprocity, in the same manner as with Sweden and Denmark. On presenting those Treaties in the House of Commons, Mr. Huskisson declared that the Hanse Towns were the best schools of commercial policy. This praise, however, must be understood to apply only to the principles of free trade, by which they are at present governed; the Hanseatic League of former times having constantly aimed at an exclusive trade, and having finally yielded to those causes which are sure to undermine every scheme of monopoly.

Anderson's *History of Commerce*, vol. i.; Heiss, *Histoire de l'Empire*, chap. vi.

HAP, Skinner says, a very common word in Lincolnshire, from A. S. *heapan*, cumulate, q. d. *stragulus cumulare*: and Hay

To *heape*, to cover for warmth, from *heap*, I suppose, to *heape* clothes on me.

Happing, a coarse covering, a rug for a bed.

Haphard, a coarse covering made of divers shreds. Bare's *Altecarie*. Skinner doubts whether the word be *nostra lingua civis*. *Hap-harlot*, a covering for a servant, is a very old word. Brockett.

Three new garments will serve a man more commonly two years: for why should he desire more? seeing if he had them, he should not be the better kept or covered from cold, neither in his apparel any whit the cooler. More. *Utopia*, by Robinson, book ii. ch. iv.

VOL. XXIII.

The second is the great (although not generally) amendment of lodging, for (said they) our fathers (yea, and we ourselves also) have lien full oft upon straw pallets, on rough mats covered onely with a sheet, under coverlets made of dappain or *hap-harlot*. (I use their own terms) and a good round log under their heads in stead of a bolster or pillow.

Halsnashed. Description of England, book ii. ch. xii.

HAP, V. } Wichter has, *happen*, which
HAP, N. } he interprets *contingere, accidere*,
HAPLESS, } *heut vel malè succedere*; and re-
HAPPLY, } marks that the English preserve
HAPPEN, } the word. The Ger. and D. have
HAPPEY, } *happern, prendere, apprehendere*,
HAPPLY, } to seize or take in the hand.
HAPFINES, } Fr. *happer*, to catch; which latter
HAPFIOUS, } Menage derives from the
HAP-HAZARD, } Lat. *capere*. The suggestions of
HAPPY-MAKING. } Skinner leave the English word
quite uncertain. It may not improbably be the Goth. and A. S. *hab-an*, to have or hold; and consequently to take or catch hold: and thus, *hap* will signify any thing *had*; and (as *tuck* also does) any thing *caught*.

Any thing, something, that comes or falls into our hold or possession, any thing caught; chance, accident, luck.

Happy, applied to good, to winn, or into whose hold or possession, good comes or falls; lucky, or having or causing good luck, successful, fortunate, or having or causing good success or good fortune.

Happy, in *Prologue to Henry VIII.*, is equivalent to Lat. *felix*, i. e. propitious, favourable; q. d. causing happiness. In *Cymbeline*, *happy*, *happily* endowed; accomplished.

Happily, as *heply*, was used without reference to good or bad fortune; accidentally, perhaps.

He had been in his court, when his *happe* was more hard.

And whence Brighier was dede, as about is said, by poison
happirike I drinke, ate Warham his body was talk in barrels.
Id. p. 13, note

And hute after he leude, *happe* him but myghte.
Piers Plouman, Fison, p. 310.

For when a men hath overget a w^t,
Fol off him *happett* to answer it,
Chaucer. The Chaucer's Ymanes Prologue, v. 16417.
For evermore mote we stand in drede
Of *hap* and fette in our chapmanhele.

Id. The Shipman's Tale, v. 13167.

Certes (q. d. she) if any might define *hap* in this manner, that is to saie, that *happe* is bringing throught forth, by fadeth moving, and by no knelling of cause, I censure that *hap* says right sought in no wise, and I drewe all sterlie, that *hap* us, or dwelth but a voyce, as who saith, but an ydel word, without any significacion of thyng, committed to that voyce.

Id. Boreus, book v. fol. 235.

At sondre seasons, as fortune requireth
Naturally they came to see her welfare,
But once it happened, how them so feth
To see their lady they all would not spare.

Id. The Renard of Love, fol. 322.

The *happer* over mannes hede
Ben longed with a tender thede,
Gower. Conf. Am. book vi. fol. 135.
For if the clerke bewan his freth
In *happemede* at such a feith,
The remant more nales empire
Of all that in the worlde benleth.

Id. H. book ii. fol. 44.

And this Pamphilus saith also; if thee be right *happ*, that is to saie, if thou be right riche, thou shalt finde a gret number of felawes and frenles; and if the fortune change, and thou waxe poure, farewell frendship and felowship.

Chaucer. The Tale of Melibee, book ii. p. 115

R

HAP

HAP.

Imagining how to purchase
Grace of the queen there to bide
Till good fortune some happy guyde
Me send might.

Chaucer. *Dreams*, fol. 357.

Not with vested faste or *happines* things, but with rules of reason,
whiche shewen the course of certaine things.

M. *The Tricentury of Love*, book i. fol. 294.

But the fortunes of warre be right perillous, and so it *happeth* to
him, for he was putte downe fearfully with a gylowe, so that he fell
downe in the bottom of the dyke, and with the fall broke his necke,
and there he dyed.

Lord Berners. *Cronycle*, c. 321.

Who would haue thought that my request
Should bring me forth such bitter fruit?

But now is *hap* that I feare least,

And al this harme comes by my sute.

Facetious Authors. *When Adversitie is once fallen*, &c.

Such *happes* which *happen* in such *happes* warren,
Make me to teame that: boyles and beaulty iannes.

Garguier. *The Frutes of Warre*.

Thou wilt *happely* say: the subiectes owne chose the ruler and
make him sworne to keepe their law and to maintain their privi-
leges and liberties: and upon that submit their selves unto him:
Ergo, if he rule amisse they are not bounde to obey.

Typical. *Exposition on the Fifth Chapter of Matthew*.

Besides these adherents of the Carthaginians, in the argumen-
tation of their miserable calamities, it *happeth* that their captives
withal his army was utterly destroyed in Sicily.

Golding. *Justin*, book xxxi. fol. 102.

For thee I longed to live, for thou more welcome death:
And welcome be that happy pang, that stops my gasping breath.

Garguier. *In Trust is Treason*.

Note therefore how playfully y^e kings here describeth his owne
arrogance: sayinge I kinge Nebuchadnezzar was blessed *happely* &c. he
saith not the God of heaves made me thus *happely* and so full of
prosperitie and welthe: but I was *happely* quite rich: rich in
seuer &c. and all therefore my owne wisdom, providence &
policy.

Spenser. *Epithetion of Daniel*, ch. iv.

Nevertheless it pleased God to bring the wind more violently, &
so in the month of May, 1592, we *happely* doubled Cape Comor
without sight of the coast of India.

Halladay. *Poynes*, &c. vol. ii. part ii. fol. 105. *James Lancaster*.

Hic si quis uolens forte aduena conuenit, tibi rursus parata uerbo,
if any thing shall *happely* chance vnto vs in this matter aduena
thou wilt, thou shalt perceiue heare of it.

Udall. *Flowers of Latine Speeches*, fol. 138.

Yes, many a time the nymphs, which *happ'd* this flood to see,
Fled from him, when they were a catty thought to be.

Drayton. *Poly-doron*, song 18.

His bare thin cheekes for want of better bite,
And empty sides deuor'd of their dew,
Could make a stoey hart his *hap* to reue.

Spenser. *Faerie Queene*, book i. can. 8.

And in the bosom of his courtly pres
Vanished the *hap* of this victorious day,
Whilst the sick land in sorrow pines away.

Drayton. *The Barons' Wars*, book i.

Example make of him your *happes* lay,
And of my selfe now mist, as ye see;

Whose prouder want that proud aueraging boy

Did soone pluck downe, and car'd my libertie.

Spenser. *Faerie Queene*, book i. can. 9.

What Triants then were to their death, by Tescer's shafts inprest:
Haphaz Orsilechus was firste.

Chapman. *Homer*. *Iliad*, book viii. fol. 110.

Yet did he staine to no higher preferment in the church than the
Desery of Winchester; *happely* because he did not conuent with the
Church of England concerning some things indifferent.

Compter. *Elizabeth*, Anno 1589.

It often *happeth*, although customeless from a good begining fall
into worse estate.

Holinshead. *History of Scotland*, Anno 1219.

HAP.

Ah, God help (quoth he) what a world is this; that Greeks should
all of them know well enough what is good and honest; but the
Lacedemonians only practice it! Some write, that the wares *happ'd*
to Athens also, at the festival solemnity called Panathenaea.

Holinshead. *Plutarch*, l. 390.

Why, the law makes a *was* *happely* without respecting any other
ment: a simple scutler, or none at all may be a lawyer.

Ben Jonson. *Postmaster*, act i. sc. 2.

And sure, had not his manie you mace

Betwixt him and his hart beene *happely*;

It would haue cleft him in the girling pier;

Yet, as it was, it did astonish him long space.

Spenser. *Faerie Queene*, book iv. can. 8.

The thrusting of the Bible out of the house of God, is rather there
to be feared, where men esteem it a matter so indifferent, whe-
ther the same be by sentence appointment read publicly, or not
read, the bare text excepted, which the preacher *happely* chuseth
out to expound.

Hobbes. *Ecclesiastical Politie*, book v. fol. 216.

Rap. Not in my house Lactantio, for you know

Pickers house ears, and I have many seruants,

Besides old Gremio in hart's long still,

And *happely* we might be interrupted.

Shakespeare. *Taming the Shrew*, fol. 225.

What booteth it to haue beene rich alie?

What to be great? what to be gracious?

When after death no token doth suruiue

(Of former being in this mortal! house,

But sleepes in dust dead and inglorious,

Like beast, whose breath is in his nostrils in,

And hath no hope of *happes* or bliss.

Spenser. *The Ruines of Time*.

Him, in whose *happely*-making sight alone

When once our heart-guided soul shall clime,

Thine, all this earthly glossiness quit,

Attire'd with stars, we shall for ever sit,

Transmuting our Death, and in his soules in.

Milton. *Gate on Time*, l. 17.

And the hope that I conceive of this good opportunity and effect
thereof (my modestie) search not upon some fantastical imagination
of mine owne braine, by *hap*-*hazard* and upon vno presumption, but
grounded upon good reason and present experience.

Holinshead. *Livius*, fol. 578.

The galleys fought thus dolefully together, *hap*-*hazard*, at the
pleasure and will of Fortune.

Id. *R.* fol. 683.

To brandish it [tongue] wantonly, to hey about with it blithly
and facetiously, to slash and snite therewith any that *happ'd* to come
in our way, doth argue malice or madness.

Burrow. *Sermon* 17. fol. i.

Off he resolves the rules of the great,

And sadly thinks on lost Bavaria's fate,

The *happes* mark of fortune's cruel sport,

An exile, usually forc'd in long support

From the slow bounden of a kereless Coast.

Rower. *To the Earl of Godolphin*.

Meantime for others of heroic! note,

I waited in the lists of ancient fame

Excell'd illustrious; and had *happely* been

Great Thersites; and Pitirous his compeer,

The race of Gods.

Frost. *Homer*. *Odyssey*, book xi. In *Milton's Style*.

In such cases, and by the help of such qualities as these, it is po-
ssible, I grant, and sometimes *happens*, that men have gone out of the
world, as they lived in it, defying conscience, and the power of it,
and deriding the flames of hell, till they were in the midst of them.

Atterbury. *Sermon* 4. vol. i.

O *Happiness*! our being's end and aim!

Good, Pleasure, Ease, Content I whistle thy name:

That something still which prompts th' eternal! sigh,

For which we bear to live, or dare to die,

Which still so near us, yet beyond us lies,

O'erlook'd, seen double, by the fool and wise:

Plant of celestial! seed! if drop'd below,

Say, in what mortal! soil thou dreg'st it to grow.

Pope. *Essay on Man*. Epistle 4.

HAP.
HAPALE.

Her pencil drew what'er her soul design'd.
And oft the happy draught surpass'd the image in her mind.
J Dryden. Ode 2. To Mrs. Ann Killigrew.

Though the proposition (to be careful for nothing) be so worded as to seem to forbid all manner of carelessness, yet it means nothing less. Indeed it is impossible to live without caring, at least to live happily.

With these fine fancies, at hap-hazard writ,
I could make verses without art or wit.
Batter. Solilo. to a bad Poet.

Oh beat a hapless maid,
That e'en thr' half the years her life has number'd,
R'e nine long years has dragg'd a trembling being
Beet with pains and perils.
Mason. Caretione.

Haply some hoary-headed swain may say,
Oft have we seen him at the peep of dawn,
Brushing with hasty steps the dew away,
To meet the sun upon the upland lawn.
Guy. Elleg written in a Country Church-yard.

When four different persons are called upon in a court of justice to prove the reality of any particular fact that happened twenty or thirty years ago, what is the sort of evidence which they usually give? why, in the great leading circumstances, which tend to establish the fact in question, they in general perfectly agree.

Porteus. Lecture 2. vol. i.

The word happy is a relative term; in strictness, any condition may be denominated happy in which the amount or aggregate of pleasure exceeds that of pain; and the degree of happiness depends upon the quantity of this excess.

Fatey. Moral Philosophy, book i. ch. vi.

In your old states you possessed that variety of parts corresponding with the various descriptions of which your community was happily composed; you had all that combination, and all that opposition of interests, what had that action and counteraction, which, in the natural and in the political world, from the reciprocal struggle of discordant powers, draws out the harmony of the universe.

Burke. On the Revolution in France.

The above account of human happiness will justify the two following conclusions, which, although found in most books of morality, have seldom, I think, been supported by sufficient reasons. First, that happiness is pretty equally distributed amongst the different orders of civil society. Secondly, that vice has no advantage over virtue, even with respect to this world's happiness.

Fatey. Philosophy, book i. ch. vi. Human Happiness.

One who knew him not so well as I do, would suspect this was done to serve a purpose. No such matter; 'twas pure hap-hazard. *Warburton. Works, vol. vi. book vi. p. 157, notes. The Divine Legation.*

HAPALE, from the Greek *ἡπαλός*, soft, Illig.; *Ouititi*, Cuv. In Zoology, a genus of animals belonging to the family *Simiidae*, order *Quadrumania*, class *Mammalia*.

Generic character. Inesive teeth nearly upright, close, and four in each jaw; the lower sometimes longer and narrower than the upper; cuspid teeth conical, longer than the incisive, to which they are contiguous in the lower, but from which they are distant in the upper jaw; molar teeth having a broad surface, studded with little points, five on a side in each jaw; face bare, nostrils separated by a broad septum, and expanded laterally; no cheek pouches; ears flat; buttocks hairy, tail long, and not prehensile; feet five-toed, the nails compressed and pointed, except those of the great toes of the hind feet, which are flattened; the thumbs of the fore feet hardly separated from the fingers.

This genus was long considered as forming part of the subgenus *Pithecia*, in the genus *Cebus*, to which these animals have a near resemblance; but they are distinguished from them by the upright position of the incisive teeth, by the approximation of the cuspid to them in the lower jaw, by the number of molars, which are only five instead of six on a side; by the flat ears, which

in the *Pithecia* have the edge curled, and by the indistinct thumb of the hand, and the claw-like nails, whilst the other genus have the thumbs distinct and the nails flat. They are very docile, and are little, agreeably-formed animals, about the size of our Squirrels, with the rounded head and flat visage of all the American Monkey tribe.

a. *Ouititis* with ringed tails.

H. Vulgaris, Illig.; *Simia Jacchus*, Lin.; *Ouititi*, Buff.; *Jacchus*, Geoff.; *Striated Apr.* Pen.; *Titi* of Paraguay. General colour ashy, rump and tail marked with alternate rings of greyish brown and ash; a broad white spot on the forehead, and two large tufts of long, fine, ash-coloured hair before and behind the ears; the remainder of the head and shoulders brownish red; hands and feet brown. The *Titi* is a native of Guiana and Brazil, it walks on all fours, and cannot grasp with the fore hand, except by closing all five fingers, in consequence of the shortness of the thumb; it suffers much from cold and damp, but if taken care of will breed in Europe, having done so in France.

H. Penicillatus, Illig.; *Jacchus Penicillatus*, Geoff.; *Pencilled Ouititi*. About the same size as the *Titi*; general colour ash; rump and tail ringed with brown and ash; white spot on the forehead, the rest of the head and upper part of the neck black, as are also the pencils of long hairs placed in front of the ears. Native of Brazil.

H. Leucoccephalus, Illig.; *Jacch. Leucocceph.*, Geoff.; *White-headed Ouititi*. General colour, breast and head white, on the latter a tuft of long black hairs before, and another behind each ear; tail ringed alternately with brown and ash. Native of Brazil.

H. Auratus, Illig.; *Jacch. Aur.*, Geoff.; *Hairy-eared Ouititi*. General colour black, mingled with brown; forehead marked with a large white spot; inside of the ears covered with long white hairs. Supposed to be native of Brazil.

H. Humeralifer, Illig.; *Jacch. Humeral.*, Geoff.; *White-shouldered Ouititi*. General colour brownish black; top of the head deep brown, with a tuft of straight white hairs placed in front and behind each ear, projecting outwards and backwards; the neck and throat of an uniform reddish brown; tail black, with ashy grey rings far apart. Native of Brazil.

β. *Ouititis* with tails not ringed.

H. Melanurus, Illig.; *Jacch. Melan.*, Lin.; *Black-tailed Ouititi*. Face and back brown; back of the neck, chest, and belly greyish fawn colour; insides of thighs yellow, and legs deep brown; tail brownish black.

H. Argentatus, Illig.; *Sim. Argent.*, Lin.; *le Mico*, Buff.; *Fair Monkey*, Pen.; *Silvery Ouititi*. General colour white, glistening, and silvery; face, hands, and feet red; tail black. Native of the banks of the Amazon River.

γ. *Ouititis* with large ears.

H. Rufimanus, Illig.; *Sim. Mid.*, Lin.; *Midax*, Geoff.; *le Tamarin*, Buff.; *Tamary of Guiana*. Has a swarthy, flesh-coloured, naked face; forehead well marked by the projection of the upper margin of the orbits, and the hair on it upright and long; the ears very large, squarish, upright, and naked; the hair on the body shaggy, but soft and black. Native of the hotter parts of the South American Continent and the Island

HAPALE.
—
HAR-
RANGUE.

Gorgona in the South Seas, south of Panama. According to Dampier, at low water they come to the sea-side to take mussels and periwinkles, which they dig out of the shells with their claws.

H. Ursula, Illig.; *Midan Urs.*, Geoff.; *le Tamarin Nègre*, Buff.; *Black Tamarin*. Probably a black variety of the preceding.

H. Labiata, Illig.; *Mid. Lab.*, Geoff.; *White-tipped Tamarin*. Upper parts of the body black, under parts rusty red; the head black, but the nose and edges of the lips beset with close, short, white hairs. Native of Brazil.

H. Chrysomelas, Illig.; *Yellow-faced Tamarin*. Hns the coat black, with the forehead and the upper part of the tail golden yellow, and the sides of the head, the chest, the fore arms, and knees of a chestnut red colour. Native of Brazil.

H. Rosalia, Illig.; *Sim. Ros.*, Lin.; *le Marikina*, Buff.; *Silky Monkey*, Pen.; *Silky Tamarin*. Face dull purple, and surrounded by long, bright, bay-coloured hairs, which turn backwards, and give it somewhat the resemblance of a lion's countenance, whence it is frequently called the Lion-faced Monkey; the hair on the body very long, of a silky texture, and bright yellow colour; hands and feet dull purple; tail rather bushy at the tip. Native of Brazil.

H. Leonina, Illig.; *Mid. Leon.*, Geoff.; *Leontine Tamarin*. General colour olive brown, the face black, and surrounded with long hairs of the same colour; mouth white; tail black above, and brown beneath. It is a very irritable animal, and often utters a cry similar to that of young birds. It is found in the Eastern part of the Cordilleras, on the banks of the Putumayo and Caqueta.

H. Edipes, Illig.; *Sim. Edip.*, Lin.; *le Pinche*, Buff.; *Red-tailed Tamarin*. Shoulders and back covered with long, loose, brown hairs; rump and half the tail deep orange; hair on the head white, long, and falling on the shoulders; face and throat black; breast, belly, and legs white; palms of the hands and soles of the feet black; tail, which the animal often walks with over its back, about twice the length of the body. Native of Guiana, Brazil, and the banks of the Amazon River.

See Linnæi *Systema Naturæ* a Gmelin; Buffon, *Histoire Naturelle*; Illiger, *Prodromus Mammalium et Avium*; Pennant, *History of Quadrupeds*.

HARANGUE, *v.* Skinner writes *harang*. It, HARANGUE, *R.* } *aringa, aringo*; *Fr. harangue*; HARANGUE, *R.* } *Fr. verb haranguer*. Skinner thinks it may be from the Eng. *ring*, because assemblies of auditors were held in rings or circles. "The word (says Tooke) is merely the pure and regular past participle, *arang*, of the A. S. verb, *aring-an*, to sound, or make a great sound. (An *arino* is also used.) And M. Caseneuve alone is right in his description of the word, when he says, '*Harangue est un discours prononcé avec contention de voix.*'" *Discussions of Purley*, li. 274. And see Menage on the *Fr.* and *It.* nouns; and Junius, in *v. rank*. To *harangue*, then, is To speak aloud, in a loud, sounding voice.

The author of the *Ecclesiastical Polity* had in so many books of his own indebtedness to *harangue* on the station into fury against tender consciences. *Mered.* *The Reformer Transposed*, vol. ii. p. 367.

Anon
Grey-headed men and grave, with warrens mixt,
Assemblies, and *harangues* are heard.
Milton. Paradise Lost, book xi. l. 663.

HAR-
RANGER.
—
HAR-
BINGER.

And though amongst the ancient Romans, men were not forbidden to deny, that which in the poets is written of the pious and pleasures after this life; which divers of great authority and gravity in that state have in their *harangues* openly denied; yet that belief was always more cherished than the contrary.

Hidæus. Levathan, part i. ch. xli.
Which act is more instructive to the people, than any arguments drawn from the title of monarch; and, consequently, tinge to disannul the ambition of all sedulous *haranguers* for the time to come.

Id. Richemont, part iv.
For he at any time would hang,
For th' opportunity of *harangue*;
And rather on a gibbet dangle,
Than now his dear delight, to wrangle.

Holter. Hudibras, part iii. can. 2.
There ought to be a difference of style observed in the speeches of human persons, and those of deities; and again, in those which may be called set *harangues*, or orations, and those which are only conversation or dialogue.

Pope. Postscript to the Ode on the Death of the Earl of Oxford, book xvi.
With them join'd all th' *harangues* of the throng
That thought to get preeminence by the tongue.

Dryden. Absalom and Achitophel.
I was then asked, How long I intended to stay? na my saying,
Five days, Targa was ordered to come and sit by me, and procure him this in the people. He then *harangued* them in a speech mostly dictated by Fernau.

Cook. Voyage, &c. book ii. ch. v.
Having come pretty near us, a person in one of the two last stood up, and made a long *harangue*, inviting us to land, as we guessed by his gestures.

Id. B. book v. ch. xiii.
There be enthusiasts, who lose to sit
In coffee-houses, and cast out their wit.
The first we meet assembling would you see,
Mark out the first *haranguer*, and that's he.

Byron. Entomology.
HARBINGER, *prodrum*, (an *avant-courier*, or *foresummer*), *q. d.* Ger. and D. *Arbeiter*, *i. e.* *qui aliquid de hospitio prospectit*, one who looks out for a harbour, or lodging for another. Skinner. Applied, generally, to

A foresummer, that which comes before; and by consequence, announces the approach of something else.

Soldiers behold, and Captains make it well,
How hope is harbinger of all mischance.
Gaueque. The Friend of Warre.

A star which did not to our nation
Portend her death, but her translation:
For when such harbingers are seen,
God crowns a saint, not kills a queen.

Garbet. Essay on the Death of Queen Anne.
His father Antigonus perceiving that they had lodged his son Philip on a time in a house, where there were three young women, he said nothing to Philip himself, but before he sent for the harbinger, and said unto him, wilt thou not remove my son out of this straight lodging, and provide him a better?

Sir Thomas North. Plutarch, fol. 740. Demetrius.
Lightning and thunder (Heaven's artillery)
As harbingers before th' Almighty fly;
Those but proclaim his style and disappear;
The stiller send succours; and God is there.

Dryden. The Character of a good Parson.
Think not, however, that success on one side is the harbinger of peace: on the contrary, both parties must be heartily led to effect even a temporary reconciliation.

Goldsmith. Citizens of the World. Letter 17.

Archdeacon Nares (*ad c.*) has given an extract from Hawkins's *Life of Bishop Ken*, from which it appears, that an officer by the name of HARBINGER was known in the English Court as late as the days of Charles II. On one occasion when that King passed the summer at Winchester, the Prebendal house of the above-named Prelate was assigned, with shameless effrontery, by the

HAR-
BINGER.
—
HAR-
BOUR.

Harbinger, for the reception of one of the Royal Mistresses, the well-known Eleanor Gwynn. The Bishop with becoming spirit elevated the affront to his holy office, and the lady was in the end obliged to seek lodgings elsewhere.

HARBOUR, s.

HA'BOUR, n.

HA'BOURADE,

HA'BOURER,

HA'BOURLESS,

HA'BOURHOUGH,

HA'BOURD,

HA'BOUR-TOWN,

HA'BOUR-WATER,

Fr. *herberge*; It. *albergo*;

Sp. *albergue*; D. and Ger. *her-*

berg; Sw. *herberge, herbergera*;

Low Lat. *herbergium*. Vo-

nus derives from *her*, or *heir*,

exercitus, an army, and *berg-en*,

cust. dire, secure, continere. The

A. S. *berg-an, byrg-an*, is to

defend, to secure, to fortify.

"*Here-berga* is (Somner) *statio, mansio*, a station or standing where the army rested in their march," i. e. in security, protected; and *herbyrg-an*, to harbour, to abide, to lodge, to quarter. To harbour is, generally,

To secure or protect; to receive or take under protection; to stay, remain, or abide, in security; to shelter, to lodge; to afford or grant shelter or lodging.

Also change Chantry, a church to make

In yon hole h'e to *herbyrgen* alle Trenche

And fynde alle maner folk. *Source to bere wodes*.

Piers Plouman.

Vision, p. 124.

For archa Nor, nemye bede. ye so more to men

Bate holycherche. *herbyrg* to alle þat ben blessed.

Id. B. p. 196.

I was *herberwelet*, and ye *herberiden* me.

Wichf. Matthew, ch. xxv.

I was *herberles* & ye lodgid me.

Bible, Anno 1551.

Therefore he lette them yune and resseyde in *herber*, and that eyght tye dwelliden with him.

Wichf. Leda, ch. s.

And the eleventh day at six of the clocke at night we saw land which was very high, which afterward we knew to be Iland; and the twelfth day we *herberoued* there, and found many people.

Hakluyt. Voyages, &c. vol. iii. fol. 109. John Davis.

Then went fourth our pinnace to seeke *herberou*, & found many good *herberou*, of the which we entered into one with our shippes.

Id. B. vol. i. fol. 235. Sir Hugu. Wilkynghy.

For of an *herberou* of denils, was he sohaiely made a disciple, and scholar of Jesus.

Udell. Luke, ch. viii.

Whether she have to her small power ben *herberous* to the minctes, lodged them and washen their feet.

Id. 1 Timothy, ch. v.

An other sorte promyeth their howse to be *herberous* to the household of fayth, and a great vowe do they make.

Bale. Apology, fol. 38.

If they wold vye but a fewe nombre of boodes, onely to *herberou* or rouse the game.

Sir Thomas Elyot. Governour, book i. ch. xviii.

Eke the veduanted Numides compasse thee;

Also the Sirtes, refendly *herberouge*.

Surry. Virgil. *Æneis*, book iv

The ground we were on grewe to bee stright, and not above fifty paces over, husing the main see on the one side of it, and the *herber-aster*, or (as you may tearme it) on the other side.

Hakluyt. Voyages, &c. vol. iii. fol. 541. Sir Francis Drake.

There were many commodious havens and fair baies for ships to *herbour*, and ride in with safety.

Holland. Plutarch, fol. 502

And all within were pathes and alleies wide

With footing worse, and leasid laward fary:

Fair *herbour* that them seeme: so in they entred are.

Spenser. Faerie Queene, book i. can. 1.

HAR-
BOUR.

O, in what safety temperance doth rest,

Obtaining *harbour* in a sovereign's breast!

Which if so princely in the nearest mart,

In few shal kings how glorious is it then!

Drayton. England's Herowall *Rapinella*. *Maiden to King John*.

— Your king, whose labord'd spits

Fore-wearied in this action of swift speed,

Craves *harbourage* within your citie walls.

Shakspeare. John, fol. 5.

— She calls her barren jade,

Base quean, and rival'd witch, and with'd she could be made

But worthy of her hate, (which most of all her grieves)

The basest beggar's bawd, a *harbourer* of illers.

Drayton. Poly-doron, song 3.

Have a better eye and cure to all suspicious and miscontented persons, to their sayings and doings, to their false bruits and reports, in the places and corners of their haunt and resort, to their *harbourers*, companions, eyders, and maintainers.

Stow. Anno, 1586. *Queen Elizabeth*.

For I was hungry, and yee gave me meate, thirsty, and yee gave me drinke; naked, and yee clothed me; *harbourless*, and yee lodged me.

Hoskins. Sermon against Perill of Idolatry, part iii.

Those who would have ministers live of alms and benevolence, make their reason, that they must follow the example of Christ and the apostles; but by the example of Christ and the apostles they are taught to abound in all works of charity themselves; to feed the hungry, to cloath the naked, lodge the *harbourers*, &c. and how shall they perform this, living in wret?

Spelman. On Tythes, ch. xii.

On the left hand the *haves-lesse* and *harbourless* coats of Italie, and on the right, the Illyrians, Liburnians, and Istrians, fierce nations, and for the most part, reputed infamers, for roving and robbing by the sea side, put him in exceeding feare.

Holland. Livius, fol. 352.

There if by me thou list advised be,

Forsoke thy style, that to doth thee bewitch;

Leave me those hills, where *herbergh* sits to see,

Nor holy-hush, nor breere, nor wind with thee.

Spenser. Shepherds Calender. June.

In which part there be very good havens, and safe *harbouroughs* for shippes.

Shew. Description of England, &c.

— Hales *harbour-hams*, that Neptune bests upon.

Chapman. Homer. *Iliad*, book ii. fol. 28.

Now starr *Æneas* waves his weighty spear

Against his foe, and thus upbraids him fear:

What further *herbergh* can Turnes fed?

What empty hopes are *harbour'd* in his mind.

Dryden. Virgil. *Æneid*, book vii.

They judged, that all men who suspected any to have been in the rebellion were bound to discover such their suspicion, and to give no *harbour* to such persons: that the bare suspicion made it treason to *harbour* the person suspected, whether he was guilty or not.

Burnet. Own Times. Charles II. Anno 1682.

Nay more, when it has home retiers'd,

By some proud maid ill-us'd and scorn'd,

I still the rosgarde carret,

And gave it *harbour* in my breast.

Walt. *Living one I never saw*.

[Love] like the seal of his *harbourer*,

Dunn'd the freedom of the air,

Danish against his will to stay,

But struggles out, and flies away.

Batter. *Hudibras*, part ii. can. 1.

Græva was famous for its religion and a great sense of pious taste, and *harbourer* of exiles for religion.

Styrie. Life of Archbishop Grimald, Anno 1582.

In this, however, I acted contrary to the opinion of some prelates on board, who in very strong terms expressed their desire to *harbour* for present convenience, without any regard to future disadvantages.

Coat. Voyages, book ii. ch. vii.

Upon the whole, Rio de Janeiro is a very good place for ships to put in at, that want refreshments; the *harbour* is safe and commodious, and provisions, except wheaten bread and flour, may be easily procur'd.

Id. B. book i. ch. ii.

HARD.

A wife is Goddess yette veraily;
All other mace yette hardly;
As loodes, rentes, pasture, or commuons,
Or mebles, all ten yelles of fortune.

Chaucer. *The Merchant's Tale*, v. 9186.

She take her lease at hem ful thrilythly
As she wol coude, and they her reserues
Unto the ful didden hardly.

Id. *The Iherd Book of Troilus*, fol. 167.

O noble markis, your humaytie
Assureth us and yreath us hardnesse,
As oft as time is of necessite,
That we to you may tell our hevynesse.

Id. *The Clerk's Tale*, v. 7969.

Now cometh slothe, that wol not suffre us hardnesse ne no penance:
for slothly, slothe is tendre and so delicate, as sayth Salomon,
that he wol suffre us ne hardnesse, ne penance, and therefore he
sheedeth all that he doth.

Id. *The Penelope's Tale*, vol. ii. p. 344.

And how assayed was Iphitis
The faire hardy queene of Scythia.

Id. *The Knight's Tale*, v. 884.

As steede is hardest in his kinde
Above all othere, that men fynde
Of metalles.

Gower. *Conf. Am.* fol. 5. *Prologus*.

For hyr lady, whome he deyrerth,
With hardnesse his herte tryeth,
And sent hym wordes wythoute faile,
That he wol take the baile.

Id. *B. book i.* fol. 74.

So yoweth it me the more wryth,
And maketh me harder soth to wryth,
That I dare wyl the better preise
My lady, whiche a woman is.

Id. *B. book iii.* fol. 80.

I wolde haue hym lerne Greke and Latine authors bothe at one
tyme, or els to begyn with Greke, for so moche as that is hardeste to
come by.

Sir Thomas Elyot. *The Governour*, book i. ch. x.

But when the busine is cold and drie, things are therefore the faster
helden, because it is the properte of colde and drought, to thicken all
things, and so harden them fast together.

Wotton. *Arte of Rhetorique*, p. 213.

And I wyl nowe enely speake of those exercises, apte to the furni-
ture of a gentle mannes personage, adaptynge his body to hardnesse,
strength, and agyltie.

Sir Thomas Elyot. *The Governour*, book i. ch. xvi.

My woundes are wide, yett me they not to bleed,
And hidden woundes are hardly heald we see.

Gower. *Das Bortelidene of Bache*.

The Bacchantes be the most hardyest people amongst those nacite
venetill men, and muche abhorring from the delicatesses of the Persians.

Brende. *Quintus Curtius*, book ii. fol. 66.

And he departed thence, & retrud into a certayne mannes house,
named Justus, a worshipper of God, whose house toyed hardie to the
syngage.

Bible, *Amos* 1551. *Actes*, ch. xviii.

Hee is a great adventurer (said hee)
That hath his sword through hard essay forgoone,
And now hath wound, till hee overgone
Of that despite, near to wourne none.

Spenser. *Faerie Queene*, book ii. can. 3.

Besides, the Briton is so naturally infirm'd
With true poetic meane, that in their measures, art
Doth rather seeme precise, than comely; in each part
Their metre most exact, in verse of th' hardest kind.

Dryden. *Polyolion*, son; 6.

Besides,
I like you not; if you will know my house,
'Tis at the left of Clitave, here hard by.

Shakespeare. *As you like it*, fol. 199.

Yet thence his lustful orgies hee enlarg'd
Even to that hill of scandal, by the grove
Of Motech homicide, lost hard by bane;
Till good Josiah drove them thence to hell.

Milton. *Paradise Lost*, book i. l. 422.

Mrs. Alas, now pray you
Work not so hard: I would the lightning had
Burnt up these legs that you are covered to pile.

My father

Is hard at study; pray now rest your selfe.

Shakespeare. *Troilus*, fol. 10.

But victuals being very straight and scant: at that time ayes to feed
the men, the poor gasses were so hard handled and so little regarded,
that they were in manner starved for lack of meat.

Sir Thomas North. *Plutarch*, fol. 124. *Camillos*.

Upon his crest the hardward yron fell;

But his more hardend crest was smit so well,

That deeper durt therein it would not make.

Spenser. *Faerie Queene*, book i. can. 11.

And now his heart

Distends with pride, and hardwing in his strength

Glories. Milton. *Paradise Lost*, book i. l. 572.

Enslan'd with fury and fiercely hardend,

He sevend in hart to harbour thoughts askind,

And nourish bloody vengeance in his lither mind.

Id. *B. book i.* can. 4.

Where if he be,—with dauntless hardend,

And headslit'd blade rush on him, break his glass,

And shed the lucious liquor on the ground,

And seize his wand. Milton. *Comus*, l. 650.

Come, come, my Lords,

These cravies are hardly [hardly] strait'd,

And hardly understood.

Shakespeare. *Henry VI. Second Part*, fol. 125.

At the first the Games and Sparyards, equal to their enemies both
in force and courage, maintained the conflict right hardily, and kept
their order and armies.

Milton. *Lucan*, fol. 461.

But thank't be God, and your good hardend!

They have the price of their course fully payd.

Spenser. *Faerie Queene*, book i. can. 8.

He did confound the best part of an house

Is changing hardend with great Glendower.

Shakespeare. *Henry IV. First Part*, fol. 51.

The winged-foot god so fast his plumes did beat,

That soon he came whereas the Titaness

Was striving with fair Cynthia for her seat;

At whose strange sight and haughty hardend

He woodred much, and feared her no less.

Spenser. *Faerie Queene*, can. 6. *Of Metastasis*.

And thus I hang a garland at the dore;

(Not for to shew the goodness of the ware;

But such hath becom the custome heretofore,

And customes were hardly broken are.)

Lyons. *Verses to Spenser*.

And eke that age deppred alceresse raine

Exar'd to hardend and to homely fare,

Which them to wreflike discipline did trayne,

And manly limbs endur'd with little care

Against all hard mishaps and fortunelesse misfayre.

Spenser. *Faerie Queene*, book i. can. 8.

Still as hard-hardend? what may be

The sin thou hast committed;

That now the angry deity

Hast to a rock convicqued thee,

And thus thy hardend finis?

Brown. *Songs. The Hard Heart*.

[They] had such affection for their religion, and the rights and
liberties of their country, that, *pro aris et focis*, they were willing to
undergo any hardships or dangers, and thought no service too much,
or too great for their country.

Whitelock. *Memorials*, anno 1643.

It was to meet a wide and savage man;

Yet was so man, but only like in shape,

And eke in stature higher by a span;

All overgrown with haire, that could awake

An hardy hart.

Spenser. *Faerie Queene*, book i. can. 7.

But Jove's milder hath evermore outstep

The milder of man; who both affrights and takes the victory

From any hardend hand with ease.

Chapman. *Homers. Iliad*, book xvi. fol. 231.

HARD

HARD.

Think not my judgment leads me to comply
With laws unjust, but hard necessity;
Impious need, which cannot be withstood,
Makes ill submitter, for a greater good.

Dryden, The Hind and the Panther.

Lord Russell died on Sunday morning; he died hard as their term of art is here to express the moral state of men, who discover no religion at their death.

Swift, Letter to Dr King, London, December 8, 1712.

Their every hardening stupefies art,
Truth must prevail, real will excite real,
And nature, skillful touch'd, is honest still.

Thomson, The Memoirs of Lord Talbot.

They who were not yet grown to the hardness of assuming the contempt of the king (whom they provoked) would sooner have been checked, and recovered their loyalty and obedience.

Clarendon, History of the Rebellion, vol. i. part ii. book v. p. 465.

When when the Trojan hero hardly knew,
Obscure to shades, and with a doubtful view,
(Doubtful as he runs through dusky night,
Or thinks he sees the moon's uncertain light)
With tears he first approach'd the awful shade.

Dryden, Virgil, Æneid, book vi.

Of all hardnesses of heart, there is none so inaccessible as that of parents towards their children. An obstinate, inflexible, unforgiving temper, is odious upon all occasions, but here it is unnatural.

Spectator, No. 181.

To complete the sense of the words we must have recourse to the two preceding verses; which being compared with the text (*Psalm, cxxix. 4.*) present us with a description of such a brutish and irrational temper, such as invincible hardness, as is not to be found in any people mentioned throughout the whole book of God, or any history whatsoever.

South, Sermons, vol. vi. p. 364.

Heroes are always drawn bearing sorrows, struggling with adversities, undergoing all kinds of hardships, and, being in the service of mankind a kind of appetite to difficulties and dangers.

Spectator, No. 312.

John commands Nabal's hardy troops,
Mounted on steeds used to the restraint
Of curbs or bits, and faster than the winds.

Addison, Cato, act ii. sc. 1.

Have you been evil spoken of and your character injured? When you knew yourself innocent, this is hard to bear on worldly principles. But religion makes even calumny light.

Gilpin, Sermon 14, vol. i.

Tell such people of a world after this—of their being accountable for their actions; and of the gospel denunciations of damnation upon all who lead such earthly lives, without repentance; they are hardened to every thing of this kind—it has no effect upon them.

Id., Sermon 5, vol. i.

My lords, I assert, confidently and hardly I make the assertion, and I challenge confutation; let any one, who will take the trouble to follow me in the calculations upon which I am about to enter, confess me to be *can*,—I do assert, my lords, that the husband of their ships are nothing better than pestiferous gnats!

Hastley, Speeches, p. 213.

Hard by yon wood, now smiling as in scorn,
Muttering his wayward fancies he would rove.

Gray, Elegy on a Country Church-yard.

Nor should it be forgotten, that he was the first who, in this dialogue, had the *hardship* to displace Jonson from the eminence to which, by the unanimous voice of Dryden's contemporaries, he had most unjustly been elevated, and to set Shakespeare far above him.

Malone, Life of Dryden.

That domestic grief is, in the first instance, to be thanked for these ornaments to our language, it is impossible to deny. Nor would it be contrary to *hardness* to contend, that worldly discontent had no hand in these joint productions of poetry and pity.

Johnson, Life of Young.

Where works of man are cluster'd close around,
And works of God are hardy to be found.

Cowper, Retirement.

Diames, with the best intentions, have said more than the scriptures have yet concerning repentance, and have thereby precipitated men into despair, and consequent impenitence and hardness of heart.

Anecdotes of the Life of Dr. Watson, vol. ii. p. 313.

He suffered persecution gladly for the sake of Christ and his truth: he stripped himself of all the comforts of this life, and yielded himself up to all the hardships and evils that man can suffer.

Sherrick, Discourse 66, vol. iii. part ii. p. 133.

Though it [the life of Benvenuto Cellini] was read with the greatest pleasure by the learned of Italy, no man was *hardy* enough, during so long a period, to introduce to the world a book in which the excesses of Saint Peter were handled so roughly.

Johnson, Some Account of the Life of Benvenuto Cellini.

HARD, in Composition.

For I know well that ye ben so *hard-hearted*, that ye wold do nothing for me.

Chaucer, The Tale of Melibee, vol. ii. p. 122.

Who would not be *hard-boasted* and fawned in this so rhyke and nothe a cheyoe.

Fisher, On Prayer, sig. C. 2.

They carry in their hands wooden stakes most sharpe & *hard-pointed*, as yf they were yron.

Hobbes, Figsyng, 4to. vol. ii. fol. 57. Odorous.

He [King Philip] was a man of stature convenient, of countenance amiable and lovely, of body somewhat crasse and corpulent, quick-witted, bold and *hardy-tempered*.

Hall, Henry VII. The twenty-first Year.

For maidhood the loves, and will be swift
To aid a virgin, such as was herself,
In *hard-heating* need.

Milton, Comus, l. 867.

Why, when the *hard-edg'd* iron did turn
Bold as a ball of snow blown,

When cruel flames forgot to burn

Their chaste, pure souls, should man alone

'Gainst female innocence conspire,

Harder than steel, rather than fire.

Carver, Song 2, in an Entertainment set by the Lord Chamberlain.

For some *hard-favour'd* groom of thine, quoth he,

Unless thou give thy liking to my will,

I'll murder straight, and then I'll slaughter thee.

Shakespeare, Rape of Lucrece.

But in good faith, signify, for all this, the gentle-woman is a good, pretty, proud, *hard-favour'd* thing, marry not so perfectly to be hated upon, I must confess.

Ben Jonson, Every Man out of his Humour, act ii. sc. 4.

From which, along the field

The poor ladies make way: this and that way yield

Their *hard-fun* or pines

Chapman, Homer, Odyssey, book ii. fol. 341.

I'll live where are no fears, no fears by night:

Valeant my neighbour doors *half-fright*

The street.

Holby, Juvenal, Satire 3.

Talk. What are they that do play it?

Ess. *Hard-headed* men, that work in Athens here,

Which never labour'd in their minds till now.

Shakespeare, Midsummer Night's Dream, fol. 159.

Daily there was such number of *hard-words* printed, that the buyers thereof made all things exceeding dear; and therefore we were counselled by the wisest to stay the press [of the Croying house] while further order might be taken.

Knox, History of Reformation, fol. 157.

Chimistry is an ingenious profession, as which by art will force somewhat of worth and eminence from the dullest substance, yea, the obstinate and *hard-headed* body cannot but shed forth a tear of precious liquor, when urged therewith by its intricacies.

Fisher, Worthies. The General Worthies of England.

Or if you be *hard-headed* bent, to appoint otherwise, which as sooner let me die than know.

Sherrick, Arcades, book i.

—Like the night he rag'd the hunt, and ro'd
(Apart the fleet net) terribly, with his *hard-drawing* hand,
His other bow twang'd, and his shafts, did find the males command,
And swift bounds.

Chapman, Homer, Iliad, book i. fol. 2.

HARD.

HARD.
—HARE.

Againe, if thy parish be stout and hard-necked, and will not heare the word of God, nor passe for it, yet the curate doing that which pertains unto him to do, hee is discharged afore God, and their blood shall be upon their owne heads.

Letimr. Sermon on St. John the Evangelist's Day, fol. 295.

I know her for
A spleeny Lutheran, and not wholesome to
Our cause, that she should lye i' th' bosome of
Our hard-ra'd king.

Shakespeare. Henry VIII. fol. 220.

And now by plain dint of hard-sparrying and whipping,
Dry-shod we came where folks sometimes take shipping.

Cotton. Voyage in Ireland, can. 3.

The Bard whom piffer d' Pastors reason,
Who tere a Persian Tale for half a crown,
Just writes to make his harrowers appeare,
And strains from hard-bound brains eight lines a year;

Pope. Epistle to Arbuthnot.

He that will use all liberties that the law allows him, for the making advantages to himself in his trade, or his dealings with other men; such a one will not be able to avoid the just imputation of being in many instances an oppressor, or a hard-conscience man.

Sharp. Sermon 7. vol. i.

While sound and sound a different sense explains,
Both play at hard-hat till they break their brains.

Dryden. The Hind and Panther

Hence the peonies' powdered heel and rusty bacon sweetened
and relieved with healthful sauces, hard-headed cabagins, and roots
that give more vigour than beef itself.

Boyle. Works, vol. ii. p. 376. Letters from several Persons.

Let men pretend what they will, let them be ever so orthodox in their belief, or regular in their conversation, or strict in the performance of those duties that relate to the worship of God, yet if they be hard-hearted and uncharitable, if God hath given them wealth, and they

have not hearts to do good with it, they have no true piety towards God.

Sharp. Sermon 4. vol. i.

But it is no unusual hard-heartedness in such chief ministers, to sacrifice such instruments, how innocent soever, to their own dark purposes.

Clarendon. History of the Civil War, book x. vol. iii. p. 16.

To stuff thy skin with swelling knobs
Of cruel and hard-wounded drubs.

Butler. Hudibras, part ii. can. 1.

When the chiefs were removed, in order to go to the root, the whole party was put under a proscription so general and severe as to take their hard-heartedness from the lowest officers in a manner which had never been known before, even in a general revolution.

Burke. On the Cause of the present Discontents.

The pert ridiculers of religion and virtue are to be allowed abundance of wit in the silliest and grossest things they utter; and the most hard-hearted libertines must be held to have true good-nature, because they have superficial piety.

Seder. Sermon 19. vol. i.

How shall we account for the striking contrast between the instability and hard-heartedness of the ancient philosophers, and those professions of gentleness and philanthropy which their brethren in our own times so ostentatiously display in their writings and their discourses?

Parsons. Tracts. Beneficial Effects of Christianity.

Your efforts, now accomplish'd, chide,
To such amendments, as ingenious woe
Contrives, hard-shedding, and without her tools—
Due to yourselves.

Oliver. Lemnids, book vi.

To fly for refuge from distracting thought
To such amendments, as ingenious woe
Contrives, hard-shedding, and without her tools—
O comfortless existence!

Cooper. The Task, book v.

Hare-lip; labia fissa; a lip split or divided into two parts, like that of the hare.

Somerville, in the Argument to the second Book of *The Chase*, professes to give "A description of the *Hare-hunting* in all its parts."

My word he prettily mazel, & late day in dede,
Hys moue fy as a leen, hys herte as as an hare.

R. Gloucester, p. 457.

What man art thou? good by,
Thou hasten, as thou wilt, to find an hare,
For ever upon the ground I see the hare.

Chaucer. Prologue to Sir Thopas, v. 13627.

And then suddenly they started an hare among the Frenchmen; and as such as saw her cried and made great bruit.

Lord Berners. Froissart. Cronycle, ch. xlii.

O painted foolies, whose *harlequinade* heads must have
More clothes attones, than might become a kyg.

Gaueigne. The Steele Glas.

Fazie (quoth he) farewell, whose badge I long did wear,
And to my hat full *harlequinade*, thy fowere did I beare.

Id. The Fruits of Solitude.

The hairiest creature of all other is the hare.

Holland. Plinius, vol. i. p. 347.

When *harey* was used to confound the scent and save themselves from the dogs that hunt them; we may observe, that they take therein the easiest way, and the most obvious to sense, to avoid the evil they flee from.

Dryden. Of Solitude, ch. xxxvi.

Lying at siege before the city of Carinib, he [Archimedes] marked how there were *hars* started close under the walls thereof; upon which sight he said that to those that served with him; *O* enemies are easy to be surprised and caught, when they are so late and idle, as to suffer *hars* to lie and harbour hard under their city walls, even within the trench and town- ditch.

Holland. Plinius, fol. 375.

I mean it (saith the king) by that name *harlequinade* I will follow, my subject, the Earle of Suffolk, who is proceed in your country, and begins to play the fool, when all others are weary of it.

Beacon. Henry VII. fol. 223.

HARD.
—HARE.

HARDWICKIA, in Botany, a genus of the class *Dicandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx four or five leaved, leaves ovate, slightly cohering at the base; corolla none, style short; stigma peltate; pod lanceolate, one-celled, one-seeded, two-valved; seed pendulous at the apex of the pod.

Two species, trees, natives of Coromandel. Roxb. **HARE**, to *hare* one, (says Skinner,) that is, to terrify, to throw into a consternation, to strike with terror, from the Fr. *harier*, to harass; and this, perhaps, from the A. S. *hærgian*, to harry, q. v.

But the poor creature was so *harred* by the council of officers, that he presently caused a proclamation to be issued out, by which he did declare the parliament to be dissolved.

Clarendon. History of the Civil War, vol. iii. book xvi. p. 660.

To *hare* and rale them thus at every turn, is not to teach them, but to vex and torment them to no purpose.

Locke. On Education, sec. 67.

A. S. *hara*; D. *haas*, *haze*; Ger. *hase*; Sw. *hara*. Junius suggests the A. S. *har*, the *hair*, referring to the declaration of Pliny, that the *hare* is the hairiest creature of all other. Wachter, A. S. *har*, *carus*, hoary. Ihre. from Ger. *har-en*, *clamare*, to cry, *quod hiberno tempore acutissime clamant*; from the shrillness of its cries during winter. It is not improbable that the noun is of the same origin as the verb to *hare*, q. v., and that the name was given to the animal from its terrours, when *harried*, or pursued by *harriers*. *Hare-brained*, agreeably to the adage, As mad as a March hare; Skinner derives it from the verb to *hare*.

VOL. XXIII.

HARE. If *asine* dare be so hardie, as to take one night his lodgings in any of these ises, which hath bene experienced by some rash and *hure-braine* adventures, straight these spirits claw him by the back.

Holmes. Description of Ireland, ch. iv.

Who hath such hollow eyes as not to see,

How those, that are *hure-brained*, boast of Apollo,

And hold give out the Muses do them follow,

Though in Love's library, yet as lovers be.

Dramm. Sonnet 2, for Galatea.

Tinbanus hereupon was in such a rage with the king, that he hated him to the death: not because he was any traitour or seditions man in nature, but a mad *hure-brained* fellow.

Sir Thomas North. Plutarch, fol. 798. *Antarctura.*

Their jumping in and fro, before they long plumb in (their form), is to take their aim (not much unlike to dogs, turning about several times before they lie down): for *hure-brained* (who one to watch them) say they will do thus, though they be not pursued.

Doggy. On *Boles*, ch. xxvii.

If some such desperate backster shall devise

To tattle those *hure-brained* heart from her cowardice,

As idle children striving to excel

In blowing bubbles from an empty shell;

Oh, Hercules! how like to prove a mass,

That all so rash thy warlike life becan!

Hall. Satire 4. book iv.

Mal leverer, in Latin *malus leporarius*, or the bad *hure-brained*.

Fuller. Worthen. *Yorkshire.*

Never mole, *hure-brained* nor aware,

Nor make prodigious, such as we

Despised in nature,

Shall upon their children be.

Shakespeare. *Midsummer Night's Dream*, fol. 162.

Hure-mouth d, dog-mo'd, like mole thy teeth and chin.

Fuller. Worthen. *Cornwall.*

Thus Gay, the *hure* with many friends.

Twice seven long years the Court attends:

Who, under tales conveying truth,

To virtue fan'd a purely youth.

Swift. *A Letter on Dr. Delany*, &c.

What in common life would denote a man rash, fool-hardy, *hure-brained* d, optimistic, cred d, is recommended in this scheme as the true method in speculation. *Beattie.* *Remarks on Free-Trade*, p. 42.

Well—one at least is safe. One shelter'd hare

Has never heard the sanguinary yell

Of cruel men, existing in her ears.

Cowper. *The Task*, book iii.

But when at rising light

Our host stood still, up starts a *hure-brained* d wight,

With fallow cudgel breaks the burgher's pate,

And gangs the mole at a well-favour'd rate.

French. *Hercules.* *Satire* 5. book i.

There are, indeed, two officers in the stables which are sinecures. By the change of masters, and indeed by the nature of the thing, they must be so; I mean the several keepers of buck hounds, stag hounds, fox hounds, and *harrers*.

Darke. On *Economical Reform*.

The HARE has been a familiar subject for superstitions. It was esteemed a melancholy animal, probably, as Johnson conjectures, in his note on 1 *Henry IV.* i. 2, from its solitary sitting on its form. The flesh therefore, even on the authority of Galen, was supposed to engender "melancholy blood," and accordingly it was often a diet prohibited by the Physician, although much esteemed by the Epicure. Pliny, however, (xviii. *passim*), has pointed out many counterbalancing advantages from feeding on it. It was a powerful soporific, and according to vulgar belief (for the general prevalence of which the Philosopher reasonably enough supposes there must have been at bottom some adequate cause) it made the body well-favoured for seven days after it was eaten; (Martian, v. in *Gellian*); and it was perhaps on this account that Alexander Severus had a Hare every day for dinner. (Iampridius, 37.) Its lungs, liver, dung, heart, burned hair, and blood, and even its unborn young torn from the mother, were applicable

to many female complaints; and the wife who was anxious to present her lord with an heir, might obtain her wish by an appropriate leporine preparation scraped from her wine. Sextus Platonius (3.) is not content that this draught, repulsive as it must have been, should be administered to the wife singly, the husband also, to prevent the conception of an epineic progeny, must swallow the same nauseous mixture. Other medicines were framed from this animal for cancers, burns, epilepsy, the sting of a scorpion, the bite of a shrew mouse, ruptures, ophthalmia, stone, and toothache; moreover, if any gasty person would take the trouble of cutting off the foot of a Hare while alive, and carrying it perpetually about him, he would find it a certain and effective cure for his sufferings.

In Brand's *Popular Antiquities*, li. 518. many authorities are collected for the superstition which regards a Hare crossing the path as an ill omen. Sir Thomas Brown has well explained the origin of this notion, "that a fearful animal passing by us portended unto us something to be feared." (*Pulcrum Error*, v. 22.) The belief is of very ancient date, and may perhaps have arisen from the retreat of Darius before the Scythians, when in the very face of his invading army they broke their own line, and rushed out in pursuit of a Hare which had been accidentally started. (Herod. iv. 134.) His son had more daring. After crossing the Hellespont he was not discouraged in his march by a still more marvellous portent, which the same Historian tells us was of easy interpretation, but which, without his assistance, would perhaps appear obscure to the moderns. A Mare fouled a Hare, which, according to the Father of History, plainly showed, "that Xerxes with great ostentation and arrogance was about to undertake an expedition against Greece, but that he would have to run back again for his life to the very spot from which he set out." (*Id.* vii. 57.) A Greek Proverb embodies the superstition, *Φαεις ἢ λαγὼς ἐντροχέῃσιν ποσσὶ τριβέσιν*; (Suidas, ad a. *λαγῶν*.—*Adagia*, 380. Ed. 1629) but we are by no means clear what date is to be assigned to this maxim, upon which Kuster only remarks, *verum hic ad omnium interpretationem pertinet qui legitur apud Atrampygeum*. Plutarch has afforded two instances in which omens were drawn from the appearance of Hares; both are alike, and are easily explained, as referring to the want of vigilance, which permitted such animals to harbour on spots which ought to have been closely inspected. Archidamus, the son of Zeuxidamus, while besieging Corinth, predicted his success when he observed some Hares coming out from the neighbourhood of the walls; and Lyxander derived like encouragement from a similar circumstance on the same spot. (*Lacon, Apophth.*) But neither of these anecdotes assist us in the origin of the evil omen.

On the alleged superstition of Hares, and their double sex, Sir Thomas Brown has treated at much length. (iii. 17.) To the affirmative, he says, are Archelaus, Plutarch, Philostratus, the Jewish Rabbies, and many more; nevertheless, he himself believes that the first circumstance occurs but "sometimes, and not in that vicissitude or annual alternation which is presumed;" and that the second is possible in human subjects as well as in Hares; but the Chapter should not be mutilated by partial citation.

Cæsar mentions that the ancient Britons abstained from Hare's flesh, but that they bred these animals, for reasons which he does not explain, and which we do not

HARE.
HAREM.

profess to understand, *Leporem et Gallinam et Anserem gustare fas non putant, hac lamen adunt animi voluptatisque causâ.* We cannot but think that the present free enjoyment of these three dainties by its their descendants, is among the many improvements upon good old times. Bonifica, (*Bonificata*), after the spirit-stirring speech which has been recorded by Dio Cassius, (lxi. 6.) let loose a Hare from her bosom, in order to take an omen from it. It ran prosperously, and its course was hailed by the shouts of her armed countrymen. The Commentators, we know not why, deprecate the belief in any distinct *larvæ parvæ*, and suppose, but without the slightest support from authority, that the Queen pursued the Hare, which was intended to be symbolical of the Romans, by British dogs, and that hence was derived the favourable presage.

Athenæus (ix. 14.) has preserved from Archestratus a poetical receipt for dressing a Hare. It is to be roasted, served up as hot as possible, and snatched as it were from the spit, not at all larded, and a little underdone, so that the guests are not to be shocked if they perceive the blood in it while eating.

HAREBELL, the English Hyacinth, (says Skinner,) so called, I believe, because its concave and pendulous flowers appear in shape to resemble a bell. The trivial name of the *Hyacinthus non-scriptus* of Linnaeus,

The hare-bell for her staidness scarce'd been,
Claims to be worse of name but those are true.
Brown. *Britannia's Pastorals*, book ii. song 3.

On Diamond's mouldering turret slowly shake
The trembling re-grass, and the hare-bell blue.
Nickle. *Sir Maryn*, act. 1.

HARE.
HAREM.

H A R E M.

Name.

HAREM (in Arabia, *Hareem*, i. e. "unlawful, prohibited," and thence, "sacred") is peculiarly used by Mussulmans to signify the Gynaecium, or wife's apartments, which are forbidden to every man except her husband and children. The term *Seraglio*, substituted by Europeans for Harem, though neither inapplicable to it, nor entirely dissimilar in meaning, is a corruption of the word *Serâi*,* i. e. Palace. "Serâi," says M. de Hammer, (*Omanische Reiche Staatsverfassung*, l. 70.) "is the Palace, the Court in its largest acceptation, without any reference to the women. *Harem*, i. e. the Sanctuary, is the apartment of the Ladies, who are served by female slaves, and guarded by black Eunuchs. The head of the latter is the *Kizlar Aghâ-si*, (i. e. Aghâ of the Women,) also called *Dârî se'âdet-Aghâ-si*, (i. e. Aghâ of the Abode of Felicity.) Under his command are all the black Eunuchs, called *Capâ-oghlan*, (Gate boys,) the senior of whom has the title of *Kizây*, (i. e. *Kethkudâ*, or Deputy.) There are two *Kizlar Aghâs*, one of the old and the other of the new Palace, each of which has its own Harem. The one is occupied by the Ladies of former Sultâns, and those who have incurred the displeasure of the reigning Prince, the other by such as still enjoy his favour." The *Dârî se'âdet*, or Harem, properly so called, is entered by the third Gate of the Palace, (*Serâi*), called *Bâbî se'âdet*, (the Gate of Happiness,) which must not be confounded with "the Porte" itself, *Bâbî bumsâyân*, (the Imperial Gate,) or entrance into the first Court, from the area opposite to *Sta. Sophia*. Impenetrable to male visitors as the Harem may be, when occupied by its fair inhabitants, it is sometimes possible to obtain a sight of it clandestinely, when they are away. Among the few who were fortunate enough to find an opportunity, and hold enough to encounter the risk of thus gratifying their curiosity, was that highly gifted and

lamented traveller, Dr. Edward Daniel Clarke. The reader who wishes to be fully gratified must turn to his book itself, (*Trav.* iii. 20-37.) as a brief abridgement of his details is all that can find a place here.

A long gloomy avenue of cypresses between two high walls leads from the outer gate, near *Seraglio Point*, to the wooden folding doors which open into the Sultân's garden, where straight gravel walks, alleys of trellis-work, and paltry jets d'eau, are pleasing, solely from the contrast between them and the avenue just quitted. On the right hand is a splendid kiosk, (*kiosk*), or light open edifice, the Sultân's summer residence; and opposite to the entrance is the Harem, properly so called, "a building out unlike one of the small Colleges in Cambridge, and enclosing the same sort of cloistered court." One side of this building looks into the garden. A gilt iron gate, opposite to it, opens into the upper garden, consisting of a terrace, with a few small parterres, till within a few years before Dr. Clarke saw it, the only plantation within the walls of the *Seraglio*. The Sultân's kiosk, mentioned above, overhangs the walls of the ancient Byzantium at *Seraglio Point*, and "commands one of the finest views the eye ever beheld, of *Scutari* and the adjoining Asiatic coast, the mouth of the canal, and a moving picture of ships and gondolas, with all the floating pageantry of this vast metropolis, such as no other capital in the world can pretend to exhibit." The central chamber of the kiosk opens into private apartments, richly furnished, and occupied on the left by the Sultân himself, on the right by the *Vâlideh*, (Sultân's mother,) or other ladies in waiting; below, there are "two chambers paved with marble, and as cold as any cellar;" these are occupied in summer by the ladies and their female attendants. An English writing-box, furnished with reed pens (*calams*) and coloured paper, with abundance of labels for liqueur-bottles, found in these apartments, gave some idea of the occupations and solace of the inhabitants of this splendid prison. The internal court of the Harem is a small quadrangle, filled with weeds, with an open corridor or cloister on one side. Every thing seemed neglected; but this is only the vernal residence of the women, and is probably in better order when inhabited. A long

His descrip-
tion.

Serâi.

* The process by which *Seraglio* was formed from *Serâi*, is perfectly natural and simple. The Indian sours most commonly end in *u* or *a*; *serâi*, therefore, was changed into *serau*; and as the liquid *i* (*gi*) is frequently dropped in the vulgar dialects, it was supposed to have been erroneously omitted here; *seraglio*, therefore, was adopted as being more correct than *serau*. The liquid *i* is dropped, also, in some parts of France, and the Fustian cockneys say, *cheist*, *coister*, &c. for *cheistlet*, *coistler*, &c.

HAREM. chamber below, filled with wooden couches, covered with mats, is the dormitory of the female slaves; similar chambers above, in some of which there were galleries, containing beds, small apartments for slaves of a higher rank, and a series of rooms looking towards the sea, lead to the "Great Hall of Audience," where the Sultānah-mother receives visits of ceremony. "It is exactly such an apartment as the best painters of scenic decoration would have selected to afford a striking idea of the pomp, the seclusion, and the magnificence of the Ottoman Court. Surrounded by splendid mirrors, the upper part forms a lofty platform, enclosed by latticed blinds, and approached by a flight of steps, covered with crimson cloth. This may be called the Sultānah's throne. Adjoining to this is the Sultān's Assembly room, furnished with vast mirrors and other costly ornaments, but presenting "that strange mixture of magnificence and wretchedness which characterise all the state chambers of Turkish grandees." At the extremity of the same passage are the Baths of the Sultānah, constructed of white marble, small, but elegant, and fitted up with every degree of refined luxury. The "Chamber of Repose," which commands the most extensive view any where afforded from this point of the Seraglio, is supported towards the sea by twelve columns of *verde antico*, and was found to be in the state of an old lumber room. Large dusty pier-glasses, in heavy gilt frames, left leaning against the walls, neglected and broken, shabby bureaus of oak, walnut, or mahogany, and in the worst style of workmanship, inlaid cabinets, fragments of chandeliers, scraps of paper, rags of silk and empty sweetmeat boxes, were all that was to be seen in this spacious chamber, which is used, as the travellers were told, as a sort of theatre and music-room by the ladies of the Grand Signior's household. A suite of apartments, occupied by women of a lower rank, on an upper terrace, and on the opposite side of the court of the Harem, was found to correspond exactly with that already described, except in being in a more wretched condition. From the lower garden of the Seraglio, a paved ascent leads up to the Chamber of the Garden of Hycinthos, in which Selim was said to pass all his most private hours. The garden consists of oblong beds, edged with Dutch tiles, and planted solely with hycinthos. The Sultān's private apartment was surrounded on three sides (as Turkish state-rooms usually are) with a low sofa against the wall, (called by Europeans a *divān*), the cushions of which were of black embroidered satin. Opposite to the windows there was a fire-place, on each side of it a door covered with hangings of crimson cloth; between each of these doors and the fire-place, glass cases contained books, laid upon each other, with their titles written on the edge of their leaves, (as may be seen in Mouradguez's plates, *Tableau de l'Empire Ottoman*, pl. xxxv.) From the ceiling of burnished gold hung gilt cages, filled with artificial birds, which sang by mechanism.* An enormous gilt brasier, (*mangal*), supported by an ewer with gilt claws, like the coolers seen under sideboards in England, stood in the centre of the room, and an embroidered napkin, basin, and ewer stood on a bench opposite the entrance, over which was hung against the wall the large embroidered paper-case, which is carried before the Sultān in

processions, to receive petitions. A pair of yellow boots and slippers stood in their proper places, as is the case in all His Highness's apartments. The floor was covered with Gobelin tapestry, and stars, with other figures formed by pistols, sabres, and poniards, were "disposed with singular taste and effect over the different compartments of the walls, their handles and scabbards being covered with diamonds of very large size, which, as they glittered around, produced a splendid effect in this most sumptuous chamber." In the upper walks, above the Garden of Hycinthos, there is an aviary of nightingales. These walks are small, in wretched condition, and laid out in worse taste than the fore-court of a Dutchman's house in the suburbs of the Hague; but they command a magnificent view of the entrance to the canal and the opposite coast of Scutari. In an old kiosk, an ordinary marble slab, supported on iron cramps, and exactly resembling the sort of sideboard seen in the poorest inn in England, was pointed out as a present to the Grand Signior from Charles XII.

"The women of the Harem," says M. de Hammer, *Ceremonies of the Ottoman Empire*, ii. 67.) "are all slaves, generally Circassians or Georgians; for no free-born Turkish woman can be introduced into it as an *odak-lic*, or concubine. Their number depends solely on the pleasure of the Sultān; but when all the slaves of slaves, who are admitted to his bed, are included, the whole amount is very considerable. His mother, sisters, female relations, and grandees all strive to outdo each other in presenting to him the hand-maiden slaves, under the hope of perpetuating, by those means, their influence over him." Out of this vast number he chooses his *seven* wives; for Ibrahim added two to the five previously taken by the Sultān, four being the number allowed by the Prophet. These favourites, called *odalis*, (for *odalis*, i. e. lady,) rank according to priority of election, as first, second, third, &c. have splendid appointments, but not the title of Sultān,* which is restricted to the Grand Signior himself, his mother, and the Princesses of the Blood; the *odalis*, however, who first presents him with a male heir, is styled *Khassaki Sultān*, i. e. Sultānah par excellence.

The life of the ladies in the Harem glides away in a wearisome succession of splendid idleness and enervating pleasures. Voluptuous dances performed by their slaves, the coarse buffoonery of the *Ombres Chinoises*, the luxury of the bath, sauntering in their gardens, or the etiquette of the Sultān's visits, who generally passes some hours in the day with them, form the ordinary routine of their occupations. The ladies of other Turks enjoy the society of their friends in the baths, or at each other's houses, appear in the public walks accompanied by their slaves and a few eunuchs, and enjoy a degree of liberty which increases as they descend in rank; so that at a distance from towns, the women of the lower orders are scarcely under more restrictions than those of our English peasants. But the ladies of the Sultān's Harem enjoy none of those pleasures. When transferred to the summer residences on the Bosphorus, they are removed at break of day, pass from the garden to the boats, a distance of only a few paces, between two screens of green linen, while

* This Dr. Clarke, probably, inferred from conjecture, as his party only saw the room through the window.

* Sultānah (with the feminine termination) is seldom, if ever, used; and, probably, not sanctioned by the authority of any correct writer.

HAREM.

the eunuchs, for a considerable distance all round, warn off every one on pain of death. Each of the boats destined to carry them has a cabin in the form of a cage, covered with red cloth, and furnished with red or gilt blinds. They are surrounded when embarked by eunuchs, who keep their boatmen, the *Bóstán-jis*, at a distance; the *Kizlar-aghá-si*, with some boats full of black eunuchs, accompanies them, and they are landed with the same precaution as they were embarked; boats full of eunuchs being sent forward to warn off all vessels which might come to their way.

The ladies of the Harem are served by female slaves and black eunuchs. The latter, who, with the *Kizlar-aghá-si* and their other officers, are lodged close to the women's apartments, mount guard over them day and night. The white eunuchs, less completely entitled to that name than their sable brethren, are never admitted into the Harem, and form the body-guard of the Sultan merely when he is away from his women. They are lodged with their commander, the *Capá-aghá-si*, or Controller of the Household, in another part of the Palace. The Sultan's sleeping-room is adjoining to the Seráí; and the *Kizlar-aghá-si* always receives notices of the *o'dak-lic* on whom his choice has fallen. Two eunuchs, with lights burning, mount guard at his chamber door, and make a report next morning of all that has passed, that the hour at which pregnancy has commenced may be determined.* Hence the predictions of the day on which a birth will take place in the Harem, so common at Constantinople. If the mother become a *Kháseki*, she has a right to select a Court of her own from the slaves in attendance; if she produce only female children, she may withdraw from the Harem after the Sultan's demise and marry again, if she please; but the mother of a male child must retire into the *Eski Seráí*, (Old Palace.) This rule admits of no exception. If her son mount the throne, the Sultanah-mother returns to the New Seráí; and, having been received there with great respect and ceremony by the Sultan, takes possession of her apartments in the Harem, accompanied by a numerous suite. There she rules with almost undivided sway, and her son is obliged to consult her as to the lady on whom he fixes his choice. "The Sultan," says the writer quoted above, "is far from being so unrestricted a master of his Harem, as the cock in of his hens; for the latter has no Sultanah Válideh to tell him on which of them he shall fix his affections."

Seven holy nights.

During Ramazzán, and on the seven holy nights, no Muslim can hold any intercourse with his Harem. This law is binding on the Sultan, as well as his meanest slave. Those nights are 1. *Leiletu-melíd*, the night of the Prophet's birth, on the 12th of Rehi'u-level; 2. *Leiletu-r-ragháib*, the night of his conception, on the first Friday in Rejeb; 3. *Leiletu-l-miráj*, the night of his journey to Heaven in a dream, on the 27th of the same month; 4. *Leiletu-l-berát*, the night of the heavenly diploma, on the 15th of Sha'ban, when the guardian angels deposit in Heaven their registers of the good and bad actions of men; 5. *Leiletu-l-cadr*, the night in which the Corán was sent

down on earth, on the 27th of Ramazzán; and 6. the 7. the Vigils of the two Feasts of *Haídram*, on the 1st of Shewwál and the 10th of Zi'l-hijjah. The Sultan alone, on the Night of De-siny, (*Leiletu-l-cadr*) is allowed to enter his Harem. On his return from *Ayá Sólíyá*, (Sta. Sophia,) he is escorted by a multitude of coloured-lantern-bearers to the palace, where his mother is waiting for him with a virgin-bride, whose conception on that holy night, is deemed a national blessing of the greatest importance. A child born under such auspices is believed to be little less than an incarnation of the Divinity.

The Sultanah Válideh is the only woman in the Harem who is allowed to appear without a veil; this privilege distinguishes her at once from all the other ladies, none of whom, even when ill, can lay aside their veils in the presence of any one, except the Sultan. When visited by the physician, their bed is covered over with a thick counterpane, and their pulse must be felt through a thin gauze.*

The income of the Válideh, derived from Royal domains, and the farm of certain branches of revenue, is said to amount to half a million of piastres, (£250,000; but, when she knows how to use her influence with her son, her power is almost unlimited, and her *Kyayá*, or Controller of the Household, is one of the most important personages in the Empire. Every *Kháseki* has an annual allowance of 500 purses, (= 250,000 piastres, £12,500,) called *bashmaric*, or slipper-money, besides the *jib-kharj*, or pocket-money, given to her personally by the Sultan. Two or three only of the favourites were allowed to enjoy these appointments, till Ibrahim extended them to five; and by that and other acts of extravagance, did irreparable injury to the finances of the Empire.

The *Eski Seráí* is also the abode of the Sultan's younger brothers, who, since the time of Süleimán, the contemporary of Henry VIII., have been always kept prisoners there till released by death, or an unexpected succession to the throne. Their prison, for such it may justly be called, is termed *cafar*, or cage, a word applied generally to all buildings with grated windows. The Corán, and the pompous, inflated annals of the Historiographers Royal, are the only books put into their hands; their powers of body and mind are equally neglected. They learn no manly or martial exercises, receive little, if any, instruction as to the duties and dangers of Royalty, and are trained only in some mechanic Art, in compliance with a foolish tale in the Corán, and a still more absurd tradition, according to which David was an armourer, and Solomon a basket-maker. But these ill-fated Princes are not debased from sensual indulgences. Discarded favourites and slaves, whose age secures them from any danger of a family, are assigned to their use, and a more enervating, debasing state of existence, can hardly be imagined, than that to which the Princes of the Blood in Turkey are condemned. Their sisters, though not blessed with a better education, have a much more enviable lot. Betrothed, while yet in the cradle, to *Vezir* and *Beglerbegs*, whose life hangs by a very

Allowances to the ladies

Eski Serai

* This singular regulation is so inconsistent with the usual reserve of Muslims on such subjects, that an authority short of M. de Hammer's, or some competent adviser, would have made it credible; however, when the belief in astrology, universally prevalent in Turkey, is considered, the object of such a custom is manifest, and its existence is satisfactorily explained.

* When the physician of the British embassy visited the mother of Selim III. a short time before her decease, he saw nothing but her back, which was stretched out from beneath a thick and richly embroidered coverlet. He expressed a wish to see her legs, but was told it was impossible. The apartment was so dark, that it was difficult to see any objects in it distinctly.

HAREM.
—
HARK.

slender thread, they are often widows before they cease to be infants. Their husbands are obliged to provide largely for their maintenance, and, when they are of age to assume the government of their household, these sons and brothers-in-law of Royalty are the most abject slaves of their consorts, to whom, whether young or old, handsome or ugly, they are indissolubly and exclusively conjoined. Those women who are married to old, decrepit husbands, are not indeed in so fortunate a condition; and those who give birth to male children are truly deserving of commiseration, for each child is required to be destroyed by a barbarous practice, immediately after their birth.

Difficult
resolutions.

The Winter Palace, some account of which is given by Tavernier, (*Foy*, vi. 215, 232,) who collected it from renegades, has never, as M. de Hammer thinks, been entered by any European; (*Orman, Reich* ii. 78,) but he, probably, had not seen the *Travels* of De la Motraye, (i. 173,) who got admission into a part of it by means of a French watchmaker. The Summer Palace, visited by Dr. Clarke, was not then built. It has also been described by M. Pouqueville, who confounds it with the part of the Seraglio mentioned by Tavernier. M. de Hammer and some of his friends, as well as M. Pouqueville, were also admitted into it by the kindness of M. Bosc, to whom Dr. Clarke was indebted for the same indulgence.

The ladies of the Harem pass the hottest months of the Summer at Beslik tash and Cürü cheshmeh, on the European side of the Bosphore; Kiat-häneh (Kaghid-häneh), and Cam Aghaj, near the Fresh Waters, (*Les Eaux Douces*), at the extremity of the Harbour of Constantinople, having now fallen into ruin. In Winter, the *o'dah-tics* and *o'dahs* inhabit the oldest or Winter Palace; in Spring and Autumn, that inspected by Dr. Clarke; but "next to the Serai at Constantinople, the most magnificent of all," says M. de Hammer, "is the old and new palace at Adrianople." Having had leisure to examine it thoroughly, it gave him a very efficient idea of the structure and internal arrangement of the Harem. "Baths, parterres, basins, and kiosks, thrown together in a pleasing irregularity, convent-like galleries and passages, opening on one side into the apartments of the *o'dah-tics*, on the other into those of their attendants; ceilings richly gilt, walls adorned with parti-coloured arabesques, lofty chests inlaid with mother of pearl; scrolls in golden letters, on a deep azure ground, or embroidered on the tapestry covering the doorways; cypresses and marble fountains; courts and cloisters; halls and cabinets covered with rich carpets, and furnished with sofas and European mirrors; form the splendid and romantic assemblage of objects presented to the eye in the Harem of the Osmán Sultan, whose magnificence reminds the spectator of the Red Palace (Al Hhamrá) and Para-

Adrianople.

dise of Love, (*Jennett-l'she*), so gorgeously adorned by the Emirs of Granada."

A faithful representation of the interior of Turkish houses, their bath, costumes, &c., and even of some apartments in the Seraglio, will be found in Murádjah d'Othson's *Tableau de l'Empire Ottoman*; but the best delineations of the interior of a Harem are given by Valentyn in the *Portraits* of Padman, Núr Mahall, Táj Mahall, Núr jidán, Ráá Dérí, Núr et-tá), Núr Bégu, Béguim Sábhib, Hámáidáh Mshhall, and especially in that of Mir Jumla, Aurenzib's celebrated Generalissimo, in the midst of his Harem, which is so true a picture of Asiatic manners, style, and habits, that every face in it may be considered as a portrait. (Valentyn's *Beschryving van Oost Indien*, iv. pl. L, K, P, N, M, A, B, H, I, and B, B, B.) It need hardly be added that these plates are accurate copies of Indian drawings, the background excepted, and that the last, (B, B, B.) in which nothing has been added by the European copyist, is an admirable specimen of Indian art. So closely also do the Mussulmans in different parts of Asia resemble each other in costume and habits, that, excepting the turban of Mir Jumla, there is scarcely an item of dress or decoration represented in this plate which would not find its counterpart in a Turkish Harem.

HAREM
—
HARK.

Harem, and Hharém, though nearly the same, and derived from the same root, must not be confounded with each other. They both signify "prohibited, forbidden," but the first is always used in a good, the last in a bad, sense; hence the Ka'beh, or most sacred Mosque at Mekkah, is called *Harem-dé-harémien*, which might be rendered *Sanctum Sanctorum*. A daughter and a concubine are also called *harem*, being both, in one sense of the word, "sacred;" but *Hharém* means "prohibited," as *illegal*; both, therefore, correspond to the Hebrew *קדש*, which signifies "devoted," i. e. consecrated, (Levit. xxvii. 28, 29, Num. xviii. 14,) or "accursed," and therefore "devoted to destruction;" (Deut. vii. 26.) "a man whom I appointed to utter destruction;" (*איש אשר יקרא* 1 Kings xx. 42.) "the people of my curse." (*עמלק* Isaiah xxxiv. 5.) It is from this sense that the following compounds are derived.

Harem.

Hharém-khór, one who eats what is unlawful; a worthless, unprincipled fellow.

Hharém-zádh, unlawfully born, a bastard; a rogue, an idle, good for nothing vagabond.

Hharém-kár, a fornicator and adulterer.

See Clarke's *Travels*; Von Hammer's *Osmánischen Reichs Staatsverfassung*; Tavernier's *Travels*; De la Motraye's *Travels*; Pouqueville, *Voyage en Grèce*; Valentyn's *Oost Indien*, Amsterdam, 1724-1726, 5 vols. folio; D'Othson, *Tableau de l'Empire Ottoman*, Paris, 1789-1825, 3 tom. folio.

HARK, v. See HEARKEN.

To hear, to listen; to take or receive at the ear.

— This king sit thus in his sobly,
Hark'ning his ministrals his things play
Before him at his lord deliciously

Chaucer. *The Squire's Tale*, v. 10392.

What I and all require of the
This for thy hearing hark.

Dryden. *Horace. Arts of Poetry*.

His men below cry'd out to him, and pray'd

Him to retire, but he on whit could hark,

But boldly from the wall into the town,

Which was three ten foute deepe, he leaped down.

Harrington. *Orlando*, book xxiii. fol. 336.

But if you will veto my counsel's sake

And that you have (as you yester) sawe hast,

I will support for you a little bark,

That shall with care convey you safe and fast.

Id. *B. book xliii. fol. 362.*

HARK.

HARLE-
QUIN.

But *hark ye, lady,*
One thing I must entreat, your leave, and suffrance;
That these things may be open to my brother
For more respect and honour.

Brumont and Fletcher. Love's Pilgrimage, act iii.

For we find a certain singular pleasure in *harking* up to such as he returned from some long voyage, and *de report* things which they have seen in strange countries, as the manners of people, the nature of places, and the fashions of lives, differing from ours.

Sir T. North. Plutarch. Answer to the Readers.

Nay raise no tempest with looks; but, *hark ye*:
Remember, what your ladyship off' red me.

Ben Jonson. The Fox, act v. sc. 3.

Hark: from yon capest, where those towering oaks
Above the humble copse aspiring rise,
What glorious triumphs burst in every gale
Upon our watch'd ears.

Somerville. The Cheer, book ii.

The whistling ploughman stalks afield; and *hark*!
Down the rough slope the ponderous waggon rings.

Beattie. The Minstrel, book i.

"Well, sir," says he, "as as you please, so then
I'll never trouble you with plays again."

But *hark*!—poet!—would you thought? says I.

Mosses. Prologue to Gil Bias.

Then haste and bound force joy display,
Exulting at the *hark-mong*.

Green. The Splend.

HARLEQUIN, n. } A comedian, because he
HARLEQUIN, n. } much frequented the house of
M. de Harlai in the reign of Henry III. of France,
is said to have first received this name. See *Ménage*.

I believe that these general observations in things sensible, hold also in proportion in things insensible, and that one may say, in this respect, what *harlequin* says in the *Emperor of the Moon*: "To there just as 'tis here."

Clarke. Mr. Leibnitz's Fifth Paper, p. 175.

They [poeticians] speak only to the eyes; but with such art of expression, that without the assistance of a single word, they represent, as we are said, a complete tragedy or comedy in the same manner as dumb *harlequin* is exhibited on our theatres.

Johnson. General Conclusion to Brumont's Greek Theatre.

Monkeys have been
Extreme good doctors for the spleen:
And hence, if the humour hit,
Has *harlequin*'d away the fit.

Green. The Splend.

Riccoboni, in his *Histoire du Théâtre Italien*, (i. ii.) has traced with great probability the dress of **HARLEQUIN** to the *contunculus* of those Roman *Mimi*, known as *Planipedes*. His description of the modern particoloured habit is so vivid, that we shall present it in his own words. *La forme de l'habit d'Arlequin n'a jamais été d'aucune mode, ni d'aucune nation: ce sont des morceaux de drap rouge, bleu, jaune et vert, coupés en triangle, et arrangés l'un près de l'autre depuis le haut jusqu'en bas; un petit chapeau qui couvre à peine sa tête rasée; de petits escarpins sans talons, et un masque noir écarci qui n'a point d'yeux, mais seulement deux trous fort petits pour voir.* He supports his conjecture upon the particular meaning of *contunculus*, a word applied to the stage dress of the *Mimi* by Apuleius, in his *Apologia*; to the well-known customs of blackening their faces and shaving their heads; and to their playing with bare feet: in the first two particulars *Harlequin* exactly resembles them, and in the last, the imitation of his pumps is as close as convenience and the greater refinement of later days seem to permit.

Besides these coincidences, the Italian *Harlequins*, (and it is from Italy the name passed to the Theatres of other Countries,) were at first named *Zanni*, a word easily deduced from the Latin *Sanniones*, since *z* and

s were frequently commutable; and the description which Cicero has given of those actors may be readily transferred to *Harlequin*. *Quid enim potest tam ridiculum quam Sannio esse? qui ore, vultu, instandis motibus, voce, denique corpore ridetur ipso.* (de Orat. ii. 61.) Of these, also, *Vossius* mentions that they *munim agebant natis capitibus*. (Inst. Poet. ii. 32. 4.)

The Italian Comedians of the XIVth and XVth century for the most part represented *Harlequin* as a mischievous simpleton and marplot, with a taste for *gourmandise*, and a perpetual player of buffoon tricks called *fazzi*. The French taught him wit, and sometimes made him babble science; and in later times he was exhibited as a Moralist. With us in England he has become a lover and a magician, and in exchange for the gift of language, of which we have deprived him, he has been invested with a wonder-working wand; from the possession of which Mr. Douce pronounces him to be "the illegitimate successor to the old Vice." (On *Shakespeare*, l. 466.) We are not prepared in this place to trace the progress of his transmutation, but we believe that *Harlequin* Executed, the first *Harlequinade*, according to the present acceptance of the title, represented in England, was composed by Rich, and performed in Lincoln's Inn Fields, in 1717. Rich himself, under the name of *Lusa*, was the favourite motley hero of his day; and from his time this species of entertainment (a love for which we conceive to be an enviable privilege, and one which we should be most unwilling to surrender for a more refined and fastidious taste) has formed a very productive portion of the Theatrical stock, when produced in its annual Christmas Cycle.

HARLOT, v. } The leashed Th. H. (Henshaw)
HARLOT, v. } *scitè, ut scitè, dictum putat, quasi*
HARLOT, adj. } *whorelet vel forelet, i. e. meretriceula.*
HARLOT, v. } And Tooke believes with Dr. Th.
HARLOTIZE, } *Hicks* (in Skinner, Doct. Th. H.
i. e. Henshaw; see Skinner's Preface, sig. D.; the same person, probably, whose name repeatedly occurs in Evelyn's *Memoirs*, and to whom he dedicates his Translation of the *French Gardner*;) that *harlot* is merely *forelet*, the diminutive of *fore*; the common application of the word was to males, merely as persons receiving wages or hire. *Hore*, or, as now written, *shore*, is the past part. of *hyran*, to hire. See *WHORE*, and *VARLET*, and Tooke, ii. 142.

A *hiring*; a hired servant or attendant; a low or base person, male or female; now confined to females, who prostitute their bodies for hire.

Harlotries, Tyrwhitt interprets, ribaldries; *as* such as *hirelings* or low persons practise or delight in.

Duwe je dyker, with a dozen *harlots*.

Piers Pluckmann. Finian, p. 106.

And *harlots* for *harlotrie*, aren holpen or oedy poore.

Id. B. p. 184.

— Leven al treueth

Id. B. p. 96.

He was a gentil *harlot*, and a kind;

A better fellow shalde a man not find.

Chaucer. The Pragus, v. 649.

A sturdy *harlot* went him ey behind,
That was his hostes man, and bare a sakke,
And what men yere him, laid it on his bakke.

Id. The Songsworde Tale, v. 7336.

This miller is a chert, ye know wel this,
So was the newe (and many other me)

And *harlotrie* they talen hithe too.

Id. The Millers Prologue, v. 3184.

HARLE-

QUIN.
— HARLOT

HARLOT.

— HARM.

My king of *Arctura* [*Arctura*] shall thou be.Chaucer. *Roman of the Rose*, fol. 144.

And fornicacion and al uncleanness or auerice he not named among you as it becometh heedi men either filth or full speche or *harlotrie*. (*concordia*)

Wiclif. *Exhort.*, ch. v.

But as soon as this thy spouse was come, which hath deumour thy gooden with *Arcture*, thou hast for hye pleasure kyllid the fatted caule.

Bible, *Amos* 1351. *Lake*, ch. xv.

Then maketh thine place is every street, & has not been as an *harlot* that despiseth a reward.

Genesis Bible, 1561. *Exhort.* xvi. 31.

And has not been as an *harlot* in that thou scornest *Arct*.

Modern Vernon.

Our great clerks think that those men, because they have a trade, (as Christ himself, and St. Paul had) can therefore attain to some good measure of knowledge, and to a reason of their actions, as well as they that spend their youth in loitering, bawling, and *harlotting*, their studies in unprofitable questions and barbarous sophistry, their middle age in ambition and dissension, their old age in avarice, dotage, and diseases.

Milton. *Annus. Remont. Defence*, sec. 1.

E. Ant. This day (great duke) she shut the doores upon me,
While she with *harlots* feasted in my house.

Shakespeare. *Comedy of Errors*, fol. 98.

Wouldst thou not spit at me and spurn at me,
And burle the name of husband in my face,
And wear the staid skin of my *harlot* brow,
And from my false hand cut the wedding ring,
And break it with a deepe disneying row?

Id. *Id.* fol. 89

— So rose the Danite strong
Hercules Samson from the *harlot* lap
Of Philistine Dillan, and wak'd
Shore of his strength, they destitute and bare
Of all their virtues.

Milton. *Paradise Lost*, book ix. l. 1060.

Then this *harlotry* sitting next beneath him, said, That she had never in all her life seen any man to cut one head of, and it was a sight that of all other she would fainest see.

Holland. *Livian*, fol. 1051.

Malignant (for thy malice is
Thy matter all in all)
Is it to *harlotry*, thinkst thou,
A golden wrong too small.

Warner. *Alton's England*, book vi, ch. xxi.

On the 17th, [Dec. 1557] a young man and a young woman rode through London in a cart. And the bawd, the wife of John a' Badoe, was whipped at the said cart's tail; and the *harlot* did best her; and an old *harlot* of three score did lead the horse.

Seymour. *Memorials*. *Queen Mary*, *Amos* 1557.

In search of wisdom far from wit I fly;
Wit is a *harlot* besettome to the eye,
In whose bewitching arms our early time
We waste, and vigour of our youthful prime.

Felipe. *On Wit and Wisdom*.

— Deck'd by thee,
The simple farm eclipses the garden's pride,
Ev'n as the virgin blush of innocence,
The *harlotry* of art.

Mans. *The English Garden*, book i.

And, thy true youth and nature have no part,
Yet paint enliven it, and wiles, and art;
Colours laid on with a true *harlot* grace;
They only show themselves, and hide the face.

Harte. *The Vision of Death*.

HARM. n.
HARM. v.
HARMFUL.
HARMFULLY.
HARMLESS.
HARMLESSLY.
HARMLESSNESS.
HARM-DOING.

A. S. *gryman*, *german*, *harm*, *lædere*, *nocere*; our modern (n.) *harm* was in the A. S. *grymth*, or *germth*, i. e. whatsoever *harmeth* or *hurtheth*; the third person singular of the verb. See Tooke.
To hurt, to mischief, to injure, to wrong; to cause loss or damage.

HARM

And smot þe kyng with a knyf in þe breist depe ynowe.

And, to grete harm to al þys lond, þe kyng he slawe.

R. Gloucester, p. 277.

And has of acaple *harroges* þe gulten echon.

Id. p. 335.

And holy churchis þow, wery *harroge* for ever.

Piers Plouman. *Venus*, p. 36.

Do þu ænethere non *harne*. se þu ælre æger
þu dost þow wel and wistliche.

Id. *Id.* p. 248.

For much they disturbed me

For now I dradde to *harne* be.
Chaucer. *The Roman of the Rose*, fol. 123.

And Tullius sayth, that no *harne*, no no drede of deith, no nothing that may falle unto a man, is so muchel agens nature, as a man to encrease his swan profit, in *harne* of another man.

Id. *The Tale of Melibee*, vol. ii. p. 116.

Dispire and cut away her that playeth so *harnefully*, for shee that in now cause of so muchel sorrow to thee, should be to thee cause of peace & of ioye.

Id. *Beowulf*, book ii. fol. 216.

But where a prince his luster weeth,

That he the worse out groweth

When it is tyme to bee armed:

The countre stout full eke *harmed*.
Gower. *Conf. Am.* book vii. fol. 167.

For who that loberth all tofore,

And will not see, what is beleyned:

His male full ofte *he harmes* fende.
Id. *Id.* book v. fol. 125.

Your studie and drifte is to kill me, a man that alweil I wer een other bat a very man, yet wer I innocent and one that *harne* o man.

Udall. *Jokes*, ch. viii.

No man is hurt but of himselfe, that is to say: aduersion or wrong suffering in no *harne* to him that hath a constant heart; and lives right in all his doings.

Wilson. *Arts of Rhetorique*, p. 120.

For he was for no other cause afflicted, beaten, uprite vpon, and crucified as an *harnefull* parson, where he was innocent and chylde, but only to poure vs (who are in very deede *harnefull* carities and sinners) from all cure sinners and iniquities.

Udall. *Helene*, ch. iv.

They that leag to be ryche, dooe fall into temptation, and into the gynn of the deuyll, and into many deegres vnsportable and *harnefull*.

Sir Thomas More. *Of Comfort against Tribulation*, book ii. fol. 1203.

With gentle touche whose *harneless* flame did chide,

Upon his leers, about his temples spread.

Seymour. *Virgil*. *Æneid*, book ii.

The hyage remaned his slaps be a castell of the bishop of Canterbury named Thome, standyng upon the ryver of Lintant, where the hyng lay longe tyme without *harne*-dyspays rate the sayde castell.

Folyn. *Chronicle*, *Amos* 1377.

And the example of Tully ought in this point to be followed, who when it was in his power to *harne* and to spare (as himselfe affirmeth) sought for causes of forgiveness, and not occasions of punishment: which is the proper duty of a discreet and considerate judge.

Bullock. *Amos*, fol. 143. *Constitution* and *Julianus*.

Flesh without blood, a person without spright,

Wounds without hurt, a body without might,

That could doe *harne*, yet could not *harne* be,

That could not die, yet seem'd a mortal sight,

That was most strong in most infirmities;

Like did he never beere, like did he never see.

Seymour. *Fourie Queene*, book ii. can. 11.

And loek, as arrows, by streng arm

Is a strong bow drawn to the head,

Where they are meant, will surely *harne*,

And if they hit, wound deepe and dread;

Children of youth are euen so:

As *harnefull*, deadly, to a foe.
F. Fletcher. *Psalm* 127.

But a scholar, by myne opinion, is better occupied in playing or sleeping, than in spending tyme, not subieciua, but also *harnefull*, in such a kinde of exercise [paraphrasia].

Jecham. *The Schoolmaster*, part ii.

mage.

HARM.

HARMONY.

HARMONY.

And when sharp Winter shoots her steel and harden'd hail,
Or snail's grins from sea the *Arcturion* deer snail,
The shrubs are not pow'r to shield them from the wind.
Drayton. Poly-don, song 3.

The deadly killing spear, when he seeth
This world of creatures, sheathe his poison'd teeth,
And with the adder and the speckled snake,
Them to a course *Arcturion* betake.

Id. Noah's Flood.

For when through tasteless flat hostility
In dough-bat's nose men *Arcturion* see,
Tis but his plume their virtues, and not he.
Dome. Letter to the Lady Carey.

So good a lady, that no tongue could ever
Pronounce discover of her; by my life,
She never knew *Arcturion*.

Shakespeare. Henry VIII. fol. 214.

Though we obey laws, and comply with received customs, and avoid all occasions of contention, though our tempers be meek, our principles peaceable, and our conversations inoffensive, we may yet prove successful in our endeavours to live peaceably, and may be hated, *Arcturion*, and disquieted in our course of life.

Barnes. Sermon 38. vol. 1.

As God hath thought fit to leave us exposed to the Devil's attempts, for the exercise of our virtue, so he hath taken care to order matters in such a way, that we may always do ourselves good, and improve both our virtue and rewards, by the assaults of the Devil, though he can do us no *Arcturion* by them.

Sharp. Sermon 4. vol. 1.

There is nothing about him does more *Arcturion* to mere dedicated to letters, than giving the course of study to reading, and making a man of great reading to be the same with a man of great knowledge, or at least to be a little of both.

Locke. Of the Conduct of the Understanding, sec. 23.

These, while they are afraid of every thing, bring themselves and the churches in the greatest and most *Arcturion* hazards.

Strype. Life of Archbishop Parker, Anno 1572.

Amidst his *Arcturion* easy joys
No anxious care invades his heart,
Nor lose his peace of mind destroys,
Nor wicked avers of wealth.

Drayton. Hecuba. The second Epode.

But I dare, sir, avow, that the *Arcturion* of our principles is not more legible in our profession, than in our practices and sufferings.

Bogle. Works, vol. v. p. 285. The Martyrdom of Theodora.

That peace of mind, which all enjoy under the shelter of the laws, is founded in a faith or belief, that they will either secure us from *Arcturion*, or avenge us when we are injuriously dealt withal.

Peacock. Sermon 11. vol. 1.

— Yes, let me own,
To these, or classic duties like these,
From very childhood was I prone to pay
Harmonious idolatry.

Mason. The English Garden, book 11.

Indeed were a design ever so well chosen, and *Arcturion* carried on, yet few things are so likely to hinder the success of it, as too great reverence.

Secker. Sermon 5. vol. 11.

When the persecution is for modes of faith, their truth or falsehood comes in question; when for the common grain of religion, its *Arcturion* or malignity is the only matter of enquiry.

Warburton. Preface to the Edition of the Divine Legation, (1758.)

HARMONY,
HARMONICAL,
HARMONICK,
HARMONICKS, n.
HARMONICALLY,
HARMONIOUS,
HARMONIOUSLY,
HARMONIST,
HARMONIZE.

Fr. *harmonia*; It. *armonia*; Sp. *armonia*; Lrt. *harmonia*; Gr. *ἁρμονία*, *Musica ita dicitur concentus; ac proprie ita vocatur apta omnis commensura ac compage, ab ἁρμόζω, quod ab ἁρμό, uti hoc ab ἔρω, apto.* Vossius. The fit or *apt* union or connection of parts; in concordant proportion; in agreement or correspondence; in musical proportion or concord.

O (qd. she) there is a melody in haunse, which clerks cleppen *Arcturion*, but that is not breaking of voice, but it is a manner sweet VOL. XXIII.

thing of kindly working, y^e causeth sey out of namber to reckon, and that is leysed by reason and by wisdom, in a quantity of proportion of knitting.

Chaucer. The Testament of Love, book 11.

And with the *Arcturion*, that he made on his harpe, he constrained the iuel spirite, that vered king Saule, to forsake him, contrayage the tyme that he harped.

Sir Thomas Rhyet. The Governour, book 1. ch. vi.

God grauntith to some men prowse martiall
To a oother dauinge, with song *Arcturion*.

Id. B. ch. 11. from Homer.

Touching musical *Arcturion*, whether by instrument or by voyce, it being hat of high and low sounds a dar proportionable disposition, such notwithstanding is the force thereof, and so pleasing affect it hath in that very part of man which is most divine, that some have been thereby induced to think that the soule it self by nature is, or hath in it *Arcturion*.

Hobbes. Ecclesiastical Policy, book v. sec. 38.

All men in shape I did so far excel,
(The parts in me such *Arcturion* did bear)
As in my model Nature seem'd to tell,
That her perfection she had plac'd here.

Drayton. The Legend of Pierce Gaveston.

No man is able so well to judge of song and *Arcturion* measures, as the best and most experienced musicians.

Holland. Fletcher, fol. 561.

Thus much therefore may suffice, to shew that neither the *Arcturion*, nor the rhythmic, nor any one of these faculties of music, which is named particular, can be sufficient of it self alone to judge of the affection, or to discern of other qualities.

Id. B. fol. 1026.

While they keep watch, or nightly mending walk
With heavenly touch of instrumental sounds
To tell *Arcturion* number join'd, their songs
Divide the night, and lift our thoughts to heaven.

Milton. Paradise Lost, book 1. l. 683.

Plato therefore intending to declare *Arcturion* the *Arcturion* of the four elements of the soul, and the cause why things so divers accorded together; in each interval hath put down two meditations of the soul, and that according to musical proportion.

Holland. Fletcher, fol. 1022.

Claudio. Nay that these sweet *Arcturion* strains we hear,
Amongst the lively kind's melodious lays,
As they recording sit upon the sprays,
Were hovering still for music at those ears.

Drayton. The Muse's Elysium. Nymphal 4.

That this admirable organ of our bodies, whose functions are carried on by such a multitude of parts, and motions which neither interfere nor impede one another in their operations; but by an *Arcturion* sympathy promote the perfection and good of the whole; it that this should be an undesigned effect, is an assertion, that is more than melancholies hypothesis.

Glaucy. The Family of Dymoniat, ch. v.

Probably either these [contrary qualities in Adam] were so *Arcturion* mixed, as that there was no tendency to a dissolution.

Hobbes. Sermon, fol. 25.

— A king's came
Dole sound *Arcturion* to mee at distance.

Bromont and Fletcher. The Covination, act v.

By orderly disposing and *Arcturion* of them, he did by that means produce this most beautiful and perfect animal of the world.

Coworth. Intellectual System, fol. 215.

We conclude therefore that Urania or the heavenly Venus, was sometimes amongst the Pagans a name for the Supreme Deity, as that which is the most amiable being, and first principle, the most benign and fecund begetter of all things, and the constant *Arcturion* of the whole world.

Id. B. fol. 489.

The composer should fit his music to the genius of the people, and consider that the delicacy of hearing, and taste of *Arcturion* has been formed upon those sounds which every country abounds with: is short, that music is of a relative nature, and what is *Arcturion* to one ear, may be dissonance to another.

Spectator, No. 29.

HARM.

HARMONY.

HARMONY.

HAR-
MONY
—
HAR-
NESS.

They will soon conclude, that this machine is the whole man; and that the *harmonious soul*, in the hypothesis of an *harmonious protoplast*, is merely a fiction and a dream.

Clarke. *Fifth Reply to Leibnitz*.

How oft hast thou thy virtues belied
At Crambo mercuries, and hymning shrill
With voice *harmonious* each, whilst others frisk
In merry dance, or Cestrian gambols show,
Elate with mighty joy.

J. Philips. *Cerealia*, (1706)

Such Venus shiner, when with a measure'd bound
See smoothly gliding swans th' *harmonious* round;
When with the Graces in the dance she moves,
And fires the gazing Gods with ardent lore.

Pope. *Homer. Odysseus*, book xviii.

But the atheistical astrologer is doubly proved with this absurdity. For if there was so counsel at the making of the world, how came the Asterisms of the same nature and energies to be so *harmoniously* placed at regular intervals?

Bentley. *Sermon* 3, p. 116

Of which obedience, his most precious debt is by our most excellent *harmonious*, declared to be the communication and almost completion; and to it we here ascribed the very greatest and highest things that it was even possible for him to express.

Nelson. *The Life of Dr. George Bull*, p. 76.

Now the soft hour
Of walking comes; for him who loveliness loves
To seek the distant hills, and there converse
With Nature; there to *harmonize* his heart
In pathetic song to breathe around
The harmony to others.

Thomson. *Summer*.

The victory was at last so complete, so none were found able to rally their forces in this cause against our judicious *harmonizer*.

Nelson. *The Life of Dr. George Bull*, p. 82.

These accessory sounds, which are caused by the aliquots of a sonorous body vibrating at once, are called *harmonies*, and the whole system of modern *harmony* depends upon them.

Sir William Jones. *Essay on the Inductive Arts*.

Musick belongs, as a science, to an interesting part of natural philosophy, which, by mathematical deductions from constant phenomena, explains the causes and properties of sound, limits the number of mixed, or *harmonical*, sounds to a certain series, which perpetually recur, and fixes the ratio which they bear to each other or to one leading tone.

M. Works, vol. iv. p. 166. *The Musical Modes of the Hindus*.

As *harmony* is the end of poetical measures, so part of a verse ought to be so separated from the rest as to remain still more *harmonious* than prose, or to show, by the disposition of the tones, that it is part of a verse.

Johnson. *The Rambler*, No. 98.

It was their wish to see public and private virtues not dissonant and jarring, and mutually destructive, but *harmoniously* combined, growing out of one another in a noble and orderly gradation, reciprocally supporting and supported.

Burke. *On the Present Discontents*.

From part to part alternately convey

The *harmonizing* flows, the darting ray

With tones so just, in such gradation thrown,

Adapting Nature owns the work her own.

Mason. *Frederick's Art of Painting*.

Books, my son, while they teach us to respect the interest of others, often make us unselfish of our own; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and, attentive to external *harmony*, often forgets that he himself has a part to sustain in the concert.

Goldsmith. *Citizen of the World*, let. lvi.

HARNESS, v.

HARNESS, n.

HARNESS-BEARER.

HARNESS-BEARING.

harnais; *It. arnese*; *Sp. arnés*; *Ger. harnisch*; *D. harnisch*; *Sw. harnisk*; *Low Lat. harnach*; which Hickeys thinks means armour for the head or skull, from the Goth. *Quarnet*, the skull, (*Gram. Franco. Theol.* fol. 92.) Wachter, that it is either the A. S. *iren*, or Welsh *haiarn*, both signifying iron, the metal of which *harness* or armour is made: and supposes the word to have had

its origin in the times when the Gauls and Germans began to cover the body with iron. The verb is used generally;

To dress or furnish, to arm: also to equip with harness, or the furniture used for draught horses.

By 7 Richard II. c. 13, Lances-gates armor and other harness whatsoever are prohibited upon paine of foriaiture, &c.

Norris and Sarreil, but service ault Jn kyng,
With hors & *harnais* at Carlele made samyng.

R. Branner, p. 309.

Ich have sefene hym my self, som tyme in movet
Bothe in greys and in greys, and in gilt *harnais*

First Fleishman. *Finon*, p. 282

As on that other side a gyle dagger,

Harnais wel, and sharper in point of spere,
Chaucer. *The Prologue*, v. 114.

And rise on mornow ayly

Out of thy bed, and *harnais* the

Or ever dawning thou mistest see

Id. *The Remotest of the Rose*, fol. 128.

And on the mornow when the day gen spring,

Of hors and *harnais* noise and clattering

Thar was in the hostelerie all shoute.

Id. *The Knight's Tale*, v. 2494.

Cesar sent over the Rhine into Germany, unto those cities which thither yeres before he had pacified, and demanded of them horses, and helmets light *harnais* (*levis armatura*) which were sent to fight amongst them.

Guiding. *Cesar*, book vii. fol. 220.

He [my father] was able, and did find the king a *harnais*, with himself and his horse, while he came to the place that he should receive the king's wages. I can remember that I buckled his *harnais*, when he went to Blackheath fields.

Lutimer. *First Sermon preached before King Edward*, fol. 32.

Where stand of old

Myriads between two heaves mountain lad'd

Against a solemn day, *harnais* at hand,

Celestial equipage.

Milton. *Paradise Lost*, book vii. l. 292

The citizens sent the king's grace one hundred tall men well *harnais*, to furnish his name, appropriated to keep the *harnais* was

Groffin. *Henry VIII. The thirteenth Year*.

Thus when I plow my ground, my horse is *harnais* and chained to my plough, and put in his track or furrow, and guided by my hip and my tongue.

Hale. *Origin of Manhood*, vol. i. ch. ii.

At least we'll dye with *harnais* on our backs.

Shakespeare. *Macbeth*, fol. 150.

Great men should drink with *harnais* on their throats

Id. *Tam of Shend*, act. 81.

Thus he concludes, and every hardy knight

His sample follow'd, and his brother's train.

The other princes put on *harnais* light,

As footmen use.

Fairfax. *Gedfrey of Halloway*, book xi. st. 25.

Vasconia, a famous king of the Brigantes, and husband to Carimachia, (a woman of as high and noble lineage, but of a base and vanishing kind,) finding his bed abused by Vilecontus his servant and *harnais*-bearer, raised his power against her, and her garments.

Speed. *Great Britaine*, book v. ch. vi. sec. 12.

As when Jove's *harnais*-bearing bird from hye

Snaps at a flying hawk with proud disdain,

The stone-dead quarry falls so forcibly,

That it rebounds against the lowly plume,

A second fall rebounding backs againe.

Spenser. *Faerie Queene*, book ii. can. 11.

When he was come home, being forgetful of his promises, he had raised much strife and contention, and had caused all his servants to be secretly armed and *harnais*.

Barnet. *History of the Reformation*, Ann. 1548.

He spoke; and, at his word, the Trojan train

Their miles and oaks *harnais* to the wain,

HARNESS

Four thro' the gates, and, fell'd from life's crowns,
Roll back the gather'd forests to the town.

Pope. *Rom. Ind.*, book xiv.

HARP

Wisely, therefore, did Plato advise us not to exercise the body without the soul, nor the soul without the body; but to let them draw together equally, like horses harnessed together in a carriage.

Kant. *Wester Broomage*, even. 25.

And yet (you) will voluntary run

To that confinement you will shun,

Content to drudge along the track,

With bell and harness on your back.

Lloyd. *A Dialogue between the Author and his Friend*.

HARONGA, in Botany, a genus of the class *Polyadelphia*, order *Polyandria*, natural order *Hypericaceae*. Generic character: calyx five-leaved; corolla, petals five; berry drupaceous, five-celled, two and three seeded.

Five species, shrubs, natives of the Islands of Bourbon and Madagascar.

HAROW. "The curious reader (says Mr. Tyrwhitt) may consult Du Cange, (in v. *harop*), and Hicckes, *Gr. Fr. Theol.* p. 96. I rather believe it to have been derived from *har*, *altus*, and *op*, clamor, two Icelandic words, which were probably once common to all the Scandinavian nations." And see Todd's *Spenser*, vol. iii. p. 413, n.

Why let be, (quod she) let be, Nicholas,

Or I wol crie out harow and alas.

Chaucer. *The Miller's Tale*, v. 3296.

Up sterten Alioun and Nicholas,

And croiden, out and harow! in the street.

Id. *B.* v. 3822.

This John goth out, and flut his hairs away,

And gan to cry, harow, and wala wala!

Id. *The Reeve Tale*, v. 4069

"Harrow! the flames which me consume," said he,

"Ne can be quenched, with any secret bowelles he."

Spenser. *Fairie Queene*, book ii. ch. vi. sec. 49.

HARP, v.

HARP, n.

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARPER,

HARP
—
HARPA.

Muse, hang this *harp* upon yoe aged beech,
Still murmuring with the solemn truth: I teach;
And while at intervals a wild blast sings
Through the dry leaves, and pouts upon the strings,
My soul shall sing in secret, and lament
A nation scorn'd, yet tardy to repent.

Corpor. *Expostulation*

And you, ye host of saints, for ye have known
Each dreary path in life's perplexing maze,
Tho' now ye circle your eternal throne
With *harpings* high of insuperable praise,
Will not your true di-vine in radiant state
To break with many's beam this gathering cloud of fate.

Mann. *Effride*

If apostolic gravity be free
To play the fool on Sundays, why not we?
If he the tinkling *harp* and chord regards
As inefficacious, what offence in cards?
Strikes up the fiddle, let us all be gay,
Laymen have leave to dance, if persons play.

Corpor. *Progress of Error*

The quills of reeds sell for twelve shillings the hundred, being of great use in tuning the lower notes of a *harp* and chord, when the wires are set at a considerable distance from the necks.

Pennant. *British Zoology. The Raven*

The **HARP** is probably the most ancient musical instrument known to us, and one of very general prevalence among nations the most widely separated from each other. A painting in the Egyptian Thebes, first noticed by Bruce, and since fully confirmed by later travellers, carries its invention in that Country to very remote antiquity. It is the name which has been always given by translators to the *קָנָן* of David, and we find it among the Ancient British, the Irish, and the Saxons, as far back as investigation can proceed; though, as might be expected, not without diversity of form and construction. The triple *Harp* of the present day commands five octaves from double C in the bass to double G in alt. The bass has 36 strings played with the right hand; the middle has 35 for semitones, and the treble, played with the left hand, 26.

The *Harpstemon* may be considered as a horizontal *Harp*, in which the wires are struck by quills instead of immediately by the fingers. The invention is supposed to date from the early part of the XVIIIth century; and even the *Piano Forte* (which instrument, the strings being struck by hammers instead of quills, produces a much more delicate tone, so that the *Harpstemon* is now superseded by it) is described in the *Giornale d'Italia* for 1711, about which time it is believed to have been first manufactured at Florence. It was long, however, before it obtained that compass and accuracy of mechanism by which it has at length succeeded in rendering its predecessor almost forgotten.

HARPA, in Zoology, a genus of spiral, syphoned, univalve shells, belonging to the family *Purpuridae*, established by Lamarck, but indicated by all the older authors.

Generic character. Animal—operculum horny; shell oval, ventricose; spine short, whorl very rapidly enlarging, furnished with numerous concentric, sharply recurved *varices*; the mouth large, deeply cut in front; columella flat-pointed in front.

The *Harpa* lives in the seas of warm climates, and several species are found fossil in the strata above chalk.

Linnaeus placed all the species of this genus under the name of *Buccina Harpa*; and Lamarck, on the other hand, has divided them into many, by their

colour, and the number and thickness of the *varices*. The medium between the two authors appears to be the most correct, as the genus seems to form three or four distinct species, each of which is subject to considerable variation, caused by the climate, and the roughness or smoothness of the water in which it has been found.

The type of the genus is *H. ventricosa*, Lamarck, figured by Martini, iii. pl. cxix. fig. 1090; of which *H. costata* of Lamarck, the many, or thirteen-stringed *Harpa*, (a species much sought after,) appears to be a variety.

HARPALUS, in Zoology, a genus of *Pentamerous*, *Carnivorous*, *Coleopterous* insects, belonging to the family *Carabide*, established by Latreille.

Generic character. Outer palpi ending in an ovoid (and not a subulate) joint; middle of the upper edge of the chin with a simple tooth, or toothless; internal edge of the two inner legs deeply nicked; *elytra* entire, or only slightly nicked behind; the first of the four anterior *tarsi* of the male enlarged, and furnished below with a tuft of hairs.

These insects, which are commonly called *Ground Beetles*, live under stones, and in sheltered places, both in dry and moist places; they bury themselves by means of their strong fore legs, and run with great swiftness, especially when the sun shines with brilliancy. They also fly swiftly. Their *larvæ* live in similar places; they are conical, cylindrical; their head is large, and armed with two strong jaws like the perfect insects; the hinder extremity of the body has a membranaceous tube, ending at the vent by two jointed, long, fleshy appendages.

The type of the genus is *Carabus ruficollis* of Linnaeus. There are many species found in England.

HARPALYCE, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosæ*. **Generic character:** calyx two-lipped, deciduous, lips lanceolate; standard of the corolla obovate, wings auriculate; pod compressed, four and five seeded.

One species, *H. formosa*, native of Mexico. De Candolle.

HARPOON,) Lat. *harpago*; Fr. *harpon*;
HARFING-IRON,) Gr. *ἄραγγος*, ἀρὸ τοῦ ἀραγῆ-αιρ,
HARPOONER.) *quis quicquid prehenderet, raperet.*
The invention of the *harpagon*, *harpoon*, or *grapple*, is ascribed by Pliny to Pericles, not to Anacharsis, as is asserted by Vossius and Gesner. The name is now applied to

A javelin of iron with a sharp triangular point barbed like an arrow.

There were devised certain instruments wherewith they might pull down the works of their enemies made, called *harpagones*, (*harpagones* recent.)

Brende. *Quintus Curtius*, book ii. fol. 54.

At last the enemies from out the Carthaginian ships began to cast out certain legalls, with iron brooks at the end (which the soldiers call *harpagones*) [grapples] for to take hold upon the Roman ships.

Holland. *Lacus*, book xxx. fol. 146.

The boat, which on the first assault did go,

Struck with a *harping-iron* the younger foe.

Waller. *The Battle of the Summer Islands*, can. 2.

Some fish with *harpagons*, some with darts are struck,

Some drawn with nets, some hang upon the back.

Dryden. *Ovid. Art of Love*, book i.

The women, who commonly know their husbands' designs, prevent them from doing any injury to each other by hiding their lacus, *harpagons*, bows and arrows, or any weapon that they have.

Dampier. *Tepaga*, &c. Anno 1683.

HARPA
—
HAR-
POON.

HAR-
POON.
—
HARPY.

Though he struck the fish with a kind of harping-iron, and wounded him, I am surprised, to death, yet he could not possess himself of his body.

Each sail is set to catch the favouring gale,
While on the yard-arm the harpinner sits.
Granger. The Sagar Case, book ii. l. 563.

They [the basking shark] will permit a boat to follow them without accelerating their motion till it comes almost within contact; when a harpinner strikes his weapon into them, as near to the gills as possible; but they are often so insensible, as not to move till the united strength of two men have forced in the harpoon deeper.

Pennant. British Zoology. The Basking Shark.

HARPY. } Gr. *ἁρπύξ*; Lat. *harpia*, so
HARPY-POON. } called from their rapaciousness;
from the Gr. *ἁρπάζειν*, rapture.

For islands in the salt sea great they [Strophades] stand, wherein
doth dwell,

Celene fowls withagen bled, and *harpies* more right fell;
Lyke fowles with incident face thei ben, their pouncches wyde defille
With gaste great, their hooked pawes thei speete, and euer pale
With hentry looken.

Phaer. Virgil. Æneid, book iii.

What resteth then but this?
Fleeche downe these greivng *harpies* that
Seduce our king amie,
If wortheles still, set up a king
Worthier than he that is.

Warner. Athene's England, book v. ch. xxviii.

— With that
Both table and provision vanish quite
With sound of *harpies* wings, and talons heard;
Only the importune tempter still remain'd.

Milton. Paradise Regain'd, book ii. l. 463.

Thither by *harpies*-footed Furies hild,
At certain revolutions all the damns
Are brought.

Id. Paradise Lost, book ii. l. 596.

From secret haunts, aerial, unexplored,
Flights of denoting *harpies* vex my board;
Swift, instataneous, sudden they descend,
And from my mouth the tasteful morsel rend.

Faucher. Argonautics of Apollonius Rhodius, book ii. l. 296.

Concepts has driven out my love, and I am content to have per-
chased, by the loss of fortune, an escape from a *harpie*, who had
jeered the artifices of age to the shame of youth.

Johnson. The Rambler, No. 192.

The parents assigned to the HARPIES in the *Theogonia* of Hesiod, (267.) are Thaumais and Electra, the daughter of Oceanus. According to this Poet they were two only in number, Aëlio and Oeypete, abiding in Heaven, swift as the course of the winds, or (what savours of anticlimax) the flight of birds, and distinguished for the beauty of their hair. Iris, though out a Harpy, was their sister. In the *Iliad* (II. 130.) we read of a third Harpy, Podarge, who, playing with Zephyr in a meadow by the stream of Ocean, was filled with Xanthus and Balios, the horses of Achilles. The Homeric Harpies are also represented as powerful agents in effecting shipwreck. (*Od. A. 241. & 371. Y. 77.*) These personages are not connected by either of the elder Poets with the history of Phineus. His crime and punishment, the guilt or the misfortune of his sons, the jealous fury of the father which deprived them of sight, his own subsequent blindness, and his visitation through Jove's anger by the Harpies, till, during the lucky voyage of the Argonauts, his persecutors were chased by Zetes and Calais to the Strophades, and the King himself was restored to the possession of his lost sense,—all these legends must be sought for in later writers; in the *Bibliotheca* of Apollodorus, (I. 9. iii. 13.) in the *Fables*

of Hyginus, (19.) in the 11th Book of Apollonius Rhodius, and in the 14th of Valerius Flaccus. In these relations, however, the circumstances are not always alike; in some of them the Harpies assume a new parentage, and Typhon is named as their father. Like the Griffins and the Furies, they are sometimes termed the *Dogs of Jupiter*, and with as little explanation; for that given by Servius (*in Æneid. iii. 209.*) itself requires no (*Edipus* to resolve it: *quod canes Jovis dicuntur hæc ratio est, quia ipsæ Furie canes dicuntur, unde etiam epulas apud Virgilium abripiunt quod Furiarum est.* We imagine that *ἁρπύξ* must be accepted as a general expression for any ministers of divine power.

Virgil (*Æneid. iii.*) has transferred the persecution of the Harpies to Æneæ; and Celeno, who is substituted for Podarge, is the orator among the sisters. Aristo, (xxiii. 107.) yet later, has attached them to Sinapis, King of Ethiopia. The Italian Poet has increased the number of these unpleasant visitors to seven, and has gifted them with long tails, which they twist and knot like serpents. Baptista Mantuanus, with egregious bad taste, has dilated the offensive part of Virgil's description; and Aldrovandus, (*Ornithologia. x. 2.*) who, as is his custom, narrates every thing which has ever been written concerning them, gravely determines that their filthy incontinence of food resulted from the diseases which Physicians term a canine appetite, and the canine passion. He expresses indignation, however, at certain fragments which modern writers have appended to classical verity; such as that of the author of a book *De naturalæ rerum*, that a Harpy kills the first man whom she finds in the desert, and then, as soon afterwards as she sees her own form in the water, is tormented with unavailing regret for the remainder of her life, in that she has slain her likeness; and *hæc (inquit Albertus) fabulosa videtur, tradita ab Adelino et Jorach.* It seems also that the same author (Albertus) has stated that a Harpy, though an irrational bird, nevertheless, when tamed, has sometimes acquired human speech. As if it were not enough, remarks Aldrovandus, that a Poet should gift a single Harpy with this marvellous power, but that Philosophers also, of sound mind, who ought to be the guides of other men, should vent these insane and idle fables. Three figures of Harpies may be found in one of Aldrovandus's Plates. (*Tab. 8.*) The first has a female face with richly flowing locks; the second is *Harpia tetraptera*, and, together with the third, appears to be of Egyptian derivation. Virgil's description must have been sufficiently clear for all subsequent sculptors and painters; nevertheless, some of them have adopted helmets for their Harpies, and a shield and spear soon followed this unauthorized innovation. Heyne (*Exc. vii. ad Æneid. iii.*) has pointed out instances of these appendages. Two ancient monuments are noticed by Pausanias as enriched with the story of the Harpies. In one, the gorgeous throne at Amyclæ, the work of the Magnesian Bathycles, amid so profuse a mythology that we are lost in wonder as to the disposition of its various parts in such narrow compass, were represented Calais and Zetes putting these obscene Birds to flight. (iii. 18.) A similar group was carved also, among others, on the chest of Cypselus at Elis, the rich fabric of which was composed of cedar-wood, ivory, and gold. (v. 17.) But in neither of these examples are we informed under what figure the Harpies were represented.

HARPY.

HARRY. Numerous symbolical meanings have been attributed to the Harpies. From their pedigree in Hesiod, and their employment in Homer, they have been connected with the Winds; and of this assignment the later writers do not appear to have lost sight by affiliating them on Typhon, and engaging them in contest with the *Minotaur* of Boreas. Not to wander too far into the endless labyrinths of allegory, we will confine our notice first to Bryant's hypothesis, that they formed a College of Priests in Bithynia, whose Temple was called *Arpi*, and that they were expelled on account of their violence and cruelty. The conjecture of Le Clerc is more probable, and Gibbon has remarked that there are very few so happy. He supposes that the Harpies were Locusts; and he supports his opinion upon certain very striking resemblances in the Syriac name of these insects, their noisy flight, their stench, the destruction which they bear with them, the contamination which they leave behind, and lastly, in the agency of the North Wind which drives them into the sea. (*Bibliothèque Universelle*, i. 248.) The Abbé Banier, in a *Mémoire sur l'Histoire des Argonautes* in the *Acad. des Inscriptions*, (xii. 113.) admits to the full the ingenuity of this resolution; but inclines to believe that instead of Locusts the Harpies of Phineus were Corsairs who infested that monarch's coasts. Perhaps there is little to choose between the two as to noise, stench, and devastation.

HARQUEBUSS. } See HACKBUT, and ARQUE-
HARQUEBUSSIER. } BUSSE, ante.
HARQUEBUSS-SHOT.

Then pushed soldiers with their pikes,
 And halibards with handy strokes,
 The *harquebush* in flashes lightens,
 And dims the eye with misty smokes.

Uncertain Authors. The Assault of Oropus, &c.

After came 16,000 *Janissaries*, called the slaves of the grand Signor, all a foot, every one having his *harquebush*, who be his gun, all clothed in violet silk, and appurried upon these heads with a strange form.

Hobbes. Voyages, &c. vol. ii. fol. 112. *Anthony Jenkinson.*

And when the Emperor's maiestie was settled where he would be, and where he might see all the ordnance discharged and shot off, the *harquebushiers* began to shoot off at the banks of ice.

Id. Description of Russia, vol. i. fol. 317.

Housing discharged our *harquebush-shot*, such a flocke of crases (the most part white) arose under vs, with such a cry redoubled by many echoes, as if an armie of men had shouted all together.

Id. The Voyage to Virginia, vol. ii. fol. 246.

In the third year of the reign of James the sixth, this regret as he was riding through Lithgow, was shot at with an *harquebus* by one James Hamilton, and so wounded, that he died of the hurt the next day following.

Holme. History of Scotland, Ann. 1570.

There were certain wings and troops of men of armes, gentlemen, and light horsemen, and also of *harquebushiers*, that attended upon these three warres, guarded with diverse peeces of great artillery.

Id. B. Anno 1547.

This how much it served for the framing of men meet for service, both for the *harquebus* and great ordnance, was easily perceived, in that a number of this corporation in a small time became perfect masters in this military skill.

Stowe. Memorials. Edward VI. Anno 1548.

HARRAGE, perhaps intended for *harraund*, or *harried*.

And to me it is a double wonder; first, that this archbishop would give; secondly, that he could give, living in a *harraund* land, (wherein so much misery and little money) so vast a sum.

Pulver. Worthies. Kent.

HARRASS, *v.* } Fr. *harasser*. M. Lancelot **HARRASS**.
HARRASS, *n.* } (says Menage) derives from the
HARRASSER, } Gr. *ἀρᾶσθαι*, *pulcare*. Skinner, **HARRASS**.
HARRASSING, } perhaps, from the A. S. *hærgan*,
Ger. hæg-en; Sw. *hæria*; Fr. *harier*; to *harry*, *q. s.*
 A. S. *hærg-ian*, (as Sommer interprets.) is, "cadere, spoliare, diripere, deprederi, in waste or lay waste, to spoil, to plunder, to harry." See *Herry* in Jamieson.

To lay waste, to plunder; and as the Fr. to tire, or toil out, to weary or wear out, to vex, to disquiet.

But meanwhile, to *harraund* and *wearie* the English, they did upon all advantages set upon them with their light-horse.

Bacon. Henry VII. fol. 83.

A popular government of six, under a multitude of tyrants, which live, for so long a while, wasted and *harraund* the soul.

Hammond. Works, vol. iv. *Sermon 1.*

Meanwhile the mere of Judah to prevent

The *harraund* of their best beast me round.

Milton. Samson Agonistes, l. 247.

Being unwilling to refuse any public service, though my men were already very much *harraund*, I marched thither.

Lucian. Menæmus, vol. i. p. 102.

As if we did not suffer enough from the storm which beats upon us without, must we compare also, in those societies where we assemble, in order to find a retreat from that storm, to *harraund* our neighbor.

Blair. Sermon 6, vol. i.

Unnumbered *harraunders*

On the Fleet and Socks

There to face made were.

Ode on the Victory, from the Saxon, in Lateral English. Ellis, v. 23.

What! they exercised their ministry under the *harraunders* of frequent persecution, and in a state of almost continual alarm, it is not probable that, in this engaged, anxious, and unsettled condition of life they would think immediately of writing histories for the information of the public or of posterity.

Paley. Evidences of Christianity, part i. ch. viii.

HARRIDAN, Cotgrave says, " *Haridelle*, a pour tit, or leann, ill-favoured jade." It is from the verb *harier*, to *harry*; and it is quite as probable that *haridan* is formed immediately from the English *harried*, as mediately from the Fr. noun.

One *harried*; and thus, toiled or worn out.

In a translated suit then tries the town,
 With borrow'd pins, and patches not her own,
 But just enter'd the winter she began,
 And in four months a better'd *haridan*.

Pope. Maccr. a Character.

HARROW, *v.* } Skinner: By him that *harroed*
HARROW, *n.* } Hell (*i. e.*) Christ; from A. S. *hærg*.
HARROWER, } *ian*, *cadare*, (to *harry*) *verbalum*.
HARROWING, } *per eum qui cadavit* (*i. e.*) *denial*
inferos. And Lye observes that *harroon*, in Chaucer, is the same as *harry*; and hence, (he adds,) perhaps, the name was transferred to the tool or instrument with which land is broken into smaller parts. Mr. Steevens says, "To *harroo* is to conquer, to subdue. The word is of Saxon origin." As the verb, to *harry*, it is

To waste or lay waste, to spoil, to plunder; to disquiet, to disturb, to toil out, weary, or wear out; and consequently, to overpower, in subdue; to vex, to disturb, to break, or tear to pieces.

Of *shepe* of *kyne* kepe
 Egges of *harroon*, of *wyne* of *geen* drye.

Piers Plowman. Plowm., p. 76.

HARROW.
—
HARRY.

Say what thou wilt, I shall it never tell
To child as will, by him that *harrowed* helle.
Chaucer. The Millers Tale, v. 3512.

And it may be justly suspected, by the proceedings following, that as the king did excel in good common-wealth levies; an overthelous head had (in secret) a design to make use of them, as well for collecting of treasure, as for correcting of manners; and so meaning thereby to *harrow* his people, did accumulate them the rather.
Bacon. Henry VII. fol. 144.

Most glorious Lord of life, that on this day,
Dost make thy triumph over death and sin:
And having *harrow'd* hell, dost bring away
Capitulate thence captive, to us win.

Spenser. Sonnet 68.

BARN. Lookst it not like the king? Muks it Horatio.
HORA. Most like: it answers me with fear and wonder.
Shakespeare. Hamlet, fol. 152.

Moreover, they are of opinion, that all manner of raking and *harrowing*, is an evasive to vines when they be in flower, and putting forth young grapes.

Holland. Plinie, book xvii. ch. xlii.

But O ere long
The wall I did perceive it was the voice
Of my most hated lady, your dear sister
Anna'd I stood, *harrow'd* with grief and fear.
Milton. Comus, l. 565.

O that a pot of silver once would crack
Beneath my *harrow*, by Alcides sett.
Beaumont. Fernus. Scire 2.

That David made the people of the Ammonites to pass under saws and *harrows* of iron is not safely imitable by Christian soldiers; because it has so much cruelty.

Taylor. Rule of Civility, book ii. ch. ii.

No raking or *harrowing* can alter the nature of a barren ground, though it may smooth and level it to the eye.
South. Sermons, vol. x. p. 348.

Every *harrower* was allowed a brown lad and two *harrows* a day.
Blount. Ancient Tenures, p. 143.

While any drops of this baneful system remain, you cannot justly boast of general freedom: it was a system of rigidity and partial freedom, enjoyed by the great barons only, and many-armed men, who were perpetually insulting and giving check to the king, while they raked and *harrowed* the people.
Sir William Jones. Works, vol. viii. p. 507. *On the Reformation of Parliament.*

Thy weedy fellows let the plough perrade,
Till on the top th' inverted roots are laid,
There left to wither in the noon-tide ray,
Or by the spiky *harrow* cleav'd away.
Scott. Arabian Eclogue.

Our version of this place would have been more accurate, and more strictly conformable to the original, if it had rendered the passage thus; he put them to axes and to *harrows* of iron, and to axes of iron, and made them pass by, or to the brick-kilns; that is, he put them to hard labour, with the tooth, and in the places here specified.
Purpure. Sermon 5, vol. ii. note *.

HARRY, v. A. S. *hergian*; Ger. *harren*; Sw. *haria*; Fr. *harier*. Ihre interprets, bello aliquem infestare, deriving it from *Aer*, an army. The A. S. *hergian* (see Somner) is "ravage, spoliare, diripere, depredari, to waste, or lay waste, to spoil, to plunder, to *harry*." See *Herry* in Jamieson, and *HARRASS*, ante.

To lay waste, to plunder; and as the Fr. *harier*, to tire or toil out, to weary or wear out, to vex, to disquiet.

On the left side, no Devils than any herie may think, for to *harry* and drawe the sinful soules to the pitte of helle.
Chaucer. The Pervous Tale, vol. ii. p. 209.

King Richards him-self [was] slain in the field, hacked as heaved of his enemies handes, *harried* on a horsebacke dead, his here as despite torne and torqued like a car drage.
Sir Thomas More. Works, fol. 69. *The Historie of K. Richards the Thirde.*

CRAB. A proper man.
CARO. Indeed he is so: I repent me much.
That I so *harrowed* him.

Shakespeare. Antony and Cleopatra, fol. 353.

They retired against the Province, and in battle slew Duke Berthou, *harrying* the country miserably before him.

Spenser. The West-Connexion, book vii. ch. vi. sec. 4.

But here wading thence these troubles, *harrowed* the provinces of the South-Seas with ravens and robbers.
Id. B. book vii. ch. vii. sec. 5. Aene 598.

[Parthia] was so weak, that with great difficulty they could defend themselves from the Armenians, that continually *harried* them out of their thins.

Sir Thomas North. Pharaoh, fol. 462. *Lucullus.*

The Pharsalian *harrying* and troubling the rearward of Agellian's army, he put forth five hundred horsemen, which gave them no lusty charge, that he overthrew them by force.

Id. B. fol. 616. Agellian.

HARSH, HA'RSHELY, HA'RSHESS, HARSH-REBOUNDING, HARSH-ROUSE, HARSH-ROUNDING. } Sw. *harsk*. Anciently written *harryske*, and not improbably from the verb *to harry*, to vex, to molest, to trouble. } Troublesome or distressing; } rigorous, rough, grating, auster, morose. See the Quotation from Hobbes.

Meates *harryske*, like the taste of wyde frutes, do conspitate and restryke.
Sir Thomas Eliot. Cantab. of Health, fol. 18.

But melancholy settled in thy spleen,
My rhymes seem *harsh* to thy unwill'd taste,
Thy wit that long replensh'd have not been,
Wanting kind moisture, do unkindly waste.
Drayton. Pastoral. Eclogue 2.

His [Euneces] speech was not *harsh* nor churlish, but very mild and pleasant, as appeareth by the letters he wrote.
Sir Thomas North. Pharaoh, fol. 503. *Euneces.*

Confiding in the ences of the Council of Lyons, which forbade the clergy to pay any taxes to princes without the consent of the Pope, he [Robert Winchelsey] created much molestation to himself, King Edward the First using him very *harshly*, till at last he overcame all with his patience.
Faller. Wortham. Summe.

O, if thou die before,
My soul from other lands to thee shall soar;
Thy (also slung) beauty cannot move
Rags from the seas, nor thy love teach them love,
Nor tame wild boreas' *harshness*.
Dunne. Funeral Elegy on his Wife.

Simple sounds please by equality, as the sound of a bell or lute; inasmuch as it seems, an equality contrived by the permission of the object upon the ear, is pleasure; the contrary is called *harshness*, such as is grating, and some other sounds, which do not always affect the body, but only sometimes, and that with a kind of horror begin to elate at the teeth.
Holles. Thomas Nature, ch. vii.

With *harsh-reounding* trumpet's dreadful bray.
Shakespeare. Richard II fol. 26.

Thou old Adam's likeness, set to dress this garden:
How shal thy *harsh-rude* tongue sound this ravelling even.
Id. B. fol. 38.

To whom he sang in rude *harsh-sounding* times,
That are the next Assizes day at noon,
Your highness should deliver up your crown.
Id. King John, fol. 15.

He who wishes honesty, is no more an enemy to the officious than the physician to the patient, when he prescribes *harsh* remedies to an inveterate disease.
Dryden. Amnon and Achitophel. To the Reader.

But it is not, perhaps he will pretend, for to assuage a private passion, or to promote his particular concernment, that he makes so bold with his neighbour, or deals so *harshly* with him; but for the sake of orthodox doctrine, for advantage of the true church, for the advancement of public good, he judges it expedient to appear thus *harsh*.
Bacon. Sermon 18, vol. i.

HARRY
—
HARSH.

HARSH. This [delight in beholding torments] has been the raging passion of many tyrants, and barbarous nations; and belongs, in some degree, to such tempers as have thrown off that courteousness of behaviour which retains in us a just reverence of mankind, and prevents the growth of *Araucanus* and brutality.

Shafsbury. Inquiry concerning Furies, book ii. part ii. sec. 3.

But their peculiarity is not excellence; if they differ from the virtues of others, they differ for the worse; for they are too often distinguished by repulsive *Araucanus*.

Johnson. Life of Milton.

We might place in contrast those songs of praise and thanksgiving, which were chanted to the honour of the God of Israel, accompanied by the cymbal, the sackb, and the harp, with the *Arauc* and dissonant notes, by which savage nations make their earlier attempts at harmony.

Cyren. On the Passions, vol. iv. p. 374. On the Jewish Dispensation.

With a smile
Gentle, and affable, and full of grace,
As fearful of offending whom he wish'd
Much to persuade, he plied his ear with truths,
Not harshly thunder'd forth, or redely press'd,
But, like his purpose, gracious, kind, and sweet.

Cooper. The Task.

In rapid floods the vernal torrents roll,

Flash-ascending extracts responsive roar;

These angry billows overwhelm my soul,
And stink my chamber's back from shore to shore.

Loeth. Lecture 23. Paraphrase on the 24th Psalm, by Gregory.

HAR'SLET. } Fr. *hasillet*, the inward of a
H.A.R.E.R. } heart; as an hog's-head, calf's gather,
sheep's pluck, &c. Skinner is inclined to derive this
Fr. *hasillet* (Lye seems strangely to doubt the ex-
istence of the word) from the Fr. *haslet*, a spit; because
these intestines were usually fastened together, and in
that state dressed or cooked upon a spit. And see
Hasille in Menage.

Their *haslets* are equal to that of a hog, and the flesh of some of
them rats little inferior to beef-steaks.

Cook. Foyages, book i. ch. iv.

The Romans came to that excess, that the laws forbade the usage
of hog's-head, sweetbreads, cheeks, &c. at their publick suppers.

King. Art of Cookery, let. 9.

HART. } A. S. *hæort*; Ger. *hirsch*; D. *hart*;
HARTS-HORN. } Sw. *hjort*. Junius derives from *heart*,
cor, and thinks it applied to the animal from the largeness
and timorosity of its *heart*. Wachter, from
hæort, horned, from the size of its horns; and Ibr. from
A. S. *hæorad*, a herd, because they feed or pasture in
herds.

Hartshorn; see the Quotation from Pennant.

Ther saw he *hærtas* with hir horses bin,
The greatest that were ever seen with cin.

Chaucer. The Franklin's Tale, v. 11503.

Centaurus bade, that he [Achilles] so should

After no best make his char

Whiche wolden flien out of his place;

As bucke and de, and *hært* and hynde,

With which he maie so were fide.

Gower. Conf. Am. book iv. fol. 74.

The *hært* likewise, in troops taking their flight,

Rayning the dust, the mountains last forsake.

Surrey. Fyrgal, Aeneas, book iv.

Down from a hill the beast that reigns in woods,

First hunter these pards a gentle brace,

Goodliest of all the forest, *hært* and hynde.

Milton. Paradise Lost, book xi. l. 189.

A strong solution of the volatile salt of *hært*-horn, or of blood,
made with their own pilgum or spirit, after some time exhibits certain
short flat primæ.

Græve. Cosme Sierra, book i. ch. ii.

"Ard," as a great warrior said, "I had rather had an army of
hært, than general being a lion, than an army of lions, their general
being an *hært*."

Steyne. Life of Smith, p. 192. Appendix

The Count Kinski, ambassador from the emperor to the treaty at
Nimeguen, gave me a receipt of the salt of *hært*-horn, by which a
famous Italian physician of the emperor's had performed mighty cures
upon many others as well as himself.

Sir Wm. Temple. Of the Cure of the Gout.

They [the horns of the stag] abound in arsenic, which is the
basis of the spirit of *hærtidura*; and the remans (after the salt is
extracted) being calcined, become a valuable astringent in fluxes,
which is known by the name of burnt *hærtidura*.

Pennant. British Zoology. Deer.

HARTOGIA, in Botany, a genus of the class *Tri-
andria*, order *Monogynia*, natural order *Rutacea*.
Generic character: calyx four-cleft; corolla, petals
four, spreading; drupe ovate, nut two-celled.

One species, *H. Capensis*, native of the Cape of Good
Hope.

HARTZ, the most Northern mountain chain in Ger-
many, between which and the seas to the North and
West are extended level plains, with only a few sand-
hills to break their uniformity.

The Hartz mountains are an independent chain,
stretching from East to West about 30 leagues, with 12
in breadth. They commence towards the East in Mans-
feld, pass through Anhalt-Bernburg, the Counties of
Stolberg, Hohnstein, and Wernigerode, a part of Hal-
berstadt, and Blankenburg, Brunswick-Wolfenbuttel,
and Grubenhagen, where they terminate near the little
town of Seesen. They cover a superficial extent of
1400 square miles, and include about 40 towns and
numerous hamlets, with a population of 56,000 souls.

The Hartz mountains, with their thick pine forests,
belong to the *Sytha Hercynia* of the Ancients, and indeed
retain the name which the Romans, by a natural gene-
ralization, extended to all the woody hills from the
Black Forest to the mountains of Silesia. The learned
Etymologists of Germany have not been able to agree
as to the meaning of the word *Hartz*; some suppose it
to be derived from *Hart*, hard, or rugged, the signifi-
cation of which agrees sufficiently well with the gloomy
aspect of those mountains, and the manners of their old
inhabitants; others find its origin in the name of
Herttha, a divinity worshipped by the ancient Germans
in elevated situations. According to this notion, the
Germans would naturally apply the name of *Hartz* to
all their elevated ranges, and thus the extent ascribed
by the Romans to the *Sytha Hercynia* would follow of
course.

The same denomination given to different
places, imposed on them the idea of a single continuous
forest; and hence Julius Cæsar says, that it required
nine days' march to cross the Hercynian Forest in its
breadth, and that no German had been able to traverse
its whole length in 60 days. But the etymology of the
word most generally adopted is that which is derived
from the quantity of pieces which clothe the highest
mountains of the group; for, in fact, the word *Hartz*
at the present day signifies resin, and it is natural to
suppose that the name was given to the forest which
furnished that valuable article in the largest quantity.
To these conjectures respecting the origin of the word
Hartz, we will only add that which derives it from *ard*,
or *ard*, an old Celtic term, signifying wood or moun-
tain, (for those ideas were naturally associated in early
times) the root of the Latin *ardens*, and which occurs
in *Araucanus*, and in many Irish names of places.

The Brocken, or Blocksberg, a name discernible in the

Bructerus Hercynia—*Arctia Sytha*

Clan.

the highest mountain of the Hartz, may be regarded as

HARTZ.

the centre or nucleus of the whole group. Its summit is 3489 feet above the level of the sea, according to some; others make it only 3435. After this follow the Bruchberg, 2755, the Wormberg, 2667, and the Ackermannshöhe, 2603 feet in height. This portion of the Hartz immediately round the Brocken is of granitic formation; in these mountains succeed others composed of rocks of the second rank, or, as the Germans term them, greywacke. It is in these that are found the richest mineral treasures. Still further from the granitic centre, in a wider circle, are ranged the flint rocks, followed by the sandstones, and finally by the calcareous formations. The Hartz mountains are in general most rugged and precipitous towards the South; on the Northern side they may be ascended by an easy slope. This district is divided into the *Ober* and *Unter* Hartz in a double sense. In the language of the miners, the *Unterhartz* contains only the *Rammelsberg* at Goslar, with the forges depending on it, and the salt-works at Harzburg. But according to the more general received acceptance of the terms, the Brocken forms the line of separation. The mountains which lie to the West of it form the *Oberhartz*, which is the more elevated region, more extensive, and better furnished with metallic riches. The hilly country to the Eastward of the Brocken constitutes the *Unterhartz*, which is superior to the other portion in natural beauties. The Brocken also divides the waters of the Elbe and Weser. All the streams to the Eastward of it, the *Wipper*, *Elde*, *Bode*, &c., run into the former river, while the *Weser* receives all those which flow from its Western side.

The
Brocken.

The primary mountains of the Hartz do not present the sharp summits and acuminate aspects which occur so often in the Alps and other granitic chulins. They have, on the contrary, a flattened appearance. Thick forests of pine cover them in general to their summits; but on the Brocken, the growth of timber ceases within three or four hundred feet of the top, only a few birch trees, reduced to the most dwarfish dimensions, being found above the line of pines. Thus, as the Brocken is a flat ridge, a large plain, covered with lichens and Iceland moss, is left open on its summit, from which the whole adjacent country may be surveyed. The Hartz, viewed from this height, appears like a great rocky island, emerging from the sandy level which surrounds it, and which is interrupted only on the South-West towards Göttingen by some low hills, which connect the Hartz with the *Thuringer Wald*. This wide plain on the summit of the Brocken is the place in which, according to popular superstition, the witches and spirits of Germany hold their annual congress, of which Goethe has made such ooble use in his terrific *Faust*. It is on the Brocken, also, that the wild huntsman of the Hartz is supposed to dwell. With respect to this demon, Behrens, the author of the *Herzyna Curiosa*, informs us, that although he saw no apparition on the summit of the mountain, yet being afterwards benighted not far from the *Blockberg*, he had reason to be convinced of the wild huntsman's presence. About 20 feet below the highest point of the Brocken, is a spring, called the *Witches' Well*, *Hexen Brunnen*, which furnishes an extraordinary quantity of water. Every remarkable spot in this country is connected with some superstitious legend. The belief in witches, whose head-quarters were always in the Hartz, prevailed even among the learned of Germany till the middle of the last century; their revelries on the Brocken are minutely described

HARTZ.

by Gerhard, one of the most learned of the Reformers. After the Brocken, the *Rosstrapp*, *Horn-shoe*, at the East end of the chain, is the most renowned of these mountains. The river *Biele*, a violent torrent in wet seasons, foams down its concave side, among immense blocks of granite, which seem themselves to be the ruins of a great mountain. Round the bases, indeed, of all the hills in the neighbourhood of the Brocken, these bow der stones are strewn in such abundance, that Smieder, a member of the Society of Halle, ventured to announce, as the result of his calculations from them, that the Brocken had once the height of 20,000 feet. Among the curiosities of the Hartz may be reckoned the *Herdhouse*, on the summit of the Brocken, erected by the Count Stolberg-Wernigerode. It is 130 feet in length, built of large granite blocks, and named, from its founder, the *Frederickshöhe*.

In the calcareous hills which rest immediately on the granite, are numerous immense caves, regarded by the inhabitants with superstitious awe, and attracting the curiosity of the traveller from the great quantity of organic remains which they contain. They may indeed be considered as immense catacombs, enclosing the skeletons of a generation of animals differing from any that at present exist on the earth.

The most remarkable of these caverns are those of *Licorne* and of *Baumann*. The former is situated at the foot of the Castle of *Scharzfeld*. It is composed of five grottoes, communicating with one another by numerous sloping sinuosities. The cave of *Baumann*, of much greater extent, is likewise composed of five grottoes on different levels. From the first to the second of these cavities there is a descent of 30 feet; in order to reach the third it is necessary to climb through a narrow passage, nearly perpendicular. A long and difficult descent conducts to the fifth grotto, placed under the others, and nearly filled with water. This gallery, which is but seldom visited, contains an immense quantity of bones, belonging in general to tigers, hyenas, and a species of bear nearly as large as a horse. The skeletons of some extinct species of rhinoceros have also been found in the Hartz.

The climate of this country is extremely cold, particularly in the *Oberhartz*. Frosts continue without intermission till the end of May, and severe returns of them even in June are by no means rare; in September snow begins to fall. What may be properly called summer, hardly lasts six weeks, the snow on the heights being rarely melted before June. The weather in the *Unterhartz* is more changeable, although the cold is less severe.

The vegetation is of course regulated by the climate. In the *Oberhartz* there is no tillage. Though this is the more bleak and barren portion of the whole, yet owing to its mines, it at least equals the *Unterhartz* in population. Corn and provisions are carried into the mountains on the backs of men or mules, the produce of the woods and mines, cattle and game, affording the means of purchase. The low hills of the Hartz are covered with fine oaks, beech, and birch, but the central and lofty mountains yield only pines. The proportion which the woods bear to the whole surface of the Hartz is very great, the share of Hanover alone being 296,363 acres of forest.

The line described by the limits of the Hartz is very The Unes- nearly circular, the Brocken being in the centre. On the East, however, the boundary of the *Unterhartz*

HARTZ. expands a little. A narrow portion on the margin of this division, to the North of Wernigerode, is called the *Vorhartz*. The Unterhartz having a milder climate than the country to the Westward of the Brocken, is superior to it in vegetation; the highest of its hills do not exceed 1000 feet, and are covered with a considerable variety of timber trees. The whole of this country, especially near Wernigerode, is a woody maze, a labyrinth of winding valleys, each of which is terminated by a town; some portions also, as the *Golden meadow* near the Vorhartz, are remarkably fertile; the ruins of baronial castles and ancient fortresses crown the brows of many of the hills. Here, as in the Oberhartz, the woods are well stocked with game, stags, roebucks, and wild boars. The wolves are still formidable from their strength and numbers, though of late years they appear to have rapidly decreased.

The Hartz has been for Ages celebrated for its mines, and there are few parts of Europe in which the science of mining is equally perfect. The metals procured are various; gold is found in the Rammelsberg in very small quantities; from the rarity of this metal here, it was formerly the custom to coin ducats from it with the inscription, *Ex auro Hercynia*. The veins of silver are chiefly in the dominions of Hanover. They are disseminated in the greywacke rock, which contains also vegetable remains and marine exuvie. The mines of Clausthal could at one time supply 900,000 rix-dollars in one year. The other metals are iron, lead, copper, zinc, arsenic, and manganese. Besides these, the quarries of marble, alabaster, slate, porphyry, &c. are at least equally profitable. The gross produce of all these works in Hanover, by far the most important portion, is about one million of dollars, a sum which is generally supposed barely adequate to cover the expenses. The produce of the mines has been rapidly declining of late years, so as to create serious alarms among the people, whose whole subsistence depends on the continuance of the works. The excess of the expenditure above the returns was so great in 1817, that the Government was obliged to close several of the mines, and restrict its operations in every way. There were formerly reckoned 110 capital mines; those which retain their preeminence, are the mines of the Rammelsberg at Goslar, of Clausthal, Cellerfeld, Andreasberg, Lauenthal, and Altenau. The Rammelsberg, rising to the height of 1810 feet, the mines of which have been worked from the most remote antiquity, presents, perhaps, the most remarkable mineral mass on the surface of the earth. It contains a parallelopiped of metal, 300 fathoms long, and 40 broad, dipping rapidly downward. There are 12 pits sunk in it, eight of which belong to Brunswick and Hanover conjointly, the other four to the town of Goslar. The prodigious extent of the galleries in these mines has given rise to the saying, that there is more wood underground in the Rammelsberg, than in the town of Goslar. Copper and zinc are the chief produce of the Rammelsberg, and about seven marks annually of gold. The mineral springs of the Hartz are not numerous; those of Limmer and Pyrmont are the most frequented. There are also some salt springs in the Unterhartz, near Salzberg and Reustadt.

A small portion of the Unterhartz, including, however, the Vorhartz and the Brocken, belongs to Prussia. The Oberhartz is now wholly in the dominions of Hannover, and the remainder of the Unterhartz is governed by that Power jointly with Brunswick-Wolfen-

buttel; the former State, however, taking four-sevenths, the latter three-sevenths of the revenues. The Northern portion of the Oberhartz was shared in similar terms by these two Governments till 1789, when the whole was ceded to Hanover.

The Oberhartz differs totally in its Constitution from the other Hanoverian Provinces. It is governed altogether as a feudal domain, and (although a part of the Province of Grubenhagen) is not represented in the Hanoverian Chamber by Deputies, but by the *Berg-hauptman*, or Director of the Mines, who unites to himself every branch of administration, exercising the functions of judge and engineer. The Oberhartz is not subject to any taxes, nor does it yield any revenues but the profits of the forests, mines, and quarries. The inhabitants are free of the mountains, that is, may cut all necessary timber; they may likewise exercise all trades without paying duties, are exempted from military service, and from the quartering of troops. The clergy are subject to the Consistory at Hanover, which appoints them; all other appointments in the Hartz belonging to the *Berg-hauptman*. The population of the Oberhartz is about 22,500. The chief places are *Clausthal*, a well-built town, at the elevation of 1740 feet above the sea, and with a population of 7100 souls. *Cellerfeld*, with 3200 inhabitants, is separated from it only by a small stream. The forges of these places furnish annually about 15,600 marks of silver, 21,000 of lead, and 7500 cwt. of litharge. *Altenau*, 1365 feet high, is remarkable for the number of its forges, which, besides lead and silver, prepare a considerable quantity of copper and iron. *Andreasberg*, at the height of 1884 feet, with 3000 inhabitants, furnishes about 5270 marks of silver; the forges in its neighbourhood prepare about 28,000 cwt. of iron annually.

The Unterhartz, governed jointly by Hanover and Brunswick-Wolfenbuttel, comprises the Rammelsberg, the iron mines of Iberg, and the salt springs of Julius-hall. The revenue arising from the tenths of the mines annually received at Goslar, the seat of the Government, is 142,800 dollars, and the gold from the mines of the Unterhartz, which falls to the share of Hanover alone, that is four-sevenths of the whole, is said to amount to 44,500 dollars.

The whole population of the Hartz may amount to about 56,000. The miners, who form the most interesting portion of it, are said to have been a colony of Franconians, first introduced into this country by Charlemagne, and increased in the XIII century, to work the newly-discovered mines of the Rammelsberg.

The mountaineers of the Hartz owe much of the peculiarity of their demeanour to the curious organization of their society. Like soldiers they are arranged in regiments, and obey Generals and officers of inferior grades. Every profession attached to the mines has its separate ensign. The general uniform of these Cyclops is black, with red ornaments. The leather apron is among them what the cockade or feather is among soldiers. Their chiefs would no longer meet with respect if they neglected to wear the apron, nor could their judges appear at the tribunal without the same decoration. The various grades and ranks of society among the miners are distinguished by their aprons.

The submission paid to the orders of the Chief and of the Director-General is implicit, for it is founded on

HARTZ.

Chief
places

Character
of the inhabitants.

HARTZ. the opinion the miners entertain of his knowledge and abilities. They have the greatest veneration for science, nor are they without a good practical knowledge of Mechanics, Hydraulics, and Metallurgy. Towards strangers, who visit the mines from curiosity, and view them with interest, and who have the prudence to abstain from ridiculing the superstitions of the place, they are remarkably civil and attentive. They are strongly attached to the pleasures of the chase and to music. A company of these mountain minstrels spent a short time in England at the Court of George III., who was pleased with their talents, and pressed them to prolong their visit; but they excused themselves by urging that his Majesty's commands could not justify them to the Berghauptman for being absent beyond the time he had allowed.

Behrens, *Hercynia Curiosa*; Rohr, *Merckwürdigkeiten des Hartz*, 1736; Schröder, *Das Hartz*, 1798; Mangourit, *Voyage en Hanovre*, 1803; Gotschallk, *Taschenbuch für Reisende in den Hartz*, Magd. 1817.

HARVEST, v.

HARVEST, n.

HARVEST-GALIFF,

HARVEST-BUSINESS,

HARVEST-FIELD,

HARVEST-FOLK,

HARVEST-HOME,

HARVEST-HOPE,

HARVEST-LORD,

HARVEST-MAN,

HARVEST-QUEEN,

HARVEST-TIME,

HARVEST-THRASHURE,

HARVEST-WORK.

ture, to bear or produce fruit, (expressing by their composition, the whitening, and, consequently, the ripening of the fruits of the earth,) seem to present a plain and satisfactory etymology. *Harvest*, then, will first be used to signify,

Ripened corn; and be, then, applied to the season for the ripening and reaping of corn; to the gathering of any produce, of any thing produced or gained; to the produce or gain itself.

So þat þis uode ages *harvest* al gese

Hys barna & þys kuxten, mid þim vorie fore.

R. Gower, p. 358.

Harvest trees without frays, trees dewd, draw up to the roote.

Wiclif, *Judas*, v. 11.

And yet what person or place is there that will forget to have a pygmy house to pecha up somewhat both at sowing tyme, and at *harvest* whi come is ripe. They will forget nothing.

Tyndall, *The Obsequies of a Christian Man*, fol. 136.

Next him September war-bred eke on foote;

Yet was he harv' faster with the soyle;

Of *harvest* riches, which he made his boot,

And him earnest with bounty of the soyle;

In his one hand, as fit for *harvest* toyle,

He held a half-hoof.

Spenser, *Fleur-de-Lys*, p. 100.

And from him, much apart,

His *harvest*-knight, underneath an oak, a forest grey'd;

And having kill'd a mighty ox, stood there to see him shad'd.

Chapman, *Hamlet*, book xviii. fol. 268.

The Mantians (according to the expectation of Epaminondas) were scattered abroad in the country; far more intent upon their *harvest*-business, than upon the war.

Radley, *History of the World*, book iii. ch. xii.

For he that opens the pleasant avenues of May,

Beyond the moon-sown to furrows draws his team,

That *harvest*-fallow (with cords and cloated cream,

With horse and better, eates and eates yow,
That see the yeoman's from the yoke or cove)
On shelves of corn were at their season's close,
Whilst by them merrily the busspies goss.

Browne, *Britannia's Pastoral*, book ii. song 1.

Came there a certain lord, next, truly drest;
Fresh as a bride-groom, and his chin new reapt,
Shew'd like a stubble land at *harvest*-hour.

Shakespeare, *Henry IV. First Part*, fol. 51.

And then of all my *harvest*-hope I have

Nought reapt but a wretched crop of care.

Spenser, *Shepherd's Calendar*, *December*.

Great *harvest*-land may be a prey or two

To tall on his fellows the better to do.

Tower, *August's Husbandry*.

South and South-Eastern, dry and healthy, delightful so much in rain, that it can well digest (save in *harvest*-time) one shower every day, and two every Sunday.

Fidler, *Worthen*, *Cambridgehire*.

— His bloody brow

With his mail'd hand, thus wiping, forth he goes

Like to a *harvest*-man, that tuck'd to move

Or all, or loose his byre.

Shakespeare, *Coriolanus*, fol. 4.

The husband-man (saith St. Hierome) at the plough-land may sing as Hillelajah, the *harvest*-man may reaper himself with a Palm, the gardener, whilst he prunes his vines and arbors, may recite some use of David's sonnets.

Hale, *Remains*, p. 153.

And *harvest* gurnees of yore would chaplets make

To crown their scalps that couch most sweetly sing.

Browne, *Eclogues* addressed to him by *Master Duns*.

— Thrift, oh, grateful think!

How good the God of *harvest* is to you!

Who pours abundance o'er your living fields;

While those unhappy partners of your kind

Wish never round you like the fowls of heaven,

And ask their humble dole.

Thomson, *Autumn*.

Ill it befits thee, oh, it ill befits

Arcas's daughter, his whose open stores,

Though vast, were little to his ample hoar,

The father of a country, too to pick

The very refuse of those *harvest*-fields,

Which from his bounteous friendship I enjoy.

Id. *B.*

But tell me who's the chamber of your eye?

Barren. Old Polybus's niece, the ray, the young,

Whose *harvest*-hour at Hippocoon's sung.

Pindar, *Mythion* 10. *Thucydides*.

Thirdly, they were to declare the articles lately set forth for the abrogation of some superstitious holy days, particularly in *harvest*-time.

Burnet, *History of the Reformation*, *Annus* 1545.

— The *harvest*-treasures all

Now gather'd in, beyond the rage of storms,

Sure to the swain.

Thomson, *Winter*.

And [Chauliades did relate] that the gentleman's servants at Lya went abroad and killed poor men in their *harvest*-work, and also killed women with child.

Strype, *Memorials*, *Edward IV.* *Annus* 1548.

I have seen a stock of reeds *harvested* and stacked, of two tons or three hundred pounds.

Pennant, *Tour in Scotland*.

Fancy, with prophetic glance,

Sees the treading month advance;

The field, the forest, green and gay,

The dappled slope, the reddish hay;

Sees the reddening orchard blow,

The *harvest* wave, the vintage flow.

Watson, *Gle* 10. *The first of April*.

In *harvest*-time he had helped to pitch both glebe and tithes what is the field into the waggons.

Hurdley, *Speeches*, p. 113.

The **HARVEST** is every where a season of joy, and Ceres and Vacuna, under different names, though with

HARVEST. similar rites, and much the same attributes, have universally called forth the gratitude of the husbandman, at the time in which the chief labours of his year are brought to a close. In the Feasts of Harvest and of Ingathering, (*Ecclesiastes*, xliii. 16.) the Jews returned thanks to God for the fruits of the earth then housed; and it has been supposed, that the particular Psalms entitled *psalm 126*, were composed by David as fitting the joyfulness of these celebrations. Cicero is said by Philochorus to have raised an altar in Attica to Saturn and Ops, and to have instituted a common festival for the farmer and his labourers, when the corn was curried and the vintage gathered; and the reason assigned by Macrobius, who records this fact, (*Sat. i. 10.*) is pleasing and benevolent, *delectati enim Deum honore servorum, contempti laboris*.

Many of our English Harvest customs are elaborately collected by Brand; (*Pop. Ant. i. 442.*) and they are the more interesting, because most probably, even in very remote districts, they are gradually wearing away, and ere long may be wholly forgotten. Heutzner, in his *Journey into England* in 1808, mentions that while at Windsor he met a Harvest home; and the last load of corn was crowned with flowers, and "an image richly dressed, by which perhaps they would signify Ceres," was kept moving about. Hutchins, in his *History of Northumberland*, mentions a similar custom. In that County the image was known as a *Harvest Doll*, or *Kern (Corn) Baly*, and we have conversed with those who yet remember to have seen a similar pomp (the *Hawkie*) paraded in an inland County, not more than 50 miles from the Capital. In Devonshire it was usual to twist the last few ears of corn into a sort of wreath, provincially termed a *knack*, and this was hung up over the farmer's table, and carefully kept, not without fears for its loss, which would have been considered ill-omened, till the following season. These last blades in Hertfordshire are called a *Maze*, and are used differently; the reapers throw their sickles at them, and whoever cuts the knot by which they are tied, wins a prize. In another part of the same County, at Hitchin, each farmer drives home furiously with his last load of corn, and is pursued by a shouting crowd, endeavouring to throw water over it. The last load is called the *Hockey (Hawkie)* Cart, and a cake made for the supper bears the same name. In the Northern Counties a festival was celebrated, called a *Kern*, or *Churn* Supper, from a huge churn of cream which formed part of it; and a *Meal* Supper, from *meal*, or *mell*, a pestle, wherewith corn formerly was ground. These etymologies are given by Eugene Aram, in an Essay on the *Mell Supper and shouting the Churn*, printed with his *Life*. **HARUSPICES**, see **ARUSPEX**.

A little after the civil war between Caesar and Pompey, the *haruspices* ordered the temples of the *druides* to be demolished.

Justin. Annals on Ecclesiastical History, vol. iv. p. 195.

HARWICH. a Seaport, Market, and Borough Town, in the North-Eastern extremity of the County of Essex, stands on a point of land, bounded on the East by the sea, and on the North by the estuaries of the Stour and Orwell, both of which are navigable 12 miles above the town, the one to Ipswich, the other to Manningtree. Considerable remains of a very extensive Roman station may be traced in its neighbourhood, and its name, plainly compounded of the two Saxon words *here*, an army, and *wic*, a castle, sufficiently speaks its military importance to that people. But it was not till after the

Conquest that the town assumed much distinction, when Orwell, which is believed to have stood upon a shoal called the West Rocks, at present nearly five miles from the shore, was overwhelmed by the sea, and a large tract of land was swept away together with it. Harwich dates as a Borough from the reign of Edward II., a. o. 1318; but the Charter was materially enlarged in 12 James I., when the right of returning two Members to Parliament, which had been suspended since the 17th of Edward III., was restored.

The town consists of three principal streets, paved with insular clay from a neighbouring cliff. It was once walled, and protected by a castle and some block-houses; but these are now covered by the slow but constant encroachments of the sea. On the land side it is defended by some more recent fortifications. The Chapel (for the town belongs to the Parish of Dover Court) is dedicated to St. Nicholas, and was founded about the beginning of the XIIIth century. The other chief buildings are a Town-Hall, Gaol, School, and Custom-House. Ship-building and maritime employments occupy most of the inhabitants, and the ship-yard, which is convenient and well provided, has produced several third-rates. The harbour is deep and spacious, and the anchorage good. Two lighthouses are built near its entrance. Vessels, altogether amounting to a burthen of more than 30000 tons, and manned by upwards of 500 seamen, are employed in the North Sea. Fishery and the port is the established station for Packets from Holland and Germany. Immediately opposite the town, on the South-Eastern extremity of Sinesse, but in civil distribution included within Essex, is Landguard Fort, a strong fortification, erected in the reign of James I., on a peninsula, which at high water is completely surrounded by the sea. The mother village of *Dover Court* stands about a mile to the South-West of Harwich, and contains a population of 390. That of Harwich, in 1821, was 4010. Distant 114 miles from Manningtree, 72 East North-East from London.

HASH, see **HARS**, *ante*.

To *hack* or chop, to cut in pieces; to cook or dress meat so cut.

A *hush*, net, applied to stale things cut and dressed up anew.

The entertainment [at the Portugal Ambassador's] was exceeding civil, but besides a good deal, the dishes were trifling, *hush*-dish, and consisted after their way, not at all fit for an English stomach, which is for solid meats.

Evelyn. Memoirs, Dec. 4. 1679.

I ask my readers to no treat

Of scientific *hush*-dish meat,

Nor seek to please theatrical free-ies,

With scraps of plays, and odds and ends.

Lloyd. A Dialogue between the Author and his Friend.

Old pieces are revived and scarcely any new ones admitted; the public are again obliged to raminate over those *hushes* of authority, which were disavowing to our ancestors even in an age of ignorance.

Gallatin. Macmillan's Works, vol. i. p. 253. Of Public Learning.

HASK. The Glossarist to Spenser says, "A *hask* is a wicker ped (basket) wherein they use to carry fish." Mr. Todd, in his note upon the passage, cites an instance of the usage of the word from Davison's *Poems*. Dr. Jamieson thinks it may be from the Sw. *hasa*, a rush.

But more subtle winter walked both the day,

And *Diablos*, weaned of his year's toke,

Yamined both his steedies in lowly lay,

And taken up his yare in fishes *hask*.

Spenser. Shepherd's Calendar. November.

HASH

WICK

—

HASK.

HASLE-
MERE.
—
HASTE.

HASLEMERE, a Borough and Market Town in the South-West angle of the County of Surrey, bordering upon Sussex and Hampshire. It is a Chapelry to the Parish of Chiddingfold or Chiddingfold, and has returned two Members to Parliament since the reign of Edward IV. The Chapel of St. Bartholomew stands on a rising ground at the North of the Town, to which of old there are said to have belonged five Churches. Besides this edifice there is no other public building. Population, in 1821, 897. Distant from Godalming 9 miles North-East, from London 42. Population of Chiddingfold 999. Distant from Godalming 6 miles South, from London 36.

HASP, *v.* } A. S. *haspe*, a lock, a *haspe*. *Harpian*,
HASP, *n.* } to lock, to *haspe*. Somner. Ger. *haspe*;
Sw. *haspe*; Low Lat. *haspa*, which Spelman calls *retinaculum quod posti ostium annexit*. Skinner and Junius from the Gr. *ἥσπερ*, *nectere*. Wachter from the Ger. verb *haben*, (Goth. *hab-an*; A. S. *habban*.) *tenere*, to hold or keep.

His knave was a strong curl for the dozes,
And by the *haspe* he hid it of at once;
Into the fire the doze fell anon.

Chaucer. *The Miller's Tale*, v. 3470.

Besides these jewels, you must get
Cuff buckles, and an handsome set
Of tags for palatins, a curious *haspe*.
The maistres' lost her sack to clasp.

Keelyn. *A Voyage to Barbary-land*

Haspe in a tumbrel, awkward have you this'd,
With one fat side before, and none behind.

Garth. *The Dispensary*, can. 5. v. 86.

Which may for some uses be a little more commodious if the center be joined (as it may easily be) to the rest of the frame, by two or three little hinges and a *haspe*, by whose help the case may be readily opened and shut at pleasure.

Boyle. *Works*, vol. iii. p. 221. *New Experiments touching the Spring of the Air*.

Upon loading two little trunks, which was all we carried with us, we were surprised to see forties or fifteen fellows all running down to the ship to lay their hands upon them; four got under each trunk, the rest surrounded, and held the *haspe*.
Goldsmith's Miscellaneous Works, vol. i. fol. 90. *Goldsmith to Sir Joshua Reynolds*.

HASSELQUISTIA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbellifera*. Generic character: corolla radiate, florets of the disk abortive, petals incurved, two-lobed; seeds of the exterior of the umbel orbicular, those of the interior hemispherical.

Two species, natives of Egypt.

HASSOCK. Serenius suggests the Sw. *hassan*, *juncus*, a rush, and *sack*, a sack. *Falcrum pedum stramineum*, says Skinner, a support for the feet made of straw, (or hay, *q. d.* hay-stack.)

Buy a mat for a bed, buy a mat,

A *hassock* for your feet.

Boonmont and Fletcher. *The Night-Walker*, act v.

HASTE, *v.* } Ger. *hassten*; Dutch, *haasten*; Sw.
HASTE, *n.* } *haste*; Fr. *haster*. The A. S. verb is
written *hstian*, *hstian*, "accelerare, *fer-
tissime, condendere*, to *hasten*, to make
hasten, to speed or make *haste* to go,
hastily, to strive, to endeavour earnestly."
HASTINESS, Somner. The Ger. *D.*, *Sw.*, and Fr.
HASTING, appear to be the same word, with the omission of *and* addition of the aspirate, and the change of *e* into *a*.

To move or act speedily or swiftly; to accelerate, to add to, to increase, the speed or swiftness, the velocity; to quicken.

Hasty, met. having the feelings or passions quickly excited; passionate, precipitate, rash.

Hastings; Fr. *hastiveau*, *hastiel*, "an *hasting* apple or pear, a soon-ripe apple;" more commonly applied to pears, as *green-hastings*.

þu þe messenger wyl þe tyding to kyng Hewel come,
þy consail wyl *hasteliche* in soke wite he come,
Vor to helpe þy nece, and þy kyndred.

R. Glouceter, p. 169.

His eyen ptykeld and simple as echel's, while he is of plesed
wyll, but thorough shewyng of best as spekinge fowre, as light-
nyng with *hastynesse*.

Id. p. 452, etc.

Reasonable (ready) he as negi of tonge, as of speche *hastif*.

Id. p. 414.

Southward þe Scottis *hastid*, before þan lare alle done.

R. Brenner, p. 114.

To Gencye bihousd kim go, & þat *hastie*.

Id. p. 244.

If any man may paynt of clerk, for *hastynesse*,

Or if þei were alreys to oþer sikkenesse.

Thomas suffered much cleke [clerk] in be alle sikkest,

Ne to þe lay counseil becoust to tak þe judgement,

But stille holy kirke.

Id. p. 129.

þi *manne* drede þi more, in *hastynesse* room,

þan if þi *manne* alle were in paynt for to be lere.

Id. p. 256.

Richard was *hastif*, & nouer þat stund,

Certes þou les chertif, & as a stonked knid.

Id. p. 177.

And wanne she who come yu anon with *haste* to the kyng
sche axide and seide Y wote that anon thou gys to me in a dyech
the leed of Jon Baptist.

Wich. Mark, ch. vi.

Therefore more *hastid* I seide him, that wanne she han seie kim
gha knoe leie oft, and I be withoute busynesse.

Id. *Epiphany*, ch. ii.

The proverbe sayth; I *hastid* wel that wisly can abide; and
in *haste* is no profite.

Chaucer. *The Tale of Melibee*, vol. ii. p. 79.

Praying the chamberers for Goddes sake

To *hasten* hem, and faste sweep and shake.

Id. *The Clerk's Tale*, v. 894.

And from his corner, with a lusty herte

Into the grove ful *hastid* he sterte.

Id. *The Knight's Tale*, v. 1316

This Palamon answered *hastid*,

And saide: Site, what nedeth wordes me?

We have the deth deserved bothe two.

Id. *Id.* v. 1716.

And, sire, yu must also drive out of your herte *hastynesse*: for
certes yu ne noon ned done for the best a sode thought that felleth
in your herte, but yu must avoyn yu as it ful othe; for as yu have
herte hestelore, the common proverbe is this: Ie that seue
demeth, sone repeneth.

Id. *The Tale of Melibee*, vol. ii. p. 86.

Now understood that wicked ire is in two manners, that is to say,
sodeo ire or *hasty* ire without ornament and censuring of reason.

Id. *The Formes of Love*, vol. ii. p. 326.

And he with spore in horse side,

Him *hastid* lode for to ride,

Till all men be lefte behynde.

Boynce. Conf. Am. book i. fol. 21.

For sode of hem in *hastid*

Shal other deas with deathes wounde.

Id. *Id.* book v. fol. 162.

Len fennet of a roote, that fellow'd kim,

Kindled Laocoon *hastid* from the toure,

Creng for of: O wretched citizens,

What so great kind of frensie breith you.

Sherrif. Virgil. *Æneid*, book ii.

To of verye good lordes k' Erie of Shrewsburie, the kinge's ma^{tie}
lieutenant general in the North. *Hast post, hast, hast* wth diligence,
Lodge *hastynesse*, vol. i. p. 55.

HASTE.

These idlers now came to Sir Lays of Spain; than he drewa
toyed all his company, and withdrew back towards his shippers in
great haste, and accounted one of y^e three battails
Lord Berners. Froissart. Croyche, ch. lxxix.

I found a saying of Socrates to be most true, "that ill men be
more *haste*, than good men be forward, to prosecute their purposes."
Acham. The Scholastic-master.

Thus ye see the time of misage was not so *haste* looked for, as
it is now.
Wilton. Arts of Logick, fol. 58.

The vindictive *hastiness* of temperate Claudius, caused him to
be noted for foolishness.

Sir Thomas Elyot. The Governour, book ii. fol. 113.

But at these things the Muse must only glance,
And Harckley's treasures have to bring in view,
Her serious subject sooner to peruse.

Drayton. The Barons' Wars, book ix.

Wherefore he *haste* away towards Utica, to assist with his pre-
sence in this civil war.

Raleigh. History of the World, book v. ch. iii.

Therefore let's hence,
And with our fair intreater haste them on
Shakespeare. Coriolanus, fol. 26.

Her golden locks, that late in tresses bright
Embredred were for whirling of her *haste*,
Now loose about her shoulders hang undight,
And were with sweet ambrosia all bespangled light.

Spenser. Faerie Queene, book iii. can. 6.

Secowe as neede be *hastened* on,
For he will come without calling, anon.

Id. Shepherd's Calendar. May.

Zelots took upon them to be the saviours and preservers of the
city, but as it prov'd, the *hasteners* and precipitators of the destruction
of that kingdom.

Hammond. Works, vol. iv. Sermon 5.

The *hasty* multitude
Admiring war's, and the work some praise
And some the architect.

Milton. Paradise Lost, book i. l. 730.

Thus as he spake, in I far away they sped
A varlet running towards *hastily*,
Whom flying feet so fast they way applyda,
That round about a cloud of dust did fly.

Spenser. Faerie Queene, book ii. can. 4.

To be patient in afflictions;—and impatience is referred to *haste*, or
long-sufferance, which is the perfection and perseverance of patience,
and is opposed to *hastiness* and weakness of spirit.

Taylor. Holy Dym, sec. 8. On the Destroyer.

As for that heat and *hastiness* (quoth he) which was in him mis-
lived and offensive, age and time would duly diminish, and hence-
forth him of it; grave and sage counsel which now was wanting, would
come on apace ere he day more than other.

Holland. Lucan, fol. 96.

Proverb. He is none of the *Hastings*. Men commonly say they
are none of the *Hastings*; who, being slow and slack, go about busi-
ness with no agility.

Fidler. Horthos. Source.

See Nature *haste* her earliest wealths to bring,
With all the treasure of the breathing Spring.

Pope. Messiah, l. 23.

With winged *haste* the swift destruction flies,
And scarce the soldier scumers ere he dies.

River. Lucan, book vi.

The two Houses finding things in this posture, *hastened* the depar-
ture of their commissioners to the Isle of Wight, with power and
instructions to treat with the king.

Lalonde. Memoirs, vol. i. p. 228.

To purchase *hasty* wealth, his force applies,
And overwhelm'd beneath his burden lies.

Francis. Horace. Epistle 16, book i.

I should rather imagine the great fallacy to be in this, that we too
often mistake our conceptions for the things themselves, and too
hastily put an imagination for intuitive knowledge.

Law. Enquiry. Of Space, ch. i.

HASTE
—
HASTINGS

The terms of his verse, his breakings, his propriety, his numbers,
and his gravity, I have as far retained, as the poverty of our lan-
guage and the *hastiness* of my performance would allow.

*Dryden. Poet's Works, vol. iii. p. 35. Preface to Second Miscel-
lany.*

When I show you the library, you shall see in her own hand (follow-
ing for the difference of language, the best receipt now in England
both for an *hasty*-padding and a white-top.

Spectator, No. 109

As loud as one that sings his part

T' a wheel-barrow, or turnip-cart,
Or your new sick-named old invention,
To cry, green-houses with a engine.

Hudibras. An Heroical Epistle to Salsburgh, v. 23.

But *haste* to Arcades, and seek the shores,
Where to the sea a stream its tribute pours:
There shall a sage, the Christian's friend, appear;
Attend his dictates, and his counsel hear.

Hud. Jerusalem Deferred, book iii.

Hamer himself, as Cicero observes above, is full of this kind of
padding, and particularly fond of description, even in situations
where the action seems to require *haste*.

Goldsmith. Miscellaneous Works, vol. ii. p. 408. Essay 13.

I arrived in this province on the last of July, and, as the season of
the year rendered it necessary for me to *haste* to the army, I con-
tinued only two days at Laodicea, four at Apamea, three at Syzra, and
as many at Poliochna.

Metcalf. Cicero to Marcus Cato, book v. let. i.

Nor did Statius, when he considered himself as a candidate for
letting reputation, think a closer attention necessary, but amidst all
his pride and indigence, the true great *hastiness* of modern poets,
employed twelve years upon the *Thebaid*, and thence his claim to
recompence proportionate to his labour.

Johnson. The Rambler, No. 169.

Haply some heavy-headed swain may say,
Oft have we seen him at the peep of dawn
Brushing with *hasty* steps the dew away
To meet the sun upon the upland lawn.

Gray. Elegy written in a Country Church-yard.

But Epiphanius was made up of *hastiness* and credulity, and is
never to be trusted when he speaks of a miracle.

Jortin. Remarks on Ecclesiastical History, vol. II. p. 44.

HASTINGS, a Borough and Market Town in the
County of Sussex, and a Member of the Cinque Ports.
It stands in a beautiful valley, sloping to the sea on the
South, and bounded by lofty hills on the East and West.
The old Town consists chiefly of two parallel streets,
running North and South, and separated by a small
stream, the Bourne, but the buildings towards the West,
of recent growth, have very largely extended and im-
proved this district. The foundation of Hastings is of
great antiquity. During the reign of the Saxon Athel-
stan, in A. D. 924, it was of sufficient importance to
possess a Mint, and among the original Cinque Ports
it held precedence before the others. It has returned
two Members to Parliament since 42 Edward III.
The remains of a Castle, of very ancient date, crown a
lofty cliff on the West of the Town, and beneath,
yet more Westward, are some fragments of the walls of
a Priory of Black Canons, dedicated to the Holy Trinity,
and founded in the reign of Richard I., now occupied
as a farm. Hastings, of old, was divided into three
Parishes, St. Clement's, All Saints, and St. Mary's in
the Castle. Only the first two at present retain
Churches, which have been united into one Rectory.
Besides these, there formerly were two other Churches,
St. Michael's and St. George's, the latter of which stood
on the Eastern hill. A wooden pier, which once formed
a harbour, was destroyed by a storm in the reign of
Elizabeth, and the trade at present is confined to fish-
ing. The beauty of the surrounding country, and the
softness of the climate, have rendered Hastings the most

HAS-
TINGS.
—
HATCH.

favourite Southern English watering-place. Population, in 1821, 6085. Distant from London 64 miles South-East. *Mus. Hist. and Antiquities of Hastings*, 1824.

HAT, Wachter from Ger. *hüten*, *tägen*.
HATTER, Hire from A. S. *hutan*, to hide. Skinner says: A. S. *hat*; Ger. *hut*; D.
HATTEO, hood; Sw. *hatt*; from the Ger. *huten*;
HAT-BAND, D. *haider*; to guard, to protect; hence it protects from wind, sun, and rain.
HAT-CASE, D. *haider*; to guard, to protect; hence it protects from wind, sun, and rain.
HAT-CROWN, D. *haider*; to guard, to protect; hence it protects from wind, sun, and rain.
HAT, Hood, or *hoo'd*, the past participle of *hate*, (A. S. *haf-an*), has, in Tucke's opinion, formed *haver*, or *hood*, *hat* and *hut*. And thus *hat* will be the past tense, or past participle, of the same verb, or *head* itself is; and mean as *head* does, something, any thing *heard* or *raised*, as the *head* upon the shoulders, the *hat* upon the *head*.

Something raised or *heard*; *sc.* upon the *head*; a cover for the *head*.

Ac if þe merchant make his way overe merne carnee
And þe hawwarder, with hym for to mete
Of þis *hat* of þe hild, oþer aþen his gloves
The merchant not for go.

Fiers Ploukman. Flaien, p. 217.

And fro the bench he drove away the cat,
And laid adoun his patent and his *hat*,
And eke his scrip, and set himself adoun.

Chaucer. The Songman's Tale, v. 7358.

The promptest they assembled a great number of comons of Purys,
suche as wery of his oppynion, all they were *hatters* of one colour,
to thursten to be known.

Lord Berners. Froimart. Croyghe, ch. 179.

When *hatters* was, to bye none olde cast robes.

Gaucuin. The Sterle Glou.

Oth! mostroon, superstitious puritan
Of refuld manners, yet ceremonial man,
That, when thou meet'st one, with inquiring eyes
Dost stretch and, like a needy looker, prize
The silk and gold he wears, and to that rate,
So high or low, dost raise thy formal *hat*.

Dante. Satire 1.

These men are not by chance, but knowingly and willingly; they
are like men that affect a fashion for themselves, have some singu-
larity in their cloaks, or *hat*-bands.

Ben Jonson. Discoveries.

It is as easy way unto a ditcher's,
As to a *hatted* dame, if her love answer.

Trojaner. The Revenger's Tragedy, act 1.

After it was cut, and laid aside flat upon a level ground, Sam. Stanz-
forth a creeper, and Ed. Morphy, both on horse-back, could not see
over the tree one another's *hat*-creases.

Evelyn. On Forest Trees, ch. xxix. sec. 14.

The Chinese have no hats, caps, or turbans; but when they walk
abroad, they carry a small umbrella in their hands, wherewith they
fence their head from the sun or rain, by holding it over their heads.

Dampier. Voyages, 8c. *Ann.*, 1687.

Room for the noble gladiator! see
His coat and *hatband* show his quality.

Strapp. Imitation of Juvenal.

I might mention a *Ant-eater*, which I would not exchange for all
the beavers in Great Britain.

Addison

His [Charles Colles] drew a piece with a hare and birds and his
own portrait in a *hat*.

Walspole. Anecdotes of Painting, vol. iv. ch. iii.

Whether be [Lord Hervey] or Pops made the first attack, perhaps,
cannot now be civilly known: he had written an invective against
Pope, whom he calls "Hard as thy heart, and as thy birth obscure,"
and hints that his father was a *hatter*.

Johnson. Life of Pope.

HATCH, *v.* Minshew from Ger. *hacken*, to cut
HATCH, *n.* *f* or *hack* to pieces; because birds,
when they exclude their eggs, *hack* and break the shells
with their beaks. Junius says, to *hack* chickens, *est*

excludere pullus, because the *hec* breaks the shell, (*sc.*
to set the chick at liberty.) Skinner and Wachter from
Ger. *hacken*, *fatigare*, *incubare*; and this from A. S.
eg. orum, with the addition of the aspirate. Egg and
hatch may both be from the A. S. *egg-ian*, to sharpen,
to quicken; to foster, to cherish;
To quicken (*sc.* into life) by incubation; to foster, to
cherish; to brood over; to give birth to.

Other meenes sweete *hatched* up you. Other meenes hunger and
thirste make you fette. *Udall. Jove*, ch. v.

Be ready every man lawefully in his vocation, to beate downe blas-
phemous against God, and to suppress the broode of seditious in the
shell before it be *hatched* ready to flye.

Bale. Pageant of Popes by Studley, fol. 198.

For the seas will not for that tyme of these birds [halcyons] sitting
and *hatching* decrease her gaits.

Joye. Exposition of Daniel. Epistle Dedicatorie.

They lay their eggs, they sit upon them, they *hatch* them, they feed
their young ones, and they teach them to flye, all which they do with
so continuance and regular a method, as no man can direct or imagine
a better.

Lady. Of Birds, ch. xxviii.

But flying of her end by his strange absence,
Grew shamelesse desperate, open'd (in despite
Of haunnes, and merr) her purpore: repented
The evils she *hatched* d, were not effected: so
Dispayring, dyed.

Shakespeare. Cymbeline, fol. 395.

'Tis not thy happiness that breeds my smart,
It is my loss, and cause that made me lose thee;
Which *hatching* first this tempest in my heart,
Thou jointly eger.

Eliza.

There's something in his sole?
O're which his melancholly sits on brood,
And I do doubt the *hatch*, and the disolue
Will be some danger.

Shakespeare. Hamlet, fol. 266.

O my sweet soul, I have brought thee golden birds home,
Birds in abundance: I have done strange wonders:
There's more a *hatching* to.

Beaumont and Fletcher. The Spanish Curate, act iii.

The calme time in winter affords the sea-fowles, called skyriones, a
safe cooing, sitting and *hatching* of their eggs.

Holland. Plutarch, fol. 506.

The same year, whilst the Samnites were of it self alone, besides
the soldiers revolt of the Lucanes, together with the Tarantines
the *hatchers* thereof, held the senators of Rome in care and perplexitie
yough.

Id. Lucius, fol. 302.

Open your bee-hives, for now they *hatch*.

Evelyn. Kalendarium Hortense. April.

But so may be live long, that tows to sway,
Which by his auspice they will soder make,
As he will *hatch* their adven by his stay,
And not their humble raines now forke.

Dryden. Anna Mirabilla, ch. 289.

Behold a fourth; a man ever in haste, a great *hatcher* and breeder
of business, and excellent at the famous art of whispering.

Seyt. Tale of a Tub. A Digression concerning Madmen.

In the same ode, celebrating the power of the moon, he gives her
precesence, or, in poetical language, the foresight of events *hatching*
in secret; but, having once an egg in his mind, he cannot forbear to
show us, that he knows what an egg contains.

Johnson. Life of Cowley.

Insects which do not sit upon their eggs, deposit them in those
particular situations, in which the young, when *hatched*, find their
appropriate food.

Foley. Natural Theology, ch. xviii.

HATCH, *v.* "A. S. *haca*, *presul*, a harre or bolt
HATCH, *n.* *f* of a door: whence *hatch*, as *battery*
hatch: because usually barred or bolted. Belgis, *hach*."
Sommer. The D. *hocken*, *apprehender*, *tenere*; to hold
fast. The *hatches* of a ship, (Mishew,) so called,
"because they fall to like the *hatch* of a door." *Hatch*
as commonly applied to

HATCH.

HATCH. The fastened half or part of the door, the other part being thrown open: the door (which shuts down) in the deck of a ship, communicating from deck to deck, or to the hold.

To be under *hatches*; met. to be put down low, under cover.

He pounceth pennon upon the *hatches* slider.

Clayton. The Legend of Cleopatra, fol. 200.

But shall directly side and come to the port of the city of London, the place of their right discharge, and that so he will be broken, *hatches* opened, &c.

Hatchy. Voyages, &c. Articles for the Agents in Russia, &c. vol. i. fol. 261.

If in our youths we could pick up some pretty estate, 'twere not amiss to keep the door *hatched*.

Shakespeare. Pericles, act iv. sc. 3.

Dogs leapt the *hatch*, and all are fled.

Id. Lear, fol. 229.

The briny sea, which saw the ship infold these,

Would vault up to the *hatches* to behold them.

Dryden. England's Hermit Epistles. William De La Poole in Queen Mary.

At the same time there were two armadas set out of Asia, the one conducted by King Attalus, consisting of four and twenty sails of quinqueremes; the other was of Rhodians and stood at twelve covert ships with decks and *hatches*, commanded by Agrippinus the admiral.

Holland. Livius, fol. 818.

Yielding at length the waters wide gave way

And fold her in the bosom of the sea;

Then o'er her head returning rolls the tide,

And covering waves the sinking *hatch*er's side.

Ros. Lucan. Pharsalia, book iii.

We hoysed out our boat, and took up some of them; so also a small *hatch*, or scuttle net, belonging to some bath.

Dampier. Voyages, Anno 1688.

He assumes us, how this fatherhood began in Adam, continued its course, and kept the world in order all the time of the patriarchs, till the flood; got out of the ark with Noah and his sons, made and supported all the kings of the earth, till the captivity of the Israelites in Egypt; and then the poor fatherhood was under *hatches*, till "God, by giving the Israelites laws, re-established the ancient and prime right of hereditary succession in paternal government."

Larch. Of Government, book i. ch. ii.

If by the dairy's *hatch* I chance to die,

I shall her goodly countenance spy;

For there her goodly countenance I've seen,

Set off with heavenly stard's and pensive gleam.

Gay. Pastoral 5 v. 55.

HATCH, v.

HATCH, n.

HATCHING.

Fr. *hacher*, to *hack*, or cut.

To cut or carve, to grave.

— And each aguish

As venerable Nestor (*hatch'd* in silver)

Should with a bond of age, strong as the axletree

In which the harness ride, knit all Greece's ears

To his experience's tongue.

Shakespeare. Troilus and Cressida, fol. 82.

When thine own bloody sword, cryed out against thee, *Hatch'd* in the life of him? yet I forgave thee.

Beaumont and Fletcher. Custom of the Country, act v.

Why should not I

Doat on my horse well trap, my sword well *hatch*?

Id. Bonduci, act ii.

To discern an original print from a copy print (not to speak of each plate as have been retouch'd and therefore of little value) is a *hatch* very easily attain'd; because 'tis almost impossible to imitate every *hatch*, and to make the strokes of exact and equal dimensions.

Reynolds. Sculptura, ch. v.

Therefore *hatchings* express'd by single strokes are ever the most graceful and natural; though of greater difficulty to execute, especially being any wayes oblique; because they will require to be made broader and fuller in the middle, then either at their entrance, or exit.

Id. B.

HATCHEL.

HA'TCHELLANO.

HA'TCHEL-TEETH.

} Also written *hatchel* and *Attchell*. See *HACHALL*, ante.

HATCHEL

HATE.

The Russians do spin and *hatchell* it, and the English tarr it in thread and lay the *colle*.

Hallstey. Voyages, &c. vol. i. fol. 364. *Distantes* of *Placen*.

But what shall be done with the hard reeds, the long brins of the stalks, the short shade or shives, which are either driven from the rest in the knocking, or peried in the *hatchell*?

Holland. Phao, book six. ch. i.

And yet the same must be better kember'd with *hatchell*-teeth of yron, (*pechiter ferrea hamis*) until it be cleaned from all the gross bark and rind among.

Id. B.

HATCHET. } Fr. *hachette*; Ger. *hatche*;

HA'TCHET-WORK. } Brumme has the old word *hache*,

from A. S. *haccan*, to *hack* or cut. See to *HACK*.

That which (a tool, which) *hacks*, cuts, or chops.

per he slash Colibrant with *hache* *Duon*.

R. Brumme, p. 32.

The Indian seyle vnto vs, if we would see them, we should give him some *hatchets*, and he would bring vs of their axes.

Hallstey. Voyages, &c. *Sir Walter Raleigh*, vol. iii. fol. 663.

Moreover, there ought a little *hatchet* to hang evermore fast to the plough beam before, therewith to cut through roots within the ground, that might beake or stay the *plough*.

Holland. Placen, book xviii. ch. xviii.

After supper we agreed with one of the Indians to guide us a day's march into the country, towards the north side; he was to have for his pains a *hatchet*, and his bargain was to bring us to a certain Indian's habitation, who could speak Spanish.

Dampier. Voyages, &c. Anno 1691.

This their digging or *hatchet*-work they help out by *scis*; whether for the felling of the trees, or for the making the inside of their canoe hollow.

Id. B. Ann 1683.

Next morning I made the natives another visit, accompanied by Mr. Farster and Mr. Hodges, carrying with me various articles which I presented them with, and which they received with a great deal of indifference, except *hatchets* and *spike* nails; these they most esteemed.

Cook. Second Voyage, book i. ch. iv.

HATCHMENT, see **ACHIEVEMENT**, or **ACHIEVEMENT**, of which word *hatchment* is a corruption; and is applied to

Any sign, ensign, or monument, of achievements performed; and commonly to the coat of arms suspended in the front of a deceased person's house.

No trophies, sword, nor *hatchment*, o'er his house,

No noble rise, nor formal ostentation,

Cry to be heard, as 'twere from houses to earth.

Shakespeare. Hamlet, fol. 275.

Let there be deducted out of our main potation

Five marks in *hatchments* to adorn this thigh.

Craught with this rest of peace, and I will fight

Thy battles.

Beaumont and Fletcher. The Scurfury Lady, act ii.

For as I am condemn'd, my naked sword

Stands but a *hatchment* by me; only held

To show I was a soldier.

Id. Valentinus, act iv.

Here, in a heap of confus'd waste, I found

Neglected *hatchments* tumbled on the ground.

Osney. Windsor Castle.

HATE, v.

HATE, n.

HA'THFUL.

HA'THFULLY.

HA'THFULNESS.

HA'THEARN.

HA'TRED.

} Goth, *hatjan*; A. S. *hat-an*,

hat-ian; D. *hachen*; Ger. *hagen*;

Sw. *hate*; which some Etymologists derive from the Lat. *od-iac*.

Junius says, "from *hat*, (hot),

calidus, (whence I think *hat-ian*

formed,) the A. S. have taken

their *hate*, *odium*, *rancor*, *malitia*,

and also *hathroft*, *iracundus*, and *hathrocting*, *iracundia*, *excandescencia*." By the same metaphor, are

HATE. the words *incense*, *inflame*, &c. applied to the human passions. It is applied as the *Fr. hate*, "To loath, detest, abhor, spight, malice, repine at, bear ill-will unto." Cotgrave.

And ye he noble kyng be, bys god was Setin Duoston
Hate muche to crounyng hym, gyl he ys mygne venge (foreign.)
R. Gloucester, p. 290.

Of ye toon of Wyndchester frende had he at wille,
Seyn he went to London, just hate he fulle ille.
R. Bruner, p. 43.

Hated before was, S. Bede herd I say,
Bites ye kyng of Keot, & ye kyng of Lyndsey.
Id. p. 10.

And god ich have hated here, at my liff tyme.
Piers Plouman. *Faun*, p. 109.

If the world *hate*th ghoul, wile gne that it hadde me in hate rather
than ghoul. *Wiclyf. John*, ch. xv.

If the world *hate* you, ye know that he *hate*d me before he *hate*d
you. *Bible*, *Amos* 1551.

Gret Buhiloyne is maad the abitation of devyls, and the kyping
of ech wiccesse spirit, and the kyping of ech wiccesse foul and
hateful. *Wiclyf. Apoclyps*, ch. xviii.

Grette Buhiloyne is become the habitation of devils, and the habde
of all foule spirytes, and a cage of all wiccesse and hateful byrdes.
Bible, *Amos* 1551.

This hate draweth the herte of man to God, and doth him *hate* his
sene. *Chaucer. The Penitence Tale*, vol. ii. p. 284.

And Goddes peple had he most in *hate*,
Hem wold he sleen in turnment and in peine,
Wessing that God ne might his pride abate.
Id. *The Monk's Tale*, v. 14506.

To beo a murderer is an *hateful* name.
Id. *The Clerk's Tale*, v. 8508.

It were no toke of no brothered
But a signe ruler of *hate*d
To interrupt my possession
Of this little poore gynn.

Lodge. The Story of Thacker, fol. 380.

For be with God hym selfe debatheth,
Wherof that all the heven hym *hate*d.
Gower. Conf. Am. book, v. fol. 121.

The cruel *hate* which boyles within thy burning brest,
And seeks to shape a sharpe reuenge, on them that lose the best;
May wane all fruitfull bladders, in case of repente,
Howe they shall put their harmless hands, betwene the back and tree.

Gower. The Frute of For.

Not Helles' beestis *hate*d full othe thee,
Nor blamed Paris yet, but the gods wraith
Reft you this wealth, and overthrew your town.
Surrey. Virgil. Æneid, book ii.

For if this were true, that they reporte of me, that I preache, and
set furth circemicion, what cause is there then whye verry this daye
the Jewes so maliciously and *hate*dly persecute me.

Udal. Galatians, ch. v.

Hannibal being at yet skawe manes ground, was made captiue
of Carthage, not because there was skawing of men of more yow
and experience, but for the natural *hate*d that was knowne to be rooted
in him, agaynst the Romanes, even from his verye childhode.

Golding. Iustine, book xxix. fol. 119.

Whom mortally he *hate*d evermore,
Both for his worth, that all men did adore,
And also because his love hee wroth by right.
Spenser. Faerie Queene, book iv. can. i.

But cruelty and hardnesse from you chase,
That all your other prynces will deface,
And from you turne the love of men to hate
Id. *R. book* vi. can. 8.

— Their malice hath no end,
But 't end as all, and to undo the land;
(For which the *hate*d French gladly attend,
And at this instant have their swords in hand.)

Daniel. History of the Civil War, book vii.

But Ulysses not only bridled and reigned his own choler when
he was chafed, but also perceiving by some words of Telemachus his
son, that he was angry and *hate*dly bent against leviad persons, he
laboured to appease and mitigate his mood.

Holland. Philoteus, fol. 34.

But Amphialus perceiving it, and weighing the small *hate*dness of
their quarrel, with the worthiness of the knight, desired him to take
pity of himself.

Sidney. Arcadia, book iii.

Phalantes of Corinth, to Amphialus of Arcetia, smelteth the greeting
of a *hate*d enemy.

Id. R.

The Jews were so great *hate*d of ariel upon pretences of the
Mosaic rites, that they would not so much as name a swine.

Taylor. Sermon 1. part iii.

Fazio. A month or two, it shall be carried still
As if she kept with you, and were a stranger,
Rather a *hate*d of the grace I offer.

Benjamin and Fletcher. A Wife for a Month, act iv.

What shall the ashes of my senseless urne
Need to regard the saving word above?

Sith afterwards I never see returne,
To feel the force of *hate*d or of love.

Hall. Scire 1. book iv.

But I, who all pacellist *hate*,
Though long familiar with the great,
Nor glory in my reputation,
Am come without an invitation.

Swift. Fanny by Dr. J. Siven to the Dean.

Strange rules for company your prints devise,
If love and *hate* must vary with your choice,
From such vile servitude set reason free.

Landdown. The British Enchantress, act i. sc. 2.

Want is a bitter and a *hate*d goal,
Because its virtues are not understood.

Dryden. The Wife of Bath's Tale.

There was not the pain taken to inform the people of the *hate*dness
of Christ, nor the excellency of holiness, or of the wonderful
love of Christ, by which men might be engaged to acknowledge and love
him.

Barnet. History of the Reformation, *Amos* 1542.

And therefore, they wished any man, who did withdraw, and hide
himself in such a debate and controversy, to consider, whether he
were or not a *hate*d of his brethren, against Christian and common
charity; an *hate*d of himself and his posterity, against the law and
light of nature; an *hate*d of the king, and his kingdom, against
loyalty, and common duty; a *hate*d of God, against all religion, and
peace.

Clarendon. History of the Rebellion, book vii. vol. ii. p. 445.

*Hate*d being too active and mercenary a passion to be still, never
takes up with the bare theory of mischief, with sluggish thoughts and
secret grudges, but, as opportunity serves, will certainly be doing;
and till such opportunity falls in with it (which frequently it does not)
it must needs offend, and grieve, and feed upon the man himself, and
make him as miserable, as he wishes others.

South. Sermons, vol. v. p. 371.

Indeed the effect of *hate*d in of so unpleasant a nature, that the
being who could *hate* every thing, would be his own tormenter.

Copon. On the Poemans, vol. i. p. 34. *Hate*d.

He can't a foe, though most malignant, *hate*,
Because that *hate* would prove his greater foe.

Young. The Complaint, *Night* 8.

His Court, the dissolute and *hate*d school
Of wretches, where vice was taught by rule,
Swarm'd with a scribbling herd, as deep inland
With brutal lust an ever Circe made.

Cowper. Table Talk.

The true object of *hate*d in alone some particular and partial evil,
which we experience or dread; some incidental interruption to the
usual tenour of our feelings; or some pernicious quality which may
threaten this interruption.

Copon. On the Poemans, vol. i. p. 32. *Hate*d.

HAUBERK, see HABERGEON, ante.

yo kyng Arme ys fowle, (left) and juyt al so jo bi
Ep ys haubert & ys weide, he was sey vor vrs joe mod.
R. Gloucester, p. 185.

HAU-
BERK.
—
HAVE.

For ge ben men heter y tigt to schuele and to spade,
To cartwast and to plow ual, and a faching in wade,
To hamer and to seile, and to marbawdies of se,
Jan with sword or hauberk any batall to do.

R. Gloucester, p. 99.

And more excess into the fire he cast,
With other rites mo, and at the last
The statue of Mars began his hauberk ring.

Chaucer. *The Knight's Tale*, v. 2433.

And on the hauberk stroke the priere so sore,
That quite departed all the linked frame,
And pranced to the skyn bre hit so more,
Yet made him twice to reele, that great moor's afore.

Spenser. *Fleur-de-Lys*, book i. can. 8.

It hit the knight the buckles rich among,
Wherewith his precious girdle fast'ned was,
It brained them and pored d his hauberk strong,
Some little blood downe trickled on the ground.

Fairfax. *Godfrey of Bulgoyne*, book vii. st. 103.

Hauberk and helms are lew'd and many a wound
Ost upon the streaming blood, and dies the ground.

Dryden. *Polixenon and Arcite*.

For the ruddy sun be set,
Pikes must shiver, javelins sing,
Bede with clashing buckler meet,
Hauberk crash, and helmet ring.

Gray. *The Fatal Sisters*.

HAVE, Goth. *haben*; A. S. *habban*, *habban*;
HAVELESS, Ger. *haben*; A. S. *hafless*;
HAVEN, Fr. *avoir*; It. *avere*; Sp. *haber*. All
HAVING. (say the Etymologists) from the Lat.
habere: Tooke that the Lat. is from the Gothic.

hath contraction of *hath*.

had contraction of *hath*.

han contraction of *hath*.

To hold or keep; to possess or obtain; to enjoy the
tenure or possession; to take or receive it; to attain
or procure the possession; to seek or require.

Have after him, at him, with him; are elliptical ex-
pressions, equivalent to I will have, or let us have or
keep after him; i. e. follow, pursue. I will have, or
let us have,—a blow, a hit, an aim, a trial of him or it.
I will have, or let us have, or keep (in company) with
him; attend him.

For my god he toudre me, he saw he *hath* every dal,
He sat not gret me of myn owne mid god heris a mel.

R. Gloucester, p. 35.

Cole was a noble man, & gret power hadde on hords,
Erl he was of Colchester here in his hords.

Id. p. 82.

Knottle of his body gatte somene þre
Two bi two wives, þe þrid in joliffe.
Bi þe first *hath* he was, he was eldest brother.

R. Bruner, p. 36.

The conquerour is laid at Karre dede in groue,
þe Courtoise befor said Normundie sabb *hath*.

Id. p. 85.

And here hit in þe boorn, showte wro þe wendit
Shal never hure be abashed. þat *hath* þis a boote.

Piers Plouman. Vision, p. 251.

He that *hath* eris of heying; here be.

Wiclif. *Matthew*, ch. xi.

He y^e *hath* eares to here let him here.

Bible, Anno 1551.

Moyse seide if any man is deed, not *havyng* a sone; that his
brother wed his wyf and cald sed to his brother.—The first weddide
a wyf and is deed and *hath* no seed.—In the rynges agene to þif,
whos wyf of the sevene schal se be? for alle *hath* his.

Wiclif. *Matthew*, ch. xxi.

Moyse bade, yf a man dye *havyng* ga children, that the brother
mary his wyf, and reyne up sed to his brother.—The first married

HAVE.
—
HAVEN.

and deceased without issue.—Nowe is y^e resurrection whos wyf
shal she be of the seces? For al *hath* her.

Bible, Anno 1551.

And whanne wyf failide, the mede of Jhesus seide to him, thi
ane sot wyf.

Wiclif. *John*, ch. ii.

And when the wyne fayled the mother of Jhesus sayde unto him:
They *hath* no wyne.

Bible, Anno 1551.

And therefore, sirs, the best role that I can,
Despise you not, but *hath* in memorie,
Forasmuch as they may be your purgatorie.

Chaucer. *The Merchant's Tale*, v. 9548.

This maketh Emale *hath* remembrance
To den honour to May, and for to live.

Id. *The Knight's Tale*, v. 1848.

Now sith ye *hath* as holy and meek a wit,
What seethith you, Thomas, to make strif?

Id. *The Summoner's Tale*, v. 7581.

And therof cometh it, that if thou see a wight that wold geten y^e
her may not geten, thou must not dout that power ne faith him to
harm that he wold.

Id. *Boecyng*, book ii. fol. 230.

And she be set on ordynance
Upon a lawe of Moyse,
That though a man be *hath*,
Yet shall he not by their stels.

Govier. *Conf. Am.* book v. fol. 121.

And if I see some *hath* their most desired sight,
Alas! I think I, seke man *hath* again, save I most woful night.
Surrey. *The Faithful Lover declareth his Paines*, &c.

It is held
That valour is the chiefest vertue,
And most dignifies the *hath*.

Shakespeare. *Coriolanus*, fol. 11.

But I pardon you for that, for simply your *hath* is broad, is a
younger brother's reassow.

Id. *As you like it*, fol. 197.

The gentleman is of so *hath*, hee kept company with the wilde
Princes, and Poets.

Id. *Merry Wives of Windsor*, fol. 49.

Mat. Lye in a water-bearer's house! A gentleman of his *hath*!
Well, t'is tell him my mind.

Ben Jonson. *Every Man in his Humour*, act i. sc. 4.

HON. He waxes desperate with imagination,
MAN. Let's follow; 'tis not fit that to obey him.
HON. *Have after*, to what issue will this come.

Shakespeare. *Hamlet*, fol. 157.

And he that will expe with mee for a thousand markes, let him
lend me the money, and *have* at him.

Id. *Henry IV. Second Part*, fol. 77.

What, shall we toward the tower? the day is speed.

HAR. Come, come, *have* with you.

Id. *Richard III.*, fol. 188.

We say in this holding, or thus spending, truly *hath* us, not only
careless, but wrongfull, or *hath* us of more than our own, against the
will of the right owners.

Barnes. *Sermon* 31. vol. i.

HAVEN, } D. *haven*; Ger. *hafen*; Fr. *havre*; A. S. *haf-en*; from *hæ-*
HAVENET, } *hæve*; to *have* or hold, to contain;
HAVEN-LESS, } quod. (says Junius) *ingenitum* *navium* *numerum* *capit* *at* *tenet*.
HAVEN-MOUTH, } That which holds or contains;
HAVEN-TOWN, } ac. ships: a port, a harbour.

By your Lammage þe trefle dry at an *have* þer by Sothe
Myd þys out he arynde, þat me clupeþ *Portsmouth*.

R. Gloucester, p. 423.

þe failed of þer þer, to *have* gan þe his,
& hired þam a ship.

R. Bruner, p. 304.

Where I sought *have*, there found I hap.

From danger unto death.

Uncertaine *Actours*. The *Lower* discerned by his *Love*, &c.

HAVEN.

HAUGHT.

Where is there haven found, or harbour, like that road,
 Ist' which some goodly flood his barthens doth unload?

Drayton. Polydoron, song 15.

Rest, royal dast! and thank the storm that drove,
 Against its will, you to your haven shore.

Brown. Epistle on the Death of King Charles

These earls and dukes appointed their special officers as receivers,
 Havener, and customer.

Carew. Survey of Cornwall.

From Lauguada to Fickard at the Gwerne mouth four miles, and
 here is a portlet or havener also for ships.

Holmshead. Description of Britaine, ch. xiv.

On the left hand the *havenside* and harbourous coasts of Italy,
 and on the right, the *Libyrians*, *Liburnians*, and *Istrians*, fierce nations,
 and for the most part, repeated infamous, for roving and robbing by the
 sea-side, put him in exceeding fears.

Holland. Livius, fol. 352.

As for me, my intent and purpose was, to goe against Eightness
 with the whole armada, and thither to bring with me the vessels of
 burden charged with beavis bullock of gravell and sand, and to sink
 them in the varie *havenners*, for to choke it up.

Id. B. fol. 953.

Having now found a haven-town, the soldiers were desirous to take
 shipping, and change their tedious land-journeys into an easy naviga-
 tion.

Ralegh. History of the World, book ii. ch. x. sec. 13.

And now the surrender of Dorchester (the magazine from whence
 the other places were supplied with principles of rebellion) infused
 the same spirit into Weymouth, a very convenient harbour and haven.

Clerendon. History of the Rebellion, vol. i. p. 335.

Bear up, my friend,
 Seroely, and break through the stormy brier
 With steady prow; know we shall once arrive
 At the fair haven of eternal bliss,
 To which we ever steer.

Watts. True Courage.

HAVERFORDWEST, a Borough and Market
 Town in the County of Pembrokeshire, and from its extent
 and population the chief town of that County. It
 stands on a very steep declivity, and the streets being
 very narrow and crooked, are difficult of passage. By
 27 Henry VIII. it was constituted a County of itself,
 and entitled to return one Member to Parliament. The
 River Cleddau is navigable as high as the bridge of this
 town, but it has little either of commerce or manufac-
 ture. There are three Churches within its precincts, St.
 Mary's, St. Thomas's, and St. Martin's, and near the
 banks of the river stand the remains of a Priory of Black
 Canons, once of great extent, and comprising a large
 and handsome church. The Castle, on a commanding
 eminence above the river, once occupied a large space.
 The keep, which still remains entire, is now converted
 into the County Gaol. Population, in 1821, 4065.
 Distant 10 miles North from Pembroke, 7½ from Mil-
 ford, and 251 West from London.

HAVERSACK, *Fr. haever-sack*, a bag of strong coarse
 linen, used mostly to carry provisions on a march.

A long sword lay by him on the grass, with an *haever-sack*, of which
 he had entailed his shoulders; and though he was poorly clothed, he
 discovered a good shape and mind.

Southey. Gid Blas, book ii. ch. 8.

HAUGHT.

HA'VOHTY,

HA'VOHTLY,

HA'VOHTLY,

HA'VOHTLY,

HA'VOHTLY,

It and Sp. *alto*: and these
 from the Lat. *alta*, high.

High; lofty; high-minded, proud, disdainful.

For he was wonderd *haugt*, as his heretic was bent.

He wende hym very an *haugt* by to be yow a forest.

R. Gloucester, p. 418.

x 2

HAUGHT.

be fader hem bounde alle yowg, as the gylgost most:

For heo was best and fairest, & to *haustrower* drew best.

R. Gloucester, p. 29.

be serie's sonnes war *haustins*, did manye folie dole.

R. Branne, p. 219.

Loofings, good he, in chierche when I preche,

I paine me to boren an *haustins* speche,

And ring it out, as round as goth a ball,

For I can all by rote that I tell.

Chaucer. The Pardoner's Tale, v. 12364.

For they are cruel and *haustins*.

Id. The Hound of the River, fol. 144.

The spirit of the dead, and the worldlie maketh and leaveth such
 mynyes as are *haust*, pulled up with pride, and such as are *haust*;
 but that beuety *haust* leaveth those which are lowly, meke, and
 possible.

Udell. Mark, ch. i.

In her estate there saie the noble queene

Of Feme, perceyving howe that I was cum

She woudred me thought at my lowell grace;

She liked *haught*.

Shelton. The Croune of Laurill.

If yelding feare, or canced villanie,

In Cesar's *haught* heart had tane the charge;

The wallis of Rome had not ben ready so byre,

Nor yet the mightie empire left so large.

Gascoigne. Mowerers.

The which were so plained in his person, that in *haustins* of
 empyre, in knowledge of philosophy, and in strength of body, he farre
 excelled all them by whom the East was conquered.

Golding. Justine, book xv. fol. 77.

His courage *haught*

Deser'd of fortune forties to be knowne,

And here shoud for strange adventures *haught*,

Spenser. Faerie Queene, book i. can. 6.

NORTH. My lord,

RICH. No lord of thine, those *haught* instaling man;

No, nor no man's lord.

Shakespeare. Richard II. fol. 40.

Attend me lords,—the proud insulting queene,

With Clifford, and the *haught* Northumberland,

And of their families, many mee proud birds,

Have wrought the enee-melting king, like wax.

Id. Henry VI. First Part, fol. 153.

Then dree't out nations, proud and *haught*,

To plant this lovely vine.

Milton. Poem lxxx. v. 33.

Who therat woodous wroch, the sleeping sparks

Of asine vertue gas effroces revise,

And at his *haught* helmet making mure,

So heugly stroke, that it the steels did rine,

And cleft his head.

Spenser. Faerie Queene, book i. can. 2.

But heathens as a rutles god

I see my prayers spert,

As *haughtly* doest thou reusego

As homely I repeat

Warner. Albion's England, book iii. ch. xvi.

The pride and peevish *haughtiness* of some factious people that
 contents their bishops is the cause of all heresie and schisme.

Taylor. Polymetall Dictionaries, fol. 149.

But herie appeared his true *haustness* (sublimity) of mind indeed,
 that unmatchable spirit of his, that when upon the battell at Phara-
 o, as well the cofins and caskets with letters, and other writings of
 Pompey, as also those of Scipio before Thapae, came into his hands,
 he was most true unto them, and barest al, without reading one script
 or scroll.

Holland. Phineas, book vii. ch. xxv.

Had he [Daniel] beene sharp and peregriny, Belshazzar, a price
 of that *haught* and arrogant spirit, would never have sent him out
 of his presence clothed with scarlet, and with a gold chain about his neck.

South. Sermons, vol. vii. p. 145.

Shall she, that very Parthia, see thee now?

A poore, dejected, humble suppliant bow?

Then *haughtly* with Rome her greatness move,

And scure thy Country, for thy growling fate?

Rome. Lucan, book viii.

HAUGHT. Prosperity does not only cast the earth against counsel, by reason of the dulness that it leaves upon the senses; but also upon the account of that arrogance and untamed haughtiness that it brings upon the mind.
South. Sermons, vol. iv. p. 90.

This was my love, a love for ever true,
Nor will the haughty-maddened Pelias rue
His flagrant crimes, till you propitious deign
To speed my Jason to his Greece again.
Pamela. Argonautics of Apollonius Rhodius, book iii.

[Leontius] sent word to the Empress Eusebia, who is said to be haughty, that he would not comply with her request, and pay her a visit, unless she would promise to bow down before him and receive his blessing, and then to stand up, whilst he sat, till he should give her leave to sit down; which put the lady into a violent rage.
Jerom. Remarks on Ecclesiastical History, vol. i. p. 296.

Those high and haughty sentiments, which are the great support of independence, were to be let down gradually.
Burke. On the Present Discontents.

Vice has many advocates on her side within our own bosoms, and when she finds wit and ridicule called in as her auxiliaries, she no longer hides her head in shame, but walks in the broad sunshine, and haughtily triumphs over the modesty of virtue.
Anon. Winter Evening, even. iv.

As many more can discover that a man is richer than that he is wiser than themselves, superiority of understanding is not so readily acknowledged as that of fortune; nor is that haughtiness, which is the consciousness of great abilities, inferior, borne with the same submission as the tyranny of affluence.
Johnson. The Life of Savage.

I had a sword—and have a breast
That should have been as haughty a crest
As ever waved along the line
Of all these sovereign sires of thine.
Lord Byron. Paradise.

HAVIOUR, *i. e.* behaviour, (*q. v.*) manner of having, holding, or keeping; conduct; consequently, good conduct, good manners.

Some other manners, which were of small account,
Should be eyed by discretion of the Ryegeon causeless.
Polyon. Anna 1267.

Tell me, have ye seen her angelic face,
Like Phoebe layre?
Her heavenly favour, her prin-ely grace,
Can you well compare?
Spenser. The Shepherd's Calendar April.

One Staffed of a noble house,
A confidant of good honour,
A friend, and fast to Mandrell,
And in the prince his favor.
Warner. Alonzo's England, book xi. ch. lxxv.

Their artificers wrought their occupations in their shops, the men of *honor* and honest citizens walked in the market place in their long gowns, and the officers and governors of the city went up and down to every house.

Sir Thomas North. Plutarch, fol. 129. *Camilus*.

For to that seminary of fashion was
The rich and noble from all parts repair,
Where grown enamoured to the costly train,
A counterfeit *honor* grew and idleness.
They came to imitate such semblance fair.
West. On the Abuse of Travelling.

See, while his friend entrants and argues still,
See how, with side long glances and *honor* shy,
His steals the look to lend his mistress's will
Watchful this dawn of an ascent to glory.
Mickle. Sir Mervin, can. i.

HAUL, *i. e.* to hale (*q. v.*) or pull.

Haul appears to have been used as a noun in some editions of Thomson. *Autumn*, v. 547.

Then we *hailed* into the shore, within two English miles of Dun John's tower, and there anchored in seven fathome water.
Hakluyt. Voyages, &c. vol. ii. part ii. fol. 32. *William Turner*.

— The quick dice,
In thunder leaping from the bus, swish
The astounding gammon; while compass-loving min
Is *haul'd* about, in gallantry robust.
Thomson. Autumn, v. 529.

I immediately *hailed* up for it, and found it to be an island of an oval form, with a lagoon in the middle, which occupied much the larger part of it.
Cook. First Voyage, book i. ch. vi.

HAUNCE. See *HANCE*, and *ENHANCE*.

Udall seems to apply this word to the raised or upright post of the door.

He ordained the annual use or ceremony to raise the Paschall Lamb, with whose blood they sprinkled the threshold and *haunce* of the door.
Udall. Hebrews, ch. xi.

HAUNCH, *Fr.* *hanche*; *It.* and *Sp.* *anca*; *D.* *hancke*. Junius says, from the *Gir. ἀγκύρ*, which signifies any flexure or bend of the limbs; and *Ménage*, ἀγκύρ for ἀγκύρ. Tooke, that it is the past participle of *hang-an*, to *hang*; meaning, simply, *hanged*, and applied to

That part by which the lower limbs are *hanked* or *hanged* upon the body or trunk. Used, as in Shakespeare, *met*.

I Wood. That's a sicker I think boy: there's a wench will ride her *haunces* as hard after a kernel of hounds, as a hunting-saddle.
Brammont and Fletcher. Philotas, act iv.

Brother, why are women's *haunces* only limited, cockle'd, hoop'd in, as it were with these same scurvy yardsticks?
Id. The Married Maid, act ii.

Each man I met both filled up his pouch,
With *awl* red-dye, only I was no ghost,
Nor ever since did taste of *awl* or *haunch*.
Sir J. Harrington. Epigram 51. book ii.

KING. O Westminster, thou art a summer bird,
Which euer in the *haunch* of Winter sings
The living up of day.
Shakespeare. Henry IV. Second Part, fol. 93.

I bet to death when I hear him fed forth with a dish that is not dressed to his liking, and instructing his friends that dine with him in the best pickle for a walnut, or sauce for an *haunch* of venison.
Spectator, No. 483.

The *haunches* of the goat are frequently salted and dried, and supply all the uses of bacon; this by the natives is called *oek* or *widen*, or *hung venison*.
Pennant. British Zoology. *Goat*.

HAUNT, *v.* *Fr.* *hanter*. Junius, from the Eng-
HAUNT, *n.* *lish* verb, to *hunt*. Skinner from the
HAUNTER, *n.* A *S. hunt-an*; to pursue, to *hunt*.
HAUNTING. To pursue, to follow after, to keep in the steps of or in company with, to keep in or frequent the same place; by habit or custom; and thus to habituate, to accustom, to practise.
Haunt, *n.* (in Chaucer,) practice, practical skill.

Erisk *ni* *dyngir*, *haunted* *Manneiro*.
R. Bruce, p. 320.

— *Ladies* *hant* *lecherie* *haunt*.
Piers Plouman. Fison, p. 40.

And *þay* *ludde* *non* *oþer* *haunt*.
Id. B. p. 257.

We *hauntre* *non* *tauntre*.
Id. Crede, p. 5.

Haunte *skill* (*exercise*) to *pipe*.
Wielz. 1 Tyme, ch. ii.

For nothing, a prentis, a reuelour,
That *haunte* *dis*, *riot* and *parmour*,
His *maister* *shal* it in his *shoppe* *shin*,
Al have he no part of the *maistris*.
Chaucer. The Cookes Tale, v. 4399.

In Flanders whilom was a compaignie
Of yonge folk, that *hauntred* *coler*,
As *haunt*, *riot*, *slaves*, and *taunter*.
Id. The Pardours Tale, v. 12398.

HAUNT.

HAUVOCK.

Of cloth making the laddle twice on *haunt*,
She passed here of Iperu, and of Gaulu.

Chaucer. The Prologue, v. 449.

Tell in what place is thine *haunting*.

Id. The Remount of the Rose, fol. 144.

Four famous wayes there be spoken of those fruitful and wend-
the islands, whiche we do usually call Moluccas, continually
haunted for guine, and daily tressell'd for riches theren growing.

Hobbes. Viages, &c. vol. iii. fol. 24. North-West Passage.

For every daie laid they him forth for their owne advantage at
the Temple gate, whiche the vulgare people call Beautifull (for that
was most haunted) to the extent that he should there soke, as in a
place most frequented, meenes *haunt*, whiche wente into the Temple.

Edwall. Actes, ch. vii.

I do not meane, by all this my tackle, that yong gentlemen should
alwayes be poring on a booke, and by using good studies, should
leave honest pleasure, and *haunt* no good pastime: I meane nothing
lesse.

Archer. Works, p. 238. The Scholer Master.

Me *Uogles* cleped antiquity,

Void of *haunt* and harbour

Now am I like *Flats*' city,

Whose lanes steeke the world through.

Merr. Clays, by Robinson. Specimen of the Language.

Whether he be a gambler, an absolute *haunter*, or a companion
among raffians.

Wilson. Art of Rhetorique, p. 53.

And thus Camill knoweth well, not bryng content with this owne
nacion, but by reason of the greivous *haunting* that thou hadst with
strangers, thou canst speake all manner of languages.

Golden Boke, Sig. Ll. viii.

Who thenceforth fared as the knight

That did for her distraught,

Still haunted of the ghost, and *haunts*

The place where they had fought:

Vail of her depressing lin

Has sell'd the perial wreight.

Warner. Alston's England, book xii. ch. xxvi.

Chaste maid, which *haunt* fair *Agrippa's* well,

And you, in *Tempe's* sacred shade who dwell,

Let fall your harp, cease tunes of joy to ring.

Drummond. Tears on the Death of Melinda.

We have argument enough at this day to conclude the ancient
Grecians an ingenious people; of whom the vulgar sort, such as
were *haunters* of theaters, took pleasure in the conceits of Aristophanes.

Wotton. On Education.

It [true happiness] loves shade and solitude, and naturally *haunts*
groves and fountains, fields and meadows; as short, it feels every
thing it wants within itself.

Sprenter, No. 15.

Me, to thy peaceful *haunt*, inglorious being,

Where secret thy celestial sister sing,

Fast by their sacred hill, and sweet Castilian spring.

Rose. To the Earl of Godolphin.

O goddess, *haunter* of the woodsy grove,

To whom both heaven, and earth, and sea are seen.

Dryden. Falsamon and Arcite.

Know, mighty prince, these venerable woods,

Of old, were haunted by the Silvan gods,

And savage tribes, a rugged race who took

Their lurk primeval from the stebborn oak.

Pitt. Virgil. Aeneid, book vii.

The malignant passions of pride, envy, and revenge outrage man
from man, and convert the *haunts* of human creatures into dens of
foxes and wolves.

Alme. Christian Philosophy, sec. 46. Of a Good Heart.

HAUVOCK, *v.* Skinner and Junius, from "that
HAUVOCK. } cruel and rapacious bird," the Hawk,
(*q. v.*) in A. S. called *hafoc*. The words may have a
common origin.

To destroy, to desolate, to waste or lay waste.

When to such *haunt* both then cloyde,

Then gya they were to longe

For rapex and bellicampna roote,

And do the buggars wrong

Draut. Heron. Satire 2. book ii.

For there can no concord or quietness possibly be, where all is
haunted without strife.

Udall. Ephesians, ch. vi.

The *haunt* (Scott)

Comes swarming, and so sucks her princely eggs,

Playing the mouse in absence of the cat,

To taste and *haunt* more than she can eat.

Shakespeare. Henry F. fol. 71.

See with what heat these dogs of hell advance

To waste and *haunt* yonder world, which I

So fair and good created.

Milton. Paradise Lost, book x. l. 617.

Then to the rest his wrathful hand he bends;

Of whom he makes such *haunt* and such how,

That swarms of damned souls to hell he sends.

Spenser. Faerie Queene, book vi. can. 8.

So doth he intende by colour of the same to subdue the law to
his will, and to give shape to all raskall and forlorne persons to
make general *haunt* and spoyle of your goods.

Grafton. Queen Mary. The First Year.

From realms of light, th' immortal pre'ter'startin'd

Their eyes, and moue the *haunt* of mankind!

Pitt. Virgil. Aeneid, book 8.

If their first charge could be supported, they [elephants] were
easily driven back upon their confederates; they then broke through
the troops behind them, and made no less *haunt* in the precipitation
of their retreat, than in the fury of their onset.

Johnson. The Rambler, No. 21.

HAUSRUCKKREIS, or HAUSRUCKVIERTEL, a circle
of Austria in the Province above the Enns, and in
its present compass the smallest of the Austrian Circles,
forms a triangle, having the Danube by its boundary
on the North, the Traun on the East and South, and
the circle of Innviertel on the West. It has a super-
ficial extent of about 360 square miles, with 76,000
inhabitants. The land is diversified throughout, hills
and low mountains alternating with narrow plains and
fertile valleys; and is well watered, although the
Danube and Traun, which constitute its limits, are the
only navigable rivers it can boast of. The people are
wholly agricultural, and no manufactures are known
among them, but such as are indispensable to rural
economy. The chief town is Wels, on the Traun, with
about 3700 inhabitants.

HAUTHOY, Fr. *hautbois*; an obois, or *hoboy*,
Cotgrave. Skinner, *hoboeis*, a musical instrument, from
the Fr. *hautbois*, *q. d. ligna alta, b. fol. altum, sonantia*;
and Salmasius is to the same effect. See in Menage.
The natural treble (in music) to the bassoon, as their
names imply, *haut bois*, high wood, *bas son*, low
sound. The compass of the *hautbois* is from C natural
(one tone lower than the German flute) to D in alt.

The *hautboy* [oboe], not as now with latter bound,

And rival with the trumpet for his sound,

But soft, and simple, at few holes breath'd time

And taste too, fitted to the choros rime.

Johnson. Horace. The Art of Poetrie.

In the Orctian Triumph, the party to whom it is granted doch
march on foot with a pair of shippers on his feet, having flutes and
hautbois playing before him, and wearing a garland of fir-tree upon
his head.

Sir Thomas North. Plutarch, fol. 265. Mercellus.

For the Parthians do not encourage their men to fight with the
sound of a horn, neither with trumpets nor *hautbois*, but with great
kettle-drums hollow within, and about them they hang little bells and
copper rings, and with them they all make a noise every where
together.

Id. b. fol. 477. Chusar.

Besides those ornaments, that are kept in the churches;—pipes,
hautbois, drums, viars, and pebbles, for their recreation at solemn
times.

Dampier. Voyages, Ann 1676.

A boxen *hautbois*, loud and sweet of sound,

All varnish'd, and with brazen ringslets bound,

I to the victor give.

Philips. Pastoral 6.

HAUVOCK.

HAUT-BOY.

HAUT-
GOUT.
HAW.

HAUT-GOU', a word, says Skinner, lately bestowed upon us from the Fr. *un haut goût, sapor altus, i. e. vehementis*; a high or strong taste or savour, accompanied by an odour ascending from the palate to the nose.

Sure I am, our palate-people are much pleas'd therewith (par-
ticularly), as giving a delicious *haut-gout* to most meats they eat, as
tasted and smelt in their saucy, though not seen thereon.

Fuller. Worthies. Cornwall.

We cannot tell, indeed, whether they were so treated and accommo-
dated for the most luxurious of the Canaanite tables, when that
monarchy was in its highest strain of Epicurism, and improv'd this
haut-gout for their second course.

Erlyn. Actaria. Appendix.

The French by songs and *haut-gouts* glory raise,
And their desires all terminate in praise.

King. Art of Cookery.

HAW, } A. S. *hagan*. The fruit or berry of
HAW-THORN. } the *haw-thorn* tree. (A. S. *hag-thorn*),
no called, says Sommer, from its usually growing in
hedges, or its use in the making of hedges. From the
A. S. *hag-ian, aspire, to hedge*, or enclose with a
hedge.

A *haw* is also a place hedged round, or enclosed,
(So also a *hay*, q. r.) and is applied by Chaucer to a
farm-yard, a church-yard.

But all for nought, I sette not as *Awre*
Of his proverbes, as of his old saws.

Chaucer. The Wif of Bathes Prologue, v. 8241.

And eke ther was a peilist in his house,
That as he seide, his copots had ylane.

Id. The Pardoures Tale, v. 12789.

Spiritual theft is sacrilege, that is to say, hurting of holy things
or of things sacred to God, in two manners; by reason of the holy
place; as churches or churches *Awre*

Id. The Penances Tale, vol. ii. p. 336.

By creature his way he gan to hold,
To maken him a gerdoun of the grewe.

Were it al woodland or of *hawthorn* lewes.

Id. The Knightes Tale, v. 1510.

In somer he lyeth by *hawys*,
That on *hawthorne* growth by schawys.

See Orpheus, l. 241. In Rites, vol. ii. p. 258.

And in the drye I set fyre trees, elmes, and *hawthornes* together.

Bible, Anno 1551. Kausge, ch. xli.

I sely *Awre*, whose hope is past,
In faithful, true, and fixed minde,
To her whom that I secord last,
Have all my joyfullous enyng's.

Unconquered Archer. The Testament of the Hawthorne.

It is an observation among country people, that years of store of
haws and hips do commonly portend cold winters; and they ascribe it
to God's providence, that, as the Scripture saith, reacheth even to
the falling of a sparrow; and much more is like to reach to the pre-
servation of birds in such season.

Bacon. Natural History, sec. 737.

Wit. Seest thou not thilke same *hawthorne* studdie
How bragly it begun to budde.

And utter his tender head?

Spenser. Shepherds Calendar. March.

Gins not the *hawthorne* bushes a sweeter shade
To shepherds, looking on their milke sheeps,
Thra doth a rich interwoven canopy
To kings, that feare their subjects' treachery?

Shakespeare. Henry VI. Third Part, fol. 156.

The *hawthorn* whitens; and the juicy groves
Put forth their buds.

Thomson. Spring.

The *hawthorn* bush, with seats beneath the shade,
For talking age and whist'ring youth made.

Goldsmith. The Deserted Village.

HAW-
HAW.
HAW.

HAW-HAW, said to be a reduplication of *hæw*, a
hedge or fence, though none is visible. Walpole gives
the following account of the origin of the word.

The capital stroke, the leading snap to all that followed, was (I
believe the first thought was Brinsford's) the destruction of walls for
boundaries, and the invasion of houses, an attempt then deemed so
astonishing, that the common people called them *Haw! Haw!* to
express their surprise at finding a sudden and unexpected check to
their work.

Walpole. Works, vol. ii. p. 535. On Modern Gardening.

HAWK, v. } A. S. *haf-ec; D. harrick; Ger.*
HAWK, n. } *harrick; Sw. hock.* It seems
HAWKER, } (says Wachtler) to have its name
HAWKING, } from *having* or *holding*, *ut accipiter*
HAWK-LIKE, } *ab accipiente*, and thus to
HAWK-MOUSE, } be from the A. S. *habban; Ger.*
HAWK-TRIBE, } *hab-en; to have* or *hold*. Vossius
HAWKING-POLE. } (in v. *accipiter*) derives the
Ger. *habbit*, from *happen, arripere, apprehendere*, to
seize, to seize hold. To *hawk*.

To hold, or seize hold, (as the *hawk* does,) to hunt
with the hawk.

And *haukes* and *hendes*, as many as he wille.

R. Glouceter, p. 275.

Hawking o'f hawking, yt my of hem hit us
Shall lese y' fute as hye lole

Pierre Pluchon. Finis, p. 61.

But on his last present was all his thought,

And for to *hauke* and hunt on every side.

Chaucer. The Clerk's Tale, v. 7957.

With empty hand, men may so *hauke* toll (silure).

Id. The Reece Tale, v. 4132.

And thus he leith as his *hauke*,
Right as an *hauke*, which hath a sight
Upon the fowle, there he shall sight.

Geoffrey. Conf. Am. book v. fol. 123.

The *kyng* had a xxx *haukes* in a *haukerie*, with *haukes*, and a
few couple of *haukes*, and as many *greyhounds*, so that every
daye he hunted or *hauked* at the *kyng*, as it pleied hym; and
dispers other of the great lordes had *haukes* and *haukes* as well as the
kyng.

Lord Berners. Froissart. Crueyke, ch. 210.

As for *hawking*, I can finde no notable remembrance, that it was
used of ancient tyme among noble persons.

See Thomas Elstet. The Governour, book i. ch. xviii.

Crokyng or *hawking* inwardly, like as the bill of an eagle, or of an
hauke, and such we call in scorne or derisive *haukes*.

Udall. Flowers of Laine Speeches, fol. 192.

In all that long space of 300 years, they intermingled very few
French-Norman words, except some terms of law, hunting, bowing,
and dining.

Camden. Remains. Languages, p. 30.

Sir. Nay, looks you now, yow are angrie, ancle: why you know,
an' a man have not skill in the *hawking* and *hawking* language now
a dayes, I'll not give a rush for him.

See Jonson. Every Man in his Humour, act i. sc. 1.

Ne is there *hauke* which mattleth her on perch,
Whether high tow'ring or accounting low,
But I the measure of her flight doe search,

And all her prey and all let diet know.

Spenser. Faerie Queene, book vi. can. 2.

Thus his notes seem comely unto the Moor, an aquiline or *hauked*
one unto the Persian, a large and prominent nose unto the Roman.

See Thomas Brown. Vulgar Errors, book vi. ch. xi.

On the other side, the *haukes* and *haukes* when they have caught
the fowle, divide the booty with the *haukes*.

Holland. Plaine, book x. ch. xiii.

Now during that sixth year (whiles the inundation of the lake
continueth) these cranes prove so bigge and strong withall, that they
serve for *hawking-poles*, and *fowlers' perches*.

Id. R. book xvi. ch. xxxvi.

He fled in fowle the hand
Of that fowle master, who *hauked*-dile, eyes without passage,
That holds a timorous dove in chase, and with commandeth dull beare

HAWK. His fierce onset: the dove hastes, the *hawk* comes whizzing on, This way, and that; he turns and winds, and cuffs the pigeon; And till he trounce it, his great spirit lays but charge on his wing.

Chapman. Homer. Iliad, book xiii. fol. 301.

But if it should prove (as I find some men think) that we live only by the day; and content ourselves to patch up things as they break out, and to fly at the game as it rises; it is at the best but like binding or *hawking*, which may furnish a dish or two, but can never keep the house.

See Wisdom Temple. To my Lord Arlington.

I remember at our time the taking of talcote, at another the striking of warm blood, proved for universal remedies; then swallowing of pebble stones, in imitation of falcons eating hawks.

Id. Of Health and Long Life.

At that rate your pretensions would parallel his mirth, who boasted a descent from the first Censurs barely upon his being (like the most of them) almost deformedly *hawk-nosed*, deriving his interest in their blood, only from his sympathy with their defects.

Boyle. Works, vol. vi. p. 14. A Discourse against Customary Scurwing.

The Earl of Pembroke hath been forgotten, who abhor'd the war as obstinately as he loved hunting and *hawking*, and so was like to promote all overtures towards accommodation with great importunity.

Clarendon. History of the Rebellion, vol. i. p. 122.

In the 34 of Edward III. it was made felony to steal a *hawk*; to take its eggs, even in a person's own ground, was punishable with imprisonment for a year and a day, besides a fine at the King's pleasure.

Pennant. British Zoology. Falconary.

The hooked beak of the *hawk* separates the flesh from the bones of the animals which it feeds upon, almost with the cleanness and precision of a director's knife.

Paley. Natural Theology, ch. xii. Comparative Anatomy.

HAWK, v. } *Hawker* (says Skinner) are so
HAWKER, v. } called, because like *hawks*, wandering about, they hunt for gain or prey. The Ger. *hoker*, Wachter calls *propola*, a retailer, and derives it from Ger. *auchen*; A. S. *eacon*, *augere*, to increase, because he sells for more than the first traders, or vendors. As *hawkers* carry their wares from place to place, and cry them for sale, to *hawk* is, consequently,

To carry about, from place to place; to expose to sale; to public view.

To *hawk* is used by Butler.

That [Act] against pedlars and *hawkers*, &c. will have its second running to-morrow.

Marsell. Letter to the Corporation of Hull, let. 151.

He calls it a seditious paper,
Writ by another patriot Drapier;
Then raves and blunders *across* thicker
Than *aldermen* o'ercharg'd with liquor;
And all this with design, on doob,
To hear his praises *hawk'd* about.

Swift. A Friendly Apology.

But was implacable and awkward

To all that *interlop'd* and *hawked* it.

Butler. Hudibras, part iii. can. 3. v. 620.

They seem, indeed, to have been a very poor mean set of people, who seemed to travel about with their goods from place to place, and from fair to fair, like the *hawkers* and pedlars of the present times.

Smith. Wealth of Nations, book iii. ch. iii.

These people are like the *hawkers* in the street, they disperse whatever comes to their hand, good or bad; if it be hot news, it is all one to them, by which means they often do a great deal of mischief, without being chargeable with any *learned* *malice* or device to injure.

Sherlock. Discourse 36.

HAWK, } *Hawk*, Skinner thinks from the Ger.
HAWKING, v. } *hawken*, *spizere*, which he and Wachter
HAWING, v. } agree in, *toz a sono, firla*. A word formed from the sound.

To force or eject any thing noisily from the throat.

I Pa. Shal we chop 'ste 't roundly, without *hawking*, or spitting, or saying we are home, which are the only prodigies to a bad voice.

Shadpeare. As you like it, fol. 205.

As, when shall I enjoy God as I used to do at a conventicle? when shall I meet with those blessed breathings, those heavenly hummings, and *hawings*, that I used to hear at a private meeting, and in the end of a table.

South. Sermons, vol. i. p. 307.

HAWORTHIA, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: calyx petal-formed, straight, mouth revolving into two lips, the base stamiferous; ribs of the capsule very prominent.

This genus, divided from *Aloe*, contains the smaller stemless herbaceous species, as the Pearl Aloes, &c.

HAWSE. See **HALSE.**

HAY, Fr. hays; D. harghe; A. S. hæg; (g softened into y) a hedge or haw, v. Fr. hayer; A. S. hæg-ian; Ger. haeghen, aspire, to enclose, to surround.

That which *hedge*th, enclose, or surroundeth.

A net, by which rabbits or other animals were enclosed, and thus caught, was also called a *hay*. See Minshew.

The roser was withenout dout
Closed with as hedge without,
As ye to fore have heard me saie,
And fast I bested and would faine
Have patten the *hay*, if I might
Have gotten in.

Chaucer. The Romance of the Rose, fol. 129.

None of you all there is, that is so madd
To seke for grapes on brambles, or on byrns,
Nor case I trow, that hath a wit so badd,
To set his *hay* for coines over rivers.

Wyllott. The Mower and Sore Estate.

And if it chanced that they whipt off, or snapt away another, yet the stile and truncheon thereof being sharp still at the point (headless though it were) among the other pipes that were headed, served to make a lease as it were an *hew* or palisade.

Holland. Lusus, fol. 819.

Said commonly it is, that if a man do set an *hedge* or *hay* thereof round about a grange or ferme house in the country, there will a kites nor hawks, nor any such ravening birds of prey, come near.

Id. Florae, book xxii. ch. i.

SUN. O. I looked for this.

The *hay* is a glitching.

Ben Jonson. The Ditchman, act ii. sc. 3.

HAY,	} Goth. <i>hausi</i> ; A. S. <i>hæg</i> , <i>hig</i> ; D. <i>houze</i> , <i>hawze</i> ; Ger. <i>heu</i> ; Sw. <i>hac</i> . Casanbon from <i>ele</i> , <i>gramen</i> Junius, says <i>hre</i> , and a great number of followers, from the D. <i>houwen</i> ; Ger. <i>hausen</i> , <i>accare</i> , to cut. <i>Quid enim est fenum, nisi gramen sectum.</i> Wachter. A. S. <i>hæw-ian</i> , to <i>hew</i> , or cut. Grass cut.
HAYING,	
HAY-COCK,	
HAY-GRASS,	
HAY-LOFT,	
HAY-MARINO,	
HAY-MOW,	
HAY-RICK,	
HAY-SEED,	
HAY-TIME,	
HAY-WARD,	

Vitalis inuoh at welh, bei fond of corn and *hay*.

R. Browne, p. 160.

Oy' have an horse and be *hewward* and ligger out a nightes.

Pierre Planchette. Finen, p. 76.

And be commendeth to him that thei scholde make alle men sitte to mete by compaignes on grece *hay*.

Wyclif. Mark, ch. vi.

For if ooy hideth ouer this foundement gold, silver, precious stones, sticke, *hay* or stobil euery manys werk schal be open.

Id. I Corinthis, ch. iii.

If ooye man bylde as thre foundacions, golde, silver, precious stones: lyntre, *hay*, or stobbe: wery mannes werk schal appere.

Id. I Corinthis, ch. iii.

Su. I. Prethee content thy self, we shal scaut here, as though we went a *hayging*.

Bromston and Fletcher. The Gouernour, act i.

HAWK.
— **HAY.**

HAZARD. Hence passionate and unreasonable even ignorantly call it courage, to hazard their lives in their own private quarrels; were content of danger is, on the contrary, rather reasonable nor just; because, neither is the danger at all useful to be run into, nor is the benefit proposed to be obtained by it, in any manner equal to the evil hazarded.

I would plead a little merit, and some hazards of my life from the common sciences; my refusing advantages offered by them and neglecting my beneficial studies, for the King's service; but I only think I merit not to starve.

Dryden. To the Earl of Rochester.

Too vast and hazardous the task appears,
Nor aimed at thy strength, nor to thy years.

Addison. Ovid. Metamorphoses, book ii.

I am always willing to run some hazard of being tedious, in order to be sure that I am perspicuous.

South. Wealth of Nations, book i. ch. v.

Ev' daylight has its dangers; and the walk
Through publick waters and woods, unobscured once
Of harmless floods, is hazardous and bold.

Cowper. The Task, book iv.

The mysteries of the Game of HAZARD, which has become a by-word of abomination, are by no means clearly explained in the following extract from Hoyle; but we have not any thing better to offer, nor indeed is the subject one on which we regret our incapacity to afford fuller information.

"Any number of persons may play. The person who takes the box and dice throws a main, that is to say, a chance for the company, which must be above four, and not exceed nine, otherwise it is no main, consequently he must keep throwing till he brings five, six, seven, eight, or nine; this done, he must throw his own chance, which may be any above three, and not exceeding ten; if he throws two aces, or trois-ace, (commonly called crabs,) he loses his stakes, let the company's chance, called the main, be what it will. If the main should be seven, and seven or eleven is thrown immediately after, it is what is called a nick, and the caster (the present player) wins out his stakes; also if eight be the main, and eight or twelve is thrown immediately after, it is also called a nick, and the caster wins his stakes. The caster throwing any other number for the main, such as is admitted, and bringing the same number directly afterwards, that is likewise termed a nick, and they then also wins whatever stakes he has made."

HAZE, v. Ray says, *It hazes, it mists, or rains, small rain.* Skinner, *hazy* weathers. *HAZY*, { their, *aez nebulous of caliginous*, a suggests the Ger. *hassen*, to *haze*; from the disagreeableness of such weather. It is not improbably from the A. S. *haz-ian*, to be *hazie*, (the *r* has not been intruded either into German, Dutch, or Swedish.) *hazie* being applied to the thickness of the voice, and *hazr*, to the thickness of the atmosphere. To *haze*, then, will mean,

To thicken, to become cloudy or gloomy; ac. threatening rain; to mistle, to drizzle.

In the morning hazy weather frequently, and thick mists.
Dampier. Voyages, Anno 1684.

But instead of encouraging us to trust ourselves to the *haz* and mist and doubtful lights of that changeable week, or the snowier part of the opposite page, he [Rider] gives us a salutary caution.
Burke. On a Regicide Peace.

From all these fears we were relieved at six in the morning, by the arrival of Mr. Morrison, who acquainted us that he was now be

VOL. XXIII.

hokeld land very near; for he could not see half a mile, by reason of the *haziness* of the weather.

Indeed the sky was, in general, so cloudy, and the weather so thick and *hazy*, that he had very little benefit of sun or moon.
Cand. Voyages, &c. vol. iii. book i. ch. iv.

HAZEL,
HAZELLY,
HAZEL-BOWEN,
HAZEL-COPSE,
HAZEL-EYE,
HAZEL-GOAL,
HAZEL-GROVE,
HAZEL-GROUND,
HAZEL-NUT,
HAZEL-PLANT,
HAZEL-TWIG.

A. S. *hæsl, hæsl-nut*; D. *hasler*; Ger. *hazl*; Sw. *hazell*. Wechter, with less truth than ingenuity, in the opinion of Ibre, asserts that *hazel* is met, the calyx of the nut, from A. S. *hawl, galura*, a hat; and that from the calyx the fruit and the tree receive their name. The A. S. *hæsl*, he seems to consider as a derivative (or diminutive) of *hæt*, a hat, q. v.

Hazel, *hazily*, (applied to colour,) the colour of the *hazel-nut*, that is, brown, of a light brown.

A ring (q. d. be) ye *hazel* wrotes shikan,

Chaucer. Prologue and Canterbury, book iii. fol. 171.

As for other nuts, their meat is solid and compact, as we may see in filberts and *hazels*, which also are a kind of nut, and were called heretofore Abellins, of their native place, from whence came good ones at first.
Holland. Plow, book xv. ch. xxi.

The willows and the *hazel-copse* green,
Shall now no more be seen
Fanning their joyous leaves to thy willows.

Milton. Lycurgus, l. 42.

They their belly whips have bruc'd;
And tough *hazel-goads* have got;
Soudly they your sides will bustle,
If their courage fall them not.

Dryden. The Shepherd's Song.

It may manifestly appear, how much more commodious *hazel* is than either, to yield the best elder-fruit from the kernel; and the *hazel-ground*, or quicker mould, much better than the more obstinate clay or macker earth.
Erclyng. Pennant, ch. i.

Why does the world report that Kate doth limp?

Oh stand thou weel! Kate like the *hazel-twig*
Is straight, and slender, and as brown as hie
As *hazel-buds*, and sweeter than the kernel.

Shakespeare. Taming of the Shrew, fol. 216.

With *hazel* Phyllis crowns her flowing hair;
And while she lovest that common wreath to wear,
Nor boys, nor myrtle boughs, with *hazel* shall compare.

Dryden. Virgil. Pastoral 7.

Of *hazels*, pretence of the platonic stream,
They trace the first foundation of their domes,
Dry sprigs of trees, in artificial laid
And bound with clay together.

Thomas. Spring.

Close in the covert of an *hazel-copse*,
Where winded into pleasing solitudes
Runs out the rambling dale, young Damon sat.

Id. Summer.

He [Marvell] was of a middling stature, pretty strong set, ruddy faced, cherry cheeked, *hazel-eyed*, brown haired.

Granger. Biographical History of England.

Two *hazel-nuts* I threw into the flame,
And so each one I gave a sweet-smelling name;
This with the loudest bousme we now amou'd,
That in a flame of brightest colour blaz'd.

Gay. The Shepherd's Week. Pastoral 6.

The playful lamb, the distant water-fall
New faintly heard, now swelling with the breeze,
The sound of pastoral reed from *hazel-bowen*.

Warren. The Entomologist.

When Daphnis fell by late's remorseless blow,
The weeping nymph pour'd wild the plant of woe;
Witness, O *hazel-grave*, and winding stream,
For all your echoes caught the mournful theme.

Beattie. Pastoral 5.

HAZE.

HAZEL.

HAZEL.

Here then suspend the sportsman's kempen tails,
And stretch their meles on the light support
Of *hazel-plant*, or draw thy lines of worm
In five-fold parallel; no danger then
That sheep invade thy foliage.

Mason. The English Garden, book ii.

The superstitious use of HAZEL-NUTS alluded to in the above extract from Gay, is practised with many others on Allhallow Even, which in the North (from this custom) is known as *Nutcrack Night*. Whether this matrimonial divination by Nuts is derived from their Epithalamic use among the Romans, is a question which may very fairly be raised, and some remarks upon it may be found in a note in Brand's *Pop. Ant.* i. 301. We must here content ourselves with offering the brief account given of the custom by Burns (one of the *everets*) in his *Hallowe'en*. "Burning the Nuts is a favourite charm. They name the lad and lass to each particular Nut as they lay them in the fire, and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be."

HE, Goth. *ha*; A. S. *he*; Ger. *hee*; D. *hy*; Sw. *han*. As the pronoun *it* (q. v.) so *he* is, by our old writers, applied to the feminine and neuter, as well as to the masculine, and to the plural as well as to the singular. *He* is no doubt from a similar, if not from the same, source with *it*, or *hit*, or *het*, (for so was the word anciently written,) and bad, as *it* bad, one uniform meaning, warranting the usages to which it has been applied. Tooke has shown *it*, *the*, and *that* to have each uniform meanings; and from the principle he has established, a necessary consequence is that the other pronouns had one also. *The* and *that* he contends to be parts of the same word, the A. S. *the-an*, to *the*, to get, to take, to assume; the first being the imperative, the second the past participle of that verb. *It*, or *hit*, or *het*, he considers to be the past participle of the A. S. *het-an*, *nominare*, and to mean, *nominatum*, the said; a meaning perfectly corresponding with every use of the word *it* in our language. A conjecture, at least, may be admitted, that *he* may have been formed from some part of the same word, as their application and usage were precisely the same, and the difference between them now is no more than what arises from their being restricted grammatically, *he* to words masculine, and *it* to words neuter. Mr. Tyrwhitt has noticed some of the (to modern ears) peculiar usages of *he*;—that it is frequently used in all its cases for *it*.

From *Souþ to Noþ* *he* [it, na, England] ys long eigne hundred myle.
R. Gloucester, p. i.

Waters *he* [it] *haþ* eke gode yow.

Id. p. 2.

þe see goth hym [Engelond] al a boure, *he* stoot as so yle.

Id. p. 1.

First lord *he* [Brury] was in Engelond, of whom we spekeþ ȝot.
Id. p. 11.

And treste wat folk it was, to hem he sende hys oende,
To wyse, weþer *he* [they] woldes þen, oþer *heo* uelde non.

Id. p. 16.

As þen *he* went into þe court of Rome,
Fre to take his penance & of his synnes dome.
When he was acolyt of þe pope Serpin,
He died & was buried in Rome solempne.

R. Branne, p. 1.

This was proved in a joustyn of the kynges which he muete loued,
which *heo* [she, the queen] with þer pygyn singte.

Id. p. 12, note.

Therfor Charles, of *he* [der, the queen] answers answered, saide thus.

Id. p. 13.

A seghrid smete *he* [him, Sifrikt] to dede under a thorn bush.

R. Branne, p. 3.

Nowe *he* [Peter] lofte with love, as oure Lorde wode
Amonges kar vertnes, most vertuose of verties
That cardinals ben callid.

Piers Ploukman. Vision, p. 7.

And *he* seide to hem come ye aþer me, and i schal make ye to be
masch fiskers of men. And anon thei before the othis onȝi wodes
hyn.

Wyclif. Matthew, ch. iv.

At every court is came brode noustrale
That seuer Josch tromped for to here,
Ne *he* Theodomas yett half so clere
At Theben, when the clere was in doote.

Chaucer. The Marchantes Tale, v. 9594.

For every labour sometime moule kan reue,
Or ellys longe may *he* [it] not endure.

Id. B. v. 9737.

For all reason woldis this,
That vnto him, whiche the head is
The membris busome shall louse,
And *he* shalde eke their trouthe louse
With all his berte.

Gower. Conf. Am. The Praigour.

And every day dawns Triamour
Eche come to spee Lancelot bore,
A day when yit was night,
Of all that ever wer thei two,
Segh *he* [she] non bot thei two,
Gyfte and lausful the knyght.

Lancelot, v. 361, in Ritson, vol. i. p. 191.

Bot yette his to the church-dore,
And on knee she sat adown,
And seid wepand her anson;
"O Lord, *he* [she] seyde, Jezu Crist,"

Leg. Le Freire, v. 161, in Wiber, l. 363.

The maiden turned oþyn anon,
And tok the waye *he* [she] hadde ar gon.

Id. B.

If thou beest *he* [but O, how fall'n] how chang'd
From Am, who, in the happy realms of light,
Cloth'd with transcendent brightness, had outshone
Myriads though bright!

Milton. Paradise Lost, book i.

He can requite thee; for *he* knows the charms
That call fane on each gentle sex as these,
And *he* can speed thy name o'er lands and seas,
Whatever elise the sun's bright circle warms.

Id. Sonnet 8.

Er's now, the [the Muse] shades thy ev'ning-walk with bays,
(No hovering she, no prostitute to praise,) *Er's* now, observant of the parting ray,
Eyes the calm sunset of thy various day,

Thou' fortune's cloud can truly great can see,
Nor fears to tell, that Mortimer is *he*.

Pope. Epistle in the Earl of Oxford.

Nor second *he*, that rode sublime
Upon the scorch wings of ecstasy,
The secrets of the abyss to spy.

He peer'd the flaming bonards of place and time;
The living thrones, the sapphires-blaze,
Where angels tremble while they gaze,
He saw; but blasted with excess of light
Close'd his eyes in endless night.

Gray. The Progress of Poesy.

HEAD, n.

Goth. *hambith*; A. S. *heafod*, *hoo-head*, *h.*
foð, *heafud*, *heafð*; D. *hoofd*; Ger. *hauſet*; Sw. *hufvud*. Junius derives from the Gr. *κεφαλή*. Wachter derives the Ger. *hauſet*, *para hominis* *sublimis*, from the verb *haben*, *haver*, *erigere*, *tollere* in *altum*. *Ihre*, the Sw. *hufvud*, from *haf*, *high*; *heftica*, to raise on high. Tooke; *head* is *He'ADHIF*, the past participle of

HE.

HEAD.

HEAD. the verb to *heare*, (as the A. S. *heafod* was the past participle of *heafan*.) meaning.

That part (of the body, or any thing else) which is *head'd*, mis'd, or lifted up, above the rest. It was anciently written *heved*. See *HEAVE*.

It is used emphatically, as being the chief or principal part, for the whole body or person; also, for the contents of the *head*; *sc.* the brains, the powers of the mind, the thoughts; consequently.

The chief or principal person or thing, the leader, guide, director, commander; the leading, guiding, directing, or commanding place or station; the highest place, the first place, forefront, front, height. To *head* is,

To lead, guide, direct, or command; to make *head*, to keep *head* forward, to front or face, to advance. To gather *head*,

To gather means to make *head*; force or power to front, or face, or advance. To give *head*,

To give up the restraint upon the *head*; to give liberty to advance at speed. To *head* is also

To *behead*; *i. e.* to take off, cut off, strike off, the *head*. To *head* up; to put on the *head*; *sc.* of a cask or vessel.

Headlong; (anciently also written *headling*;) *head* forwards; *sc.* without care or caution, precipitate; heedless.

Heedy, *heedless*, *giddy*, *precipitate*; rash, violent, acting upon the *head*, causing giddiness, dizziness, stupor.

Head, *i. e.* chief, principal; is much used in composition.

Carious was so soundly wroþ, þu axas on þey he drew
And smoot hym upon þe head mid god earnest y now,
And for clef al þat head, & the body a noce to grounde.

R. Gloucester, p. 17.

Heo deþ & destureþ al þæt þæt þæt nys noþing bi leved,
Wærþ men mæw libbe, & al sear deat of head.

Id. p. 101.

Seberge and þe hyng of Kent, þu al þæt þæt was y do,
At London of Sege Paul an head elþeche gonne rare.

Id. p. 232.

I rede we chese a head, that us to weire kan dight
& to that ilk head I rede we us beþed
For weire withouten head is not wele, we fynde.

R. Brunne, p. 2.

Ion said, þæt said *Ardeles* heþ.

Id. p. 211.

For ich am *hef* of lewe
And ge ben bete memþreþ.

Piers Plouman. Vision, p. 391.

And Jhesus seide to him, foris kan denues, and bridles of hevene
has mennis; bot mannes soules bath not where he schal reste bi head.

Wiclyf. Matthew, ch. viii.

And Jhesus said unto him: the fenes haue holes, and the byrden of
the ayer haue netles, bot the sothe of man bath not where on to put his head.

Bible, Anno 1561.

And he seide to hem, go ye; and they goides out and wenten into
the swyn, and lo in a grete birn al the drove wente *headling* in to the
see: at that wreced dede in the water.

Wiclyf. Matthew, ch. viii.

And he said unto them, go your waies: Then went they out, and
departed into the heerd of swyne. And beholde the whole heerd of
swyne was caried with violence *headling* into the see, and perished
in the water.

Bible, Anno 1561.

And at a stert he was betwix hem twis,

And pulled out a sword and cried, ho!

No more, up prent of lying of your head.

Chaucer. The Knight's Tale, v. 1709.

And as he wolde haue passed by,
She crieþ hym, and bid him abide,
And his heu head smile
The sweet, and to his he rede.

Lower. Conf. Am. book i. fol. 16.

Durynge his reygne there was *head* & put to deith by judgement
vpon xxiij. barons and keryghys, euer yf noble men that were
sleyne in Scotlande by his identytie.

Folger. Anno 1326.

Beniface the thyrð of that name bishop of Rems, take vpon hym
to be the *head* bishop of all the world, and God's only vycar in
curth.

Bale. Image, part i. sig. L. 1.

And so for their *headman*, see whether they be not prone, bold
and runne *headly* into mischief, without pite & compassion or
caryng what misery and destruction should fall on other men, so they
may have their present pleasure fulfilled.

Tyndall. Answer to M. More's first Boke, fol. 290

Here Mercy with equal shining wioges
First touched; sad with body *Aradling* better [hett]
To the water thead took he his descent.

Surrey. Virgil. Æneid, book iv.

Then the earle began to repeat him of his *head* ruthen, but it
was too late.

Hakluyt. Voyages, &c. vol. ii. fol. 35. W. Longepere.

New William Duke of Suffolke, who,
Kathle, on seas was met

And, hated, *headed*.

Warrar. Allien's England, book ix. ch. xlv.

They have compelled him to lay his head upon the helme, for to
set all straight and upright againe is security, rejecting in the meane
while green *headed* generals of armie, eloquent orators also.

Holland. Plutarch, fol. 621.

Who, thrusting boldly twis't him and the blow,

The burthen of the deadly breast did beare

Upon his shield, which lightly he did throw

Over his head, before the harme came neare.

Spenser. Faerie Queene, book iv. can. 8.

He was ten thousand foot and a thousand horse strong, and had
five and thirte tall ships of war, *headed* with brazen piles before.

Holland. Livy, fol. 717.

And this is the only cause why all the statues and images of him
[Pericles] almo-, are made with a helmet on his head; because the
workmen, as it should seeme, (and so it is most likely) were willing
to hide the Menish of his deformity, but the Atticke Poets did call
him *Schiocephalus*, as much as to say, *headed* like an onion.

See Thomas North. Plutarch, fol. 133. Pericles.

England endured (by God's last judgments) many bitter and
heavie stormes through some *headman*, ambition, or other achesneses
of minde in the princes thereof.

Speed. Edward II. Anno 1308. book ix. ch. xi. sec. 1.

But Timias him lightly overbest,

Right as he entring was into the flood,

And strooke at him with force so violent,

That *headless* him into the foud he sent.

Spenser. Faerie Queene, book iii. can. 5.

— This would surpasse

Common revege, and interrupt his joy

In our confusion, and our joy appaie

In his disturbance; when his darling son,

Hur'd *headlong* to partake with us, shall curse

Their frail origin, and faded bliss,

Faded so soon.

Milton. Paradise Lost, book ii, l. 375

— The monstrous fight

Strook them with horror backward, but he worse

Urg'd them behind; *Aradling* themselves they threw

Down from the verge of heav'n's.

M. B. book vi, l. 864.

Now they began much more to take stomachs and indignation, in
case that after Turquois, the kingdome should not retorne to them
and their line, but should still run on, and *headlong* fall into
such base variets.

Holland. Livy, fol. 29.

I can see so groene, why his [Aristotle's] reason should be testuary
to ours, or that God, or Nature, ever intended him an universal
headship.

Glauc. Family of Dogmatism, ch. xv.

v 2

HEAD.

Will the ministerial headship infer any more, then that when the church is a community as a public capacity should do any act of ministry ecclesiastical he shall be in order?

Taylor. Liberty of Preaching, sec. 7.

The moles may be taken in traps as every woodman knows: it is certain they are chosen from their haunts by garlic for a time, and enter heady snufflers in their passages.

Evelyn. On Forest Trees, ch. xvi. sec. 16.

At this good time now, if your lordship were not here,
To awe their violence with your authority,
They would pay such gambols.

Gov. Are they grown so heady?

Bromand and Fletcher. The Pilgrim, act v.

The other party I headed myself.

Lafleur. Memoirs, vol. i. p. 119.

Though if that assertion could be supposed to be true, yet even still 'twould unreasonably follow, that the self-assistent being must needs be intelligent; as shall be proved in my fourth argument upon this present head.

Clarke. On the Attributes, p. 52.

True religion requires both a warm heart and a cool head; good service is his function.

Waterland. Works, vol. vi. p. 377. Regeneration stated and explained.

And Henry Lord Stafford, to shew his compliance with these times, translated two Epistles of Erasmus, wherein was undertaken to be shown the brain-sick headiness of the Lutherans.

Sirgey. Memoirs, Queen Mary, Anno 1554.

It is also very necessary for preserving the unity and communion of the parts of the catholic church, seeing single persons are much fitter to maintain correspondence, than headless bodies.

Barrow. Sermons 24. vol. iii.

Here an pois'd pinions stoop'd the postler Goe!
Than, from the steep, shot headling in the Road.

Pate. Virgil. Eclog. book iv.

If there was any found to be in the least tainted, as sometimes happened, it was separated from the rest, which was repacked into another can, headed up, and filled with good pickle.

Cook. Voyages, vol. iv. book iii. ch. viii.

A reform proposed by an assempbled individual, in the presence of heads of houses, public officers, doctors, and proctors, whose peculiar province, it would have been urged, is to consult for the academic state, would have been deemed even more officious and arrogant than a public appeal.

Ross. Works, vol. iv. p. 266. Liberal Education.

When now Gradstone on the field display'd
The headless trunk of Agramant survey'd,
(What e'er he felt then he!) a sudden dread
Besumb'd his sense, his shivering colour fled.

Shute. Orlando Furioso, book xlii.

What shew so passive, what bigot so blind, what enthusiast so headstrong, what politician so hardened, as to stand up in defence of a system calculated for a curse to mankind.

Burke. A Vindication of Natural Society.

Both ways deceitful is the wine of Power,
When new, 'tis heady, and, when old, 'tis sour.

Harte. The Charitable Man.

HEAD, in Composition.

I would shew should know remedies for such diseases as come often, as the cough, the murre, and gawking in the looks, costiveness, the warren, the headache, &c.

Pines. Instruction of a Christian Woman, sig. X. 8.

The Mission was made redie to amide, and so leaving her headstare and haying away by the sternstalls, she was gotten out.

Hakluyt. Voyages, &c. vol. iii. fol. 524. M. John Houkous.

From this island, we set out to the other side of the bay, and went Southwest, and fell with an headland called Foxenone, which is from the said island 25 leagues.

Id. &c. vol. i. fol. 311. M. Arch. Arkinson.

In y^e mean while y^e wicked priests, pharisees & headmen of the people, fretted at the matter, but the simple people came to be instructed, cried loudly upon him.

Udall. Arch. ch. xi.

Your blazetines shall be of clotheane,
Your shewes shall be of fustie of rayne,
Your head-shere shall be of pye pyght,
With diamonds set, and rubies hyght.

The Supper of Lower Egypt, in Raimon, vol. iii. p. 180.

These are the things worthy of relation from the head-springs of this river Tlacuama vno the sea.

Hakluyt. Voyages, &c. vol. iii. fol. 497. The Port of Tlacuama.

And what is the countess worth, when the lawe which is indifferent for all men shall be wilfully and spitefully broken of headstrong men.

Sir John Clarke. Hunt of Solomon, sig. C. i.

Let not a puppet abuse thy spirit, kings' crowns do not help them From the cruel headlock, nor shoes of gold do the gaur' best.

Silvest. Arcadia, book i.

Oh how miserable was the estate of our country under the French and Normans, whereas the British and English that remained, could not be called to any faction in the commonwealth, so not so much as to be consulted and afterwards in small evils, except they could bring 2. or 3. Normans for meritorious to the lords of the aile for their good behaviour in their offices!

Hobbes. Description of Britain, ch. iv.

From the utmost ends of the head-branches [of the Indian Empire] there issueth out a gummy juice, which lengthen downward like a chord or sirow, and within a few months reacheth the ground.

Ralph. History of the World, book i. ch. iv. sec. 2.

That the king should have the head-city of the kingdom, Dublin, with the adjacent castles, with all the coast towers and castles.

Speed. Henry II. Anno 1171. book i. ch. vi. sec. 19.

Oh, monstrous! Why I'll undertake, with a headful of silver, to buy a headful of wit at any time.

Ford. The Pity She's a Whore, act i. sc. 2.

Sir, shall we sow the head-land with wheate?

Rust. With red wheate Day.

Shakespeare. Henry IV. Second Part, fol. 96.

Josephus understands Ophir to be one of these great head-lands in India, which by a general name are called Chermoua or Peninsula.

Ralph. History of the World, book i. ch. viii. sec. 3.

What have you done?

Tiger, not daughters, what have you perform'd?

A father, and a gracious aged man.

Whose reverence the head-hagg'd bear would lick,

Most barbarous, most degenerate I have you made.

Shakespeare. Lear, act i. sc. 2.

Sir George Atcock, with nine of his head-mast ships, charged through the Dutch fleet, and got the weather-gage of them, and charged them again.

Baker. Charles II. Anno 1622.

For if their [the English] heads had any intellectual armour, they could never wear such bazaniz head-pieces.

Shakespeare. Henry V. fol. 82.

Both armies rendezvoured on the 24th of May at Bletwary in Berkshire, and their head-quarters that night at Abington within five miles of Oxford.

Baker. Charles II. Anno 1644.

That you at such time seeing us, never shall With arms encountered them, or this head-shake;

Or by pronouncing of some deathfull phrase;

As well, we know, or we could and if we would.

Shakespeare. Hamlet, fol. 258.

Cla. We linger time; the King sent for Philister and the head-men as hour ago.

Bromand and Fletcher. Philister, act v.

Come headman, off with his head.

Shakespeare. All's Well that Ends Well, fol. 261.

That see is the headspring of our belief.

Spenser. Fiers, of the Faith, (1565) fol. 149. k.

Another, that would seeme to have more wit,

[him (the warre)] by the right suborned headlock

Spenser. Fiers Queene, book v. can. 3.

This speech all Trojans did applaud: who from their trines bore Their swording horse; which severally with headstalls they responde, And fastned by their chariots.

Chapman. Homer. Iiad, book viii. fol. 115.

Such was the furie of these head-strong straws,
Soon as the infant's sunlike shield they saw,
That all abstinence both to words and deeds

They quite forgot, and accend'd all furrowe law.

Spenser. Fiers Queene, book v. can. 8.

Others seldom hurt themselves any farther than to gain weak eyes and sometimes head-aches.

Spectator, No 24.

HEAD

HEAD.

Farm'd out all cheats, and went a share
With th' headborough and scavenger.

Bailor. Hudibras, part iii. can. 3.

It was given not among all the gay people of this place, that on the Tuesday following, several damsels, with of foot, went to run for a race of head-dresses at the old wells.

Tatler, No. 36.

This holy man travelled from place to place to preach down this monstrous comoda; and succeeded so well in it, that as the magicians sacrificed their books to the flames upon the preaching of an apostle, many of the women threw down their head-dresses in the middle of his sermon, and made a bonfire of them within sight of the pulpit.

Spectator, No. 98.

So when some beauteous dame, a reigning toast,
The flower of Forth, and proud Edin's boast,
Stands at her toilet in her tartan plaid,
In all her richest head-gear timely clad,
The curious hand-maid, with obsequent eye,
Gazeth the swelling hoop that hangs on by.

Somerset. To Allan Ramsay.

Awkwardly gay, and eddily merry,
Her scarf pale pink, her head-band cherry.

Fraser. Anna, can. 2.

The greater islands, as Hispaniola, Jamaica, and Cuba, have only some particular species of *Hippoboscids*, exposed to caviars.

Dunguier. Fingert, 4th. part iii. p. 161. *Of Tides and Currents.*

The Spaniards came away quartering on us; and our ship being the headmost, the Yare came directly towards us, desiring to board us.

Id. B. Anna, 1667.

Ulysses preferred him [Diomedes] before Ajax, who he chose him for the champion of his eighty expeditions; for he had a head-piece of his own; and wanted only the fortitude of another, to bring him off with safety.

Dryden. Dedication to the Kins.

What are our separatists and purity-pretending schismatics, but the tame brood and successors of the Donatists? only with this difference, that they had their head-quarters in Merida, in the Southern parts of the world, whereas ours seem to be derived to us from the North.

South. Sermons, vol. vii. p. 296.

For if after the mist is held up and ferried, if then the ship will not wear, we must do it with some head-and, which yet sometimes puts us to our shifts.

Dampier. Fingert, 4th. vol. ii. p. 364 *Of Storms.*

And though St. Peter had been head of the apostles, yet as it is not certain that he was ever in Rome, so it does not appear that he had his headpiece for Rome's sake, or that he left it there; but he was made head for his faith, and not for the dignity of any see.

Burnet. History of the Reformation, Anno 1534.

He drew the dragging body down with haste,
Then cross a rower's seat the oech he plac'd;
There, onward, haggling, he divides the bow,
(The headman's art was there but rarely known.)

Rouse. Lucan, book vii.

Er's I their head-dresses fury scarce restrain,
Where they grow warm and restive to the rain.

Addison. Ovid. Metamorphoses, book ii.

In one instance of asperity, however, the modern ladies seem to exceed the ancient, and though there appears as infinite variety of head-dresses upon busts, statues, and medals, yet it is less variedly debated among the antiquaries, whether the Roman ladies were so costly in that point as the English.

Melmoth. Pliny in Calvins, letter xx. book ii.

Amalgam having with those sentiments consoled his grief, and animated his industry, found that he had now counted the headland and saw the whales sporting at a distance.

Johnson. The Rambler, No. 187.

The corporation was to pay the head-master thirty pounds a year, and the other twenty.

Frontin. London, p. 246.

The carving upon the stars and head ornaments of the inferior boats, which seem to be intended wholly for fishing, consists of the figure of a man, with a face as ugly as can be conceived.

Cook. Fingert, vol. ii. book iii. ch. i.

This and several *head-pieces* in the same book were designed by Holben, and probably some of them cut by him; one has his name.

Wolpole. Anecdotes of Painting, vol. i. p. 156.

Mr. Thrale took him to his house at Streatham; and Johnson from that time became a constant resident in that family. He went occasionally in the Club in Gerard Street, but his head-quarters were fixed at Streatham.

Murphy. Life of Johnson.

HEAL, v. or

HEAL,

HEAL, n.

HE'ALER,

HE'ALING,

HEALTH,

HE'ALTHFUL,

HE'ALTHFULLY,

HE'ALTHFULNESS,

HE'ALTHLESS,

HE'ALTHLESSNESS,

HE'ALTHROME,

HE'ALTHY,

HE'ALTHILY,

HE'ALTHINESS,

HE'ALTHINESS.

HE'ALTHILY,

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

HE'ALTHILY.

Goth. *heilgan*; A. S. *healan*;

D. *heelen*; Ger. *heilen*; Sw.

heila, *sanare*, *integrare*, to make

sound or whole; perhaps, says

Skinner, from A. S. *helean*, *te-*

gere, to cover; *quia* *sc. quæ* a

chirurgus sanantur cicatrice

clauduntur, et obteguntur; be-

cause (wounds) healed by the

surgeon are closed and covered

by a scar. And health (Tooke)

is the third person singular of

the verb to *hele* or *heal*, meaning

"That which *healeth*, or

maketh one to be *hele* or

whole." To *heal*,

To cover; to be or caused to be whole or sound; to

close up, to cure, to recover. See TO HILL.

Heal, or *hele*, is used as a noun by Chaucer, Gower, &c.

þe kyng hoped wel to hym, and lette hym *hele* forie.

R. Gower, p. 151.

This kyng was but of men stature. his other eye lede hangyd so

mych a doun, that hit *heled* but the blake of his eye.

Id. p. 321, etc.

And seen with hym spicery, þat to frysk drew,

And wende hym to Wyrechestre quaryteche y now,

And sayde þe kyng's þat he wold hym to *hele* byryge.

Id. p. 151.

þe ills þise scowres he calles þise wonden,

þat are not yet *heled*, he calls he many stouder.

R. Brune, p. 7.

Many of þe kryddes

Hadden and *heleden*, darrelyche here agges

For no fool shold he fynde.

Piers Planchin. *Vision*, p. 225.

In an bote herrest, wenne ich hadde myn *hele*.

And lynes to labore with.

Id. p. 75.

Zut hit [poverty] mader of mygh, and of mannes *heleth*.

Id. p. 270.

And Jhesus seide to the centurion go, and to thes hat bilereu as

be it doun to thee, and the child was *healed* fro that ear.

Wiclif. *Matthew*, ch. xii.

Then Jhesus said to the centurion, go thy way, and as the ba-

leuent to be it vnto the. And his seruant was *healed* the same

Wiclif. *Lucas*, 1551.

Whethir alle men has grace of *healingis*.

Wiclif. 1 *Corinthians*, ch. xii.

Have all the gyftes of *healing*?

Id. *Anna*, 1551.

To a nothir grace of *healthis* is no apirit.

Wiclif. 1 *Corinthians*, ch. xii.

Perde we wunen comen nothing *hele*,

Wissene on this; wol ye here the tale.

Chaucer. *The Wif of Bathes Tale*, v. 6522.

And full is speche of Telephus the king,

And of Achilles for his quient spouse,

For he coude with it bothe *hele* and dere.

Id. *The Squire's Tale*, v. 10554.

And songes with a voice, *heale* and bocest

To trouth of womensode.

Id. *The Legend of Good Women*, fol. 108.

Capides sons, an example of goodthins

Onward of knightthods, scure of gentleness,

Haw myght in speche in turnment and in freche

And *heleth* you wend, as yet plainesse.

Id. *The Fifth Book of Tristram*, l. 192.

The great clerkes were amest,

And came at his commandment

To trette upon this lordis *hele*.

Gower. *Conf. Am.* book ii. fol. 45.

HEAL.

Y am he that seke ge the ryage,
For to be ourde tokynage.

Now *kyte* hyl for the role.
The Erlk of Tolous, l. 1838. *In Hüten*, vol. iii. p. 136.

But the *bratynge* sayns of this mortal wounde is like to war all, and make the last erroure worse than the first.

Bale. Zange, part ii. sig. G. 6.

The equal frend; no grudge, no strife;
No charge of rule, nor governance
Without discourse, the *healthful* life;
The boushold of constancie.

Surrey. The Menues to attaine Happy Life.

Their dinners be very short; but their suppers be somewhat longer, because that after dinner followeth labour; after supper, sleep and natural rest; which they think to be of more strength and efficacy to wholesome and *healthful* digestion.

Merr. Utopia, by Robinson, vol. ii. book ii. ch. v.

And they are such, as ascribe all their perfections, virtue, and profpity, not unto their owne wretes, nor yet unto their owne fulfylling of the lawe, wherein they must needs knowlege themselves gyfte and crafte; but all together vaine the merites of the *healthfulness* passion of Chast.

Udall. Herculium, ch. viii.

Where when she came, she found the faery knight
Departed thence; altho (his woundes wyde
Not throughly *heald*) newly were to ryde.

Sprater. Faery Queen, book i. can. 5.

Plautine is a great dealer of any wane whatsoever, but principally of such alcers as be in the bodies of women, children, and old folke.

Holland. Plaine, book axvi. ch. xiv.

To Alas, to crier, Sun. Hence in the west, be that covers a house with clouds, is called a *scaler* or *heller*.

Rap. South and East Country Words.

These Alas, like a virgin queene most bright,
Doth forsh to all beaute excellent;
And to her graces doth bounteous basket dight,
Attempted goodly well for *healt* and for delight.

Sprater. Faery Queen, book ii. can. 11.

It was an land, (Yogel's) in Neptune's arms,
As tealing it against all forniage humes;
And Mena light; so *healtful* is her eye.

Brown. Britanni's Pastoral, book ii. song 1.

Thou as a snake, becom'd and fit t' expire,
If laid before the comfortable fire
Begins to sit, and feels her vital heat
Their *healtful* motion, at the quick'ning heat:
So my poor Muse.

Brown. Answer to the Epistle to C. C. Esq.

We ought, in the choice of a situation, to regard above all things the *healthfulness* of the place, and the *healthfulness* of it for the mind, rather than for the body.

Cooley. Essays in Prose and Verse, an. 8.

If men would imitate the early rising of this bird [the lark], it would conduce much unto their *healthfulness*.

Futter. Worthies. Bedfordshire.

And yet after all this, sickness leaves us an appetite so strong, and apprehensiveness so sensible, and delights so many, and good things in no great degree, that a *healtful* body and a diseased do seldom make men weary of this world, but still they would faine find an excuse to live.

Taylor. Holy Dying, ch. iii. sec. 3.

It [fasting] is the best in many respects, and remedies such, unless it be altered by the inconveniences of *healtfulness* of the person.

Id. Rule of Conscience, book ii. ch. iii. rule 8.

And truly as the bodily meats cannot feed the outward man, so leave it he let into a stomach to be digested, which is *healtfulness* and sound; no more can the inward man be fed, except his meats be received into his soul, and heart, sound and whole in faith.

Hindon. Sermon on the Sacrament, part i.

So feathery flye that lives on galled wood,
And scalye levers inwardly unwood,
Feeds latter with peevishness carious,
Than they that haunt the *healtful* limboe close.

Hall. Satire 3. book iii.

HEAL.

HEAF

But Vane opposed this with much zeal; he said, would they *heal* the wound that they had given themselves, which weakened them so much? The setting them at quiet could have no other effect, but to *heal* and ania them in their opposition to their authority.

Burnet. Own Times, vol. i. p. 75. *Before the Reformation.*

Al! Sylvia! thus in vain you strive

To set a *heaf*'s part,
Twill keep but ling'ring pain alive,
Alas! and break my heart.

Gray. The Complaint.

Oh, fool! to think God hates the worthy mind,
The lover and the love of human kind,
Whose life is *healtful*, and whose conscience clear,
Because he wants a thousand pounds a year.

Pope. Essay on Man, epist. v. l. 101.

In the latter end of the month of July, I find our archbishop at his house at Bokenhore, near Canterbury, a place of retirement, *healtful* and pleasantly seated, which he took a great deal of delight in.

Sirry. Life of Parker, anno 1653.

That learned author, who writ *Historiam Naturalem Brevis*, to prove not only the habitableness, but *healtfulness*, of that climate and country, exhibits the account of every day's weather, observed by him for many years together, and so the agreement of it in that temper which we account *healtful*.

Bayle. The General History of the Art, vol. v. p. 643.

He [Charles of Sweden] is of a very ingenious and *healtful* constitution, takes a pleasure in enduring the greatest fatigues, and is little curious about his repose.

Burnet. Own Times. Queen Anne, anno 1709.

If by his stripes we are *healed*, we may surely avoid censurous quarrels about the particular manner in which the effect is produced.

Copon. On the Passions, sec. 2. *The Medico-Legal Office of Christ.*

Among the innumerable follies by which we lay up in our youth repentance and remorse for the succeeding part of our lives, there is scarce any against which warnings are of less efficacy than the neglect of *healt*.

Johnson. The Rambler, No. 48.

Begin the song, and let it sweetly flow,

And let it wisely teach thy wholesome flow:

"How blest, the fickle fabric to support

Of mortal man; in *healtful* body how

A *healtful* mind the longest to maintain!"

Armstrong. Of Preserving Health, book I.

A few cheerful compositions in our walks will render them abundantly more *healtful*; for, according to the ancient advice, they will serve instead of a carriage, or, in other words, prevent the sensation of fatigue.

Knox. Essays, No. 160.

This Pytharic regimen, though it be generally represented, and even by Ambrosius himself, as a superstitious prescription; yet, by reason of its *healtfulness*, he will here be a course of physic.

Warburton. The Divine Legation, book iv. sec. 3.

It is but a little while before we shall all, the strongest and *healtful* amongst us, certainly be convinced that the best thing we can have done in this world, was to prepare our souls for a better.

Gelpin. Sermon 3. vol. iii.

I must now observe that all these advantages were greatly enhanced by the *healtfulness* of its climate, by the almost constant breezes which prevail there, (Tinnis) and by the frequent showers which fall there.

Dean. Pledge round the World, book iii. ch. ii.

HEAP, v. A. S. *heap-ian*; Ger. *heaffen*; D. *heap-en*; which Junius derives from *HEAFING*, the A. S. *heaf-an*, and Wachter from *HEAF*, the Ger. *heben*, to *heave* or *raise* up. To throw up, to lay up, in *heaps*, or *raised* and elevated masses; to accumulate, to pile.

An *heap* of armies, hentes heri *spades*.

Peter Plotsman. Fin-n, p. 137.

Now is not that of God a ful fayre grace,
That we've a lewed manner will shall pace
The wisdom of an *heap* of lewed men?

Chaucer. The Pardoner, v. 577.

Fortune *heaped* together that one day the chances of a whole world,

Breda. Quinze Carins, fol. 100

HEAR. And so all these gentylmen strangers with these of the country assembled together, and dyde yette on these people wher they might fryde this, and siewe and hanged them upon trees by hedges.

Lord Berners. Froissart. Orange, ch. 183.

And thus being fallen in despayre of thy selfe, dost thou neither desire to hang thyself as Judas did, or sit art thou an *hearer* of sinners upon sinners.

Udall. Lads, ch. xxv.

That goddess Argand is beblight,

A daughter of the Titans which did make

Warre against Heven, and *heared* him on sight

To scale the skyes and put Jove on his right

Spenser. Faerie Queene, book iii. can. 7.

The lists were closed fast, to barre the rout

From rudely pressing on the middle center;

Which to great *heaves* them cried all about,

Waying how fortune would resolve that dangerous doubt.

Id. Id. book v. can. 5.

Sanctus has gone yet much farther; labouring to *heare* up all the scandals that was possible against this council.

Nelson. Life of Bull.

I have seen two volumes in folio, written with his own hand (Crusier), containing, upon all the heads of religion, a vast *heare* both of pieces of scripture, and quotations out of ancient fathers, and later doctors and schoolmen.

Burnet. History of the Reformation, anno 1534.

THY. With *heary* fires our cheerful hearts is crown'd;

And fire for torches in the woods abound.

Dryden. Pastoral 7.

Where'er the weaker barks appear retreat,

And sink beneath the *heary* waters' weight,

Forth gushing at the wailes, they burst their way,

And wasteful *as* the drownded country stray.

Rowe. Lucan, book vi.

The whole performance is not so much a regular fabrick, as a *heare* of shiving materials thrown together by accident, which strikes rather with the solemn magnificence of a stupendous ruin, than the elegant grandeur of a finished pile.

Johnson. The Life of Savage.

In the text to God does particularly signify, to trust and rely upon his providence for our life and support, in opposition to relying on treasures of our own *hearing* up, or large harms of our own building and filling.

Shewick. Discourse 29, vol. i.

HEAR, v. The verb to *hear* (differing from the HE'AREN, { noun *ear*, only in the aspirate) is, in the HE'ARINO, { Guth. *hauv-jen*; A. S. *hyr-an*; Ger. HE'ARSAV. { *horen*; D. *hoor-en*; Sw. *hoera*; Fr. *ouir*; Sp. *oyr*; It. *udire*; and Lat. *audire*. See EAR.

To have or receive feelings or sensations by the ear; to feel or be sensible of sounds; to use the ear, to hearken, to listen, to attend to sounds made, to what is spoken.

To *hear* ill or well, (B. Jonson,) like the Latin *malè aut bene audire*, and the Gr. *εὖ, ἢ κακῶς ἀκοῦναι*, to *hear* a good or ill character of themselves, to have a good or bad character, to be well or ill spoken of.

To him he weelde hastilyche, and by wey *hears*

He *hears* angles cnyng as hey by the lyfte *hears*:

"Je kyng Ederel now addepe an cure Louerd *he*."

R. Gloucester, p. 279.

He brought he kyng Aslad arysed up in Humber.

Seuen hundred schippes & shutes, so fele were he numbere.

Atheistis *heard* wyl of þer mythele othe.

He & Edmunde his broþer dight þam to þat cote.

R. Bruner, p. 31.

Reube hit is to *heare*.

Piers Pluchman. Vision, p. 261.

And we witen that God *heareth* not synful men: but if any be a worshipere of God, and dothis his wille, he *heareth* him.

Wiclif. John, ch. ix.

For we be sure that God *heareth* not synners. But if any man be a worshiper of God and do his wyl, him *heareth* he.

Bible, deus 1851.

For if any man is an *hearer* of the word, and not a doer, this shall be likened to a man that buildeth the cheer of his birthe in a synners rore.

Wiclif. James, ch. i.

And trust thei schules turne awal the *hearing* fro trowth, but to falsite thei schulen turne.

Id. 2 Timothy, ch. iv.

And with that word we riden forth our way;

And he begun with right a mery chere

His tale anon, and saide as ye shal here.

Chaucer. The Prologur, p. 869.

And yet he groweth alowder,

And fasteth ofte, an *heer*es mewe.

Gower. Conf. Am. book i. fol. 12.

They by a vertue inexplicable, do drawe from thei myndes and consent of the *hears*, being therewith eithre persuaded, moved, or to delectation induced.

Sir Thomas Elgot. The Governour, book i. ch. xiii.

JOHN. I will say odies, that are this years expere,

We heare our cruell sword, and salue fire

As farre as France. I *heare* a hard *as* nay,

Whose musicke (to my thinking) pleas'd the king

Shakespeare. Henry IV. Second Part, fol. 100.

Hence is it, that I now render my selfe grateful, and am studious to justify the bounty of your act: to which, though your mere authority were satisfying, yet, it being an age, wherein poverty, and the profusion of it, *heare* so ill, on all sides, there will a reason be lookt for in the subject.

Ben Jonson. The Fox. Dedication.

They are these make mee *heare* so ill, both in towne and country, as I doe; which, if they continue, I shall be the first shall leave them.

J. Maugens. Love restored.

It is enough that I in silence sit,

And bend my skill to learne your loves aright;

Nor strive with you in ready strimmes of wit,

Nor move my *hears* with as true delight.

Browne. Britomart's Pastoral, book ii. song 3.

It hath been anciently hold, and observed, that the sense of *hearing*, and the kinds of music, have most operation upon the *hears*; so they encourage men, and make them warlike; to make them soft and effeminate; to make them grave; to make them light; to make them gentle and inclin'd to pity, &c. The cause is, for that the sense of *hearing* striketh the spirits more immediately than the other senses.

Boon. Natural History, sec. 114.

We may note hence, that a preacher may speak by *hearing*; as St. Paul doth here. I spoke unto you since I came into this country by *hearing*. For I *heard* say that there were some honestly thieves, some pickers in this worshipful house.

Lutimer. Sermon on the Gospel on St. Andrew's Day, fol. 243.

HEAR, all ye Trojans, all ye Grecian bands!

What Paris, author of the war, demands.

Pope. Henry. Book iii.

In a word, the *hears* preaching was therefore mighty and successful, because plain, natural, and familiar, and by no means above the capacity of their *hears*; nothing being more propitious, than for those, who were profoundly sining at men's hearts, to miss the mark by shooting over their heads.

Smith. Sermons, vol. v. p. 436.

Who can assure himself or any one else, upon his own personal sight, *hearing*, or the report of any other of his senses, that the whole matter of a dissolved body passes successively to another living body?

Id. Id. vol. iv. p. 247.

He [Thomas] would not (it seems) take a miracle upon *hearing*, nor resolve his creed into report, nor is a word seen with any eyes but his own.

Id. Id. vol. v. p. 158.

The eye is not that which sees; it is only the organ by which we see. The ear is not that which *hears*; but the organ by which we *hear*; and so of the rest.

Rind. Of the Organs of Sense, essay 2, ch. i.

But Oresthes, with a mother's love,

Reply'd, and, every *hearer's* mind to move,

Such reasons urg'd, that most, with one consent,

Their suffrage yielded for the queen's content.

Howe. Orlando Furioso, book xx. l. 402.

In some cases, (as in proof of any general custom, or matter of common tradition or report) the courts admit of *hearing* evidence, or an account of what persons deceased have declared in their lifetime.

Blackstone. Commentaries, book iii. ch. xxiii.

HEARK-

E.N.

HEARSE.

HE'ARKEN. } See HARK. A. S. *Acrorenian*; D.
HE'ARKNER. } *harken, horken, auscultare*, to give
ear to.

To hear, to give or lend ear, to listen (sc.) to sounds,
to words spoken.

Fol liste wote Arctis of his felaw,
That was so neigh to *Arctis* of his row,
For in the bush he sitteth now fel will.

Chaucer. *The Knight's Tale*, v. 1528.

My good sense it shall be do
Now *Arctis* and lay to sure to.

Gower. *Conf. Am.* book i. fol. 27.

And Moses told the childre of Israel once no; but they *Arctis*
not vate Moses, for angurye of uprete and for cruel bondage.

Bible, *Amos* 1551. *Ezra*, ch. vi.

Now they are not easily ydle, but also talking tale-tellers is curious
Arctis.

Udall. *Timothy*, ch. v.

Almightie God that made mankye,
He schide his serventes out of syn,
And wayeyste them, with might and mayn,
That *Arctis* Vayne and Gawayne.

Ritson. *Metrical Romance*, vol. l. p. l. *Jessie and Gower*.

Thence, forth she past into his drowl'd dea,
Where nought but darkness dreariness she found,
No creature saw, but *Arctis* now and then
Some little whispering soft groaning sound.

Spenser. *Fairie Queene*, book ii. can. 7.

A prince when wrong'd should set vile traitours loose,
Bei when entreated (*Arctis* to their cure)
Is (if he grant of grace that they may live)
Wilde if he doe forgive, just not to give.

Shakespeare. *The sixth Henry*.

CL. Yes, why thou art a stranger, it seems, to his best trick, yet
He has employ'd a fellow this halfe yere, all over England, to *Arctis*
him out a dumble woman.

Bee Jonson. *The Silent Woman*, act i. sc. 2.

Sua. Must I needs chide my selfe,
With that same foolish vice of *Arctis*?
Come let us go, and *Arctis* out the roques.

Id. *The Alchemist*, act v. sc. 5.

But here she comes; I fairly step aside
And *Arctis*, if I may, her business.

Milton. *Comus*, l. 162.

Being by custom captivated and enlured to sin, they are revolted
beforehand and not to *Arctis* to any thing, that will oblige them to for-
wake their accustomed vices.

Clarke. *Sermon* 8. vol. viii.

We should contemplate with care every dispensation of providence,
that may warn us against so fatal a mistake, (seeking our happiness
where God hath not placed it) and *Arctis* diligently to the voice,
which God hath appointed that every thing on earth shall cry aloud to
us: Arise ye, and depart: for this is not your rest.

Secker. *Sermon* 3. vol. v.

HEARSE, v. } *Hearse*, in Tooker's opinion, is
HEARSE, n. } the part participle of the A. S.
HEARSE-CLOTH, } verb *hyrdan, ornare, phalerare*,
HEARSELIKE, } *decurare*. At present only applied
to

"An ornamented carriage for a corpse," formerly, as
Minshew says, a monument or empty tombe erected or

set up at the month's or year's end, for the honourable HEARSE
memorie of the dead. Cockermar and Bullock call it,
a burial coffin, covered with black. To *Arctis*

To lay, to bury, in a *Arctis*.

Adowne I fel, when I say the *Arctis*,
Dead as a stone.

Chaucer. *How Pitie is Dead*, fol. 249.

What should I more heereid *Arctis*
Comes within, come see her *Arctis*,
Where ye shall see this piteous sight
That euer yet was shewed to knight.

Id. *Dreame*, fol. 363.

For whom, Phrysiars made a royal *Arctis*, & dyd equies after
the manner of Pyrrhus.

Arthur Golding. *Justine*, book xxviii. fol. 149.

Oh, answer me,
Let me not burst in ignorance; but tell
Why thy canon'd bones *Arctis* in death,
Haste hurst their cerements.

Shakespeare. *Hamlet*, fol. 257.

I would my daughter were dead at my foot, and the jewels in her
ear: would she were *Arctis* at my foot, and the dickets in her
collar.

Id. *Merchant of Venice*, fol. 173.

The house is *Arctis* about with a black wood,
Which ends with many a heavy headed tree:
Each flower's a pregnant poison, yf'd and good.

Crombie. *Steps to the Temple*.

When she with flowers laid Arnold's grave shall strewn,
And hears why Hugo's life was thrown away,
She on that rival's *Arctis* will drop a few;
Which merits all that April gives to May.

Darwent. *Gondibert*, book i. can. 8.

And some flowers, and some boys,
For thy *Arctis*, to strow the way,
Scat thee from the banks of Come,
Devoted to thy virtuous name.

Milton. *Epistle on the Marchioness of Winchester*.

Or were you enamoured on his copper rings?
His saffron jewell, with the toad-stone in't?
Or his ruby-encircled suite, with the cope-stitch,
Made of a *Arctis*-cloak?

Bee Jonson. *The Fox*, act ii. sc. 5.

Yet, even in the Old Testament, if you listen to David's harpe, you
shall heare as many *Arctis* ayres, as carols.

Bacon. *Essay* 5. *On Adversitie*.

Oh! might I paint him in Miltonian verse,
With strains like those he sang on Glo'ster's *Arctis*;
But with the meener trille I'm forc'd in chime,
And wasting strength to rime, decend to rhyme.

Smith. *To the Memory of Mr. John Philips*.

There was an *Arctis* after the fashion of Spain, with black, and a
goodly mass of requiem: the chapel whereto he was enterr'd long
with black, with a hauser of arms, and coat of arms, all in gold; a
target and an helmet, and many escutcheons, and a fair *Arctis*-cloak
of black, and a cross of crimson velvet down to the ground,

Stryper. *Memoirs*. *Queen Mary*, Anno 1554.

Worth may be *Arctis* but Eury cannot die.

Churchill. *Epistle to Hogarth*.

A dream is nothing without the completion: Lodge died at Leeds;
but as the *Arctis* passed by Harwood, the carriage broke, the coffin
was damaged, and the dream happily fulfilled, the corpse being in-
terred in the choir there, August 27, 1689.

Walpole. *Catalogue of Engravers*, vol. v. p. 101.

H E A R T.

HEART.

HEART, v.

HEART, n.

HEARTEN,

HEARTENED,

HEARTLESS,

HEARTEDNESS,

HEARTY,

HEARTILY,

HEARTINESS,

HEARTIST.

Goth. *haurto*; A. S. *heorte*; Ger.

herz; D. *hert* · Sw. *hjerla*. Stern-

helmus (says Wachter) deduces all

from the Swedish verb *hryra*, (or

horra, or *hucra*.) *moere*, to move;

(to *hurry*) on account of the perpet-

ual motion and agitation of the

heart. Wachter adds, that he finds

no such root *apud Saxones et*

Francos. See Wachter in *et. herz*,

and *horen*, *agere*. Juoius tells us,—some think that

heart is derived from *herd*, i. e. hard, *durus*, because we

owe the duration of life to the continued motion of the

heart. Wachter remarks, that the Gr. *harp*, and the

A. S. *heorte*, are by metathesis interchangeable, *Heart*,

the noun, is applied to

The seat or source of the passions, feelings, thoughts,

affections; to these themselves; to the being to whom

they exist; to the vital part;—vitality, life, spirit, cou-

rage, strength; to the central, or chief, or principal part;

the seat or source of good and ill. To *heart*, or *hearten*, is

To encourage, to animate, to invigorate; to give or

add life, spirit, courage, strength.

Hearted; seated, deeply fixed, stored, treasured in

the *heart*.

Heart is much used in composition.

Kyng Leornys *herte* was al clene þu hire y went,

And tok hire kyng with hym mid gret boouys y nowg.

And þoghe hire to spouse, so ys herte to him drog.

R. Glouceter, p. 24.

Ac þu love and leaueste þu hit lykly nat here *herte*.

Piers Plouman, p. 63.

His is lewe as a lomb, and lovliche of speche

And helpeth *hertliche* alle meo þat he may aspare.

Id. B. p. 170.

Ye generacioun of eoldis; how moun ye speke gode thingis whanne

ye ben yre? for the mouth speaketh of pience of the *herte*.

Wiclif, Matthew, ch. xli.

O generacioun of vipers, how can ye say well, when ye your selues

are soot? For of the aboundance of þu *hert*, the mouth speaketh.

Bible, Anno 1551.

For many a man so hard is of *herte*,

His may not wepe although him sore smerta.

Chaucer, The Prioresse, v. 229.

Avoy [quod she] fy on you *hertles*.

Id. The Nonnes Prentis Tale, v. 14914.

Ey maister, welcome be ye by Saint Joke,

Sayn this wil, how fare ye *hertly*?

Id. The Sumpnours Tale, v. 7383.

For nowe a daie is maye one,

Which speaketh of Peter and of Jehn,

And thrythak Judas in his *herte*.

Gower, Conf. Am. book i. fol. 12.

Lo what might any man devise

A woman shewe in any wyse,

More *hertly* love in any stede,

Than Media to Jason dede?

Id. B. book v. fol. 106.

To whom (although he were a child) he gave both pleasant and

faive wordes, with *hertly* thowtes, and many gratificacions, to the

great admiration of the Franche people.

Hall, King Henry VI. fol. 119. The tenth Yere.

So an I ha, that among other his graces faithful subiectes, his

highnes being in possession of his marriage, wil most *hertly* pray for

þu prosperous estate of his graces lunge to continue to the pleasure of

God.

Sir Thomas More, Works, fol. 1426. Letter to Mepster Thomas

Cromwell.

VOL. XIII.

And this speaking did furthermore also declare the lustie (freshness
& *hertiness* of spirit in him. Uchill, Ende, ch. vii.

I have told thee often, and I retell thee againe, and againe, I hate
the Maore. My cause is *hearted*, thine hath no lesse reason.

Shakespeare, Othello, fol. 313.

Arise blacke vengeance, from the hollow hell

Yield vp (O Loss) thy crowne, and *hearted* throue

To tyrannous Hate.

Id. B. fol. 326.

Owe. Down with him low enough, there let him murther,

And see his diat be as light and little,

He grow not thus high *hearted* on't.

Beaumont and Fletcher, The Island Princess, act ii.

Ye gentle ladies, in whose sovereign power

Love hath the glory of his kingdom left,

And th' *heart* of men, as your sternall dower,

In your choyce, of liberty bestow,

Delivered hath unto your hands by gift.

Spenser, Faerie Queene, book vi. can. 8.

Rise tharfor with all speed and come along

Where I shall see thee *hearted* and fresh clad

To appeare as sis before th' illustrious lords.

Milton, Samson Agonistes, l. 1317.

Till, seeing them through suffrance *hearted* more,

Himselfe he bent their fury to shoue.

Spenser, Faerie Queene, book iv. can. 10.

But as a coward's *heart* are in warre,

The stirring drumme, keeps lesser noise from fere,

So seems the murmuring waters left in mine eare,

That guiltlesse blood was never spilled there.

Dramme, Britannia's Pastorals, book i. song 1.

Is there

Ever a good *hearted*, or a member-percer, or a

Small-quit man left in the town, answer

Ma that?

Beaumont and Fletcher, Love's Pilgrimage, act iv.

I went to rvenge upon the maske thicket,

And gather stiles to make my Christmas-gams,

And layd oft to chare the trembling prickit,

Or hast the *hearted* bare till she were tame.

Spenser, Shepherd's Calendar, December.

If ever man for *hearted* love

Deserved honest meede,

Erickson might beleene himselfe

To be taken'd indeede,

Warner, Albion's England, book vii. ch. xxvii.

Where leisurely doffing a hat worth a tester,

He bade me most *heartily* welcome to Chester.

Cotton, Voyage to Ireland, can. 2.

An authority enabling princes to put them to death who are ac-

cused of accidental and consecutive blasphemy and idolatry respec-

tively, which they heare and disavow, with much zeal and *hearti-*

ness of persuasion.

Tagher, Liberty of Prophecy, sec. 20.

Cromwell having acquainted the king with his danger, protesting to

him, that it was not in his power to undertake for his security in the

place where he was, among him of his real service, and desiring

the Lord to deal with him and his according to the sincerity of his

heart towards the king, prepared himself to act his part at the general

rendevous.

Luttrell, Memoirs, vol. i. p. 185.

Nothing exposes men more to the wrath and vengeance of God,

and provokes him more to leave a people to their own counsels, than

false *heartedness* in religion and hypocrisy do.

Sermon d. vol. ii.

Thus *hearted*'d wall, and *heart*'d upon his prey

The youth may prove a man another day.

Dryden, Preface to Cicer, by Dr. Davenant, 1675.

Can you live without any sense or feeling that you have need of

communion with God? and saintly yourselves, if now and then you

put up a few cold, formal, *hearted* prayers to him?

Sharp, Sermons, vol. vi. p. 108.

169

HEART. Though the saving of our souls be the great business of life, and what, it is to be hoped, we have most of us a real and hearty concern for in our secret retirements; yet it must, I am afraid, be owned, that there is too little mention made of it, even when it might be proper; and too general a silence and reserve about it.

Waterland. Works, vol. viii. p. 420. A Sermon preached before the Sons of the Clergy.

Now let no man think that he has prayed heartily against any sin, who does not do all that he can, who does not use his utmost diligence, nay, his best art and skill, to undermine and weaken his inclination to that sin.

Upon the prince's [of Orange] coming, the king, in a very obliging way, said to him; "Nephew, it is not good for man to be alone, I will give you a help meet for you." And so he told him he would bestow his niece on him, and the duke, [of York] with a seeming heartiness gave his consent in very obliging terms.

Barnes. Oem Tunes. Charles II. Anno 1677.

Where, after all the heart-burnings and blood-sheddings occasioned by religious wars; where in the true church of Christ, but in the hearts of good men; the hearts of merciful believers, who from principle, in obedience to, and for the love of Christ, as well as from sympathy, labour for peace, go about doing good, counselling, without local prejudice, the happiness of men, and instead of confounding their good offices to a small part, endeavour to pour oil into the wounds of suffering human nature.

Knox. Antiquissima. Preface.

I may be unable to lend an helping hand to those who direct the state; but I should be ashamed to make myself one of the sorry multitude to halloo and hearten them into doubtful and dangerous courses.

Burke. Letter to the Sheriffs of Bristol.

Scarcely had the tortur'd exasperated blood
Ran a loud anthem, but hearten'd, dead
To every purpose, men not wish'd to live,
Nor dead to die.

Shelton. The Ruined Abbey.

The labourer and mechanic chafe over their daily toil; and though they pause only to wipe the sweat from off their brow, return to their work, after a short but hearty meal; or sweet slumbers on a bed of straw, not only without a murmur, but with alacrity.

Knox. Christian Philosophy, sec. 58.

But, it may be, you base doubts about religion; and therefore you do not set heartily in practice it: seek for information properly then, and hearken to it intently.

Secker. Sermon 17. vol. ii.

Deign to receive the nation's public voice,
Of heartiness unfeign'd, who cheerful stand
To meet array, and thus express their joys
In psalm of loud acclaim, and mirth's confused noise.

Theophyl. Epithalamium on the Royal Nuptials.

HEART, in Composition.

The cheer of himself yet saw I there,
His heart-bred bath bathed all his here.

Claver. The Knight's Tale, v. 2098.

I thought me to forewarn you hereof, that when these diabolical fancies upon you, ye may the more patiently and with less heart-breaking bear them.

Udall. John, ch. xvi.

It is also good for him that is heart-burned and bathed in the spitte.

Sir Thomas Elgot. Castel of Health, book ii. ch. iv. fol. 55.

And that very project was soon now already a great heart-burning to the Pharisees, that Jesus still refusing them, took to him his disciples.

Udall. Luke, ch. v.

Then tway were at continual debate among them where, whiche of them should be preferred before other, and at all times strived with great contention and heart-burning whiche of them should be placed before.

Arthur Golding. Cesar. Commentaries, vol. i. fol. 135.

So then as often as my current occasion pricketh him, immediately dooth that same semblance and shew of clocked holiness vanishes quite away, and thus dooth it venter itself, that I use by hidden store in the bottom of the heart-strings.

Udall. Luke, ch. vi.

By a sleep, to say we end
The heart-ade, and the thousand natural shocks
That flesh is heere too? 'Tis a commutation
Desperately to wish'd.

Shakespeare. Hamlet, fol. 265.

Oh deep despair! O heart-appalling grief!
When that doth woe increase should bring relief.

Drummond. Daphnia.

It shall then be upbraided to them by the Judge, that himself was hungry, and they refused to give meat to him that gave them his body and heart-dead to feed them and quench their thirst.

Taylor. Sermon 2, part i.

And th' heart-dead hater of his worth
At each corner peeping forth
Pissed him out in all his ways,
Cried out in his own rage.

Croshaw. Mr. Herrys. Hu Epitaph.

But 'tis no matter; better a little chiding, than a great deal of heart-breaking.

Shakespeare. Merry Wives of Windsor, fol. 59.

Enforced her was to put her away; and forthwith to wed Julia, the daughter of Augustus: not without much grief and heart-breaking.

Holland. Suetonius, fol. 91. Titus Nerv.

We observe the threnes and sad accents of the prophet Jeremy, when he wept for the sins of his nation; the heart-breaking of David, when he mourned for his solitary and mother; and the bitter tears of St. Peter, when he washed off the guilt and banishment of his fall, and the denying his Master.

Taylor. Sermon 5, part ii.

For what greater heart-breaking and confusion can there be to the soul, than to have all their secret faults laid open, and the sentence of condemnation passed upon them in the presence of them whom they detested and vilified.

Hobbes. Apophthegm, book ii. ch. xiv.

Beatare. How tartly that gentleman looks, I never can see him, but I am heart-burn'd at his hours still.

Shakespeare. Much Ado about Nothing, fol. 104.

Besides, there were inveterate grudges and heart-burnings betwixt the Netherlands and the French.

Caend. Elizabeth, Anno 1575.

On th' other side on account there sits
Cruell Revenge, and rancorous Despair,
Disagill Treason, and heart-burning Hate.

Spenser. Faerie Queene, book ii. can. 7.

We must beware also of the slanderer's mouth and backbiters' tongue, whose lying reports and malicious tales, if they get in, would set in thus heart the seeds of heart-burning spite and mental murder, which in that envenom'd soil will fructify very rankly.

Mede. On Texts of Scripture, book i. lib. 33.

Two from th' heartily bend their silent gaze.

P. Fletcher. The Purple Island, can. 2.

Did her that heart-confounding trance tell,

Why looks no sweet such cruel wild disguise;

Why in a cherub's lips decent should dwell,

Or morn'ning lightning flash from angel's eyes.

M. Parnocky Eclogues, ecl. 3.

Fair day to her seems nothing but a mist

Through which no hopes can reach on her desire:

Still night, which to all others saddest rest,

Wakes and alarms her unextinguish'd fire.

Beaumont. Pyrrhus, can. i. st. 218.

The time was, father, that you broke your word,

When you were sworn to endow'd to it, then now,

When your own Percey, when your heart-deer

Threw many a northward look, to see his father Harry

Bring up his powers; but he did long in vain.

Shakespeare. Henry IV. Second Part, fol. 81.

Who mad that sorrow should his use control,

Or keep him from heart-coming words so long,

Begun to talk.

M. Raper of Lucerne.

They live solitary, alone, sequestered from all company, but heart-coming solaciously.

Barton. Anatomy of Melancholy, fol. 153.

In such disquiet and heart-fretting payne

He all that night, that too long night, did pass.

Spenser. Faerie Queene, book i. can. 8.

But Ragnidus, full of heart-gripping griefs

For the rebuke which she sustain'd that day,

Could take no rest, as would receive relief.

M. R. book v. can. 4.

HEART. For it was a violent example and a nightly motion to the people to maligne the Jewes; as also a heart-greife to them in respect of their refection, when the price gave them so discourteous a repulse.
Holinde. England. Richard I. Anno 1189.

Whilst yet this deep heart-grievous wound is green.
Drayton. The Barons Wars, book i.

My (sometimes) Generall,
I have seen thee stern, and then hast oft beheld
Heart-hardening spectacles. Shakespeare. Coriolanus, fol. 20.

By so much the more shall I to morrow be at the height of heart-
Amusement, by how much I shall think my brother happier, in having
what he wishes for.
Id. As you like it, fol. 204.

From whence in most delicious drops did fall
Down to the floor heart-softening tears.
Browne. Pygmalion, can. 3. st. 42.

Fly, O Pyrochles, fly the dreadful wars
That in thyself thy lesser parties do move;
Outragious Anger, and wee-working Jure,
Direfull Impugnance, and heart-murdering Love
Spenser. Faerie Queene, book ii. can. 5.

And for my selfe, for as he was to me,
Night liquid teares or heart-afflicting groanes,
Or blood-consuming sighes recall his life;
I would be blind with weeping, lurke with groanes.
Shakespeare. Henry VI. Second Part, fol. 133.

This great heart-pushing dolour wail and moore,
Ye that long since him saw by sight of faith,
Ye now that are, and ye yet to be bowe.
Drammond. Flowers of Sin.

And let fair Venus, that in quazo of love,
With her heart-quelling son upon you smile.
Spenser.

Heart-rending grief did pull
Her from herselfe, and the abandon'd all
To cryes and teares, fruit of a funeral.
Browne. Britannia's Pastors, book i. song 1.

Drewe with the power of an heart-ribbing eye,
And wrapt in fittes of a golden tress.
Spenser. Faerie Queene, book v. can. 8.

Min. It shall be heart's-ease, Entace, ere I have done.
Browne and Fitcher. The Elder Brother, act v.

Alexander hasteth to their succour, and presents himself with thirty
thousand foot, all old soldiers, and three thousand horse, before the
city, and gave the inhabitants some day to resolve, being even heart-
sick with the desire of passing into Asia.
Rafael. History of the World, book in. ch. ii. sec. 1.

Turning upon her heart-side, which, with vehement passion, did
summon her to consider her fortune, she that bemoaned herself.
Sidney. Arcadia, book iii.

Vas. To be in love; where scorn is bought with groans;
Coy looks, with heart-axe sighs: on fading moment's mirth,
With twenty watchful, weary, tedious nights.
Shakespeare. Two Gentlemen of Verona, fol. 20.

Wherever he that godly knight may find
His only heart-axe and his only foe.
Spenser. Faerie Queene.

Boc. You cloudy-princes, and heart-bewailing peeres,
That heare this heauie mainell load of moone,
Now chere each other, in each other's loon.
Shakespeare. Richard III, fol. 184.

These mouns, as freds upon an instrument,
Shall tune our heart-strings to true languishment.
Id. Rape of Lucrece.

Both Telephos
And Pelam, if they seek to heart-axide us
That are spectators, with their miserie,
When they are peere, and banish'd, must throw by
Their heart-bewailing, and foot and kalle-foot words.
Ben Jonson. Horace. Art of Poetrie.

Kew. But who is with him?
Gant. None but the fool, who labours to out-lie
His heart-axe-miseries.
Shakespeare. Lear, fol. 296.

He added not, for Adam at the news
Heart-axe with chilling gripe of sorrow stood,
That all his senses bound.
Milton. Paradise Lost, book xi. l. 264.

I sing of deadly dolorous debate,
Stir'd up through wretched Nemesis despite,
Betwixt two mighty axes of great state,
Drawn into arms, and people of mortal fight,
Through proud ambition and heart-axeing hate
Spenser. Muscipula.

Is thy honour wrong'd? Forgive, and it is vindicated. Ay, but
this kind of heart-axeing can brook no politics but revenge!
Take heed, my soul; the remedy is worse than the disease.
Quarles. Judgment and Mercy. Revengeful Man.

He smote his courser in the trembling flank,
And in him threatned his heart-axeing spear.
Spenser. Faerie Queene, book ii. can. 3.

And there did him the heart-axe king
Most kindly interlayne,
And thence dismisse with gifts, when he
No longer would staye.
Warner. Albion's England, book xi. ch. lxviii.

It may be said of him that Cupid hath clapt him a th' shoulder,
but he warrant him heart-axe.
Shakespeare. As you like it, fol. 200.

Against the thing he sought he would obtaine;
When he most burst in heart-axe'd luxury,
He preach'd pure maid, and prais'd cold chastity.
Id. A Lover's Complaint.

Vein-healing verben, and hand parging dill
Sound savory, and baul heart-axe.
Spenser. Faerie Queene.

They want the cure of woe, their want they know,
And dream to please with heart-axeing show.
Farwell. The Kiss of Women.

Our most gracious Saviour, for our sakes, hath voluntarily sustained
most bitter pain, and shameful contumelie; having sacrificed his
dearest heart-axe to redeem us from intolerable slavery, and from
extremities of horrible misery.
South. Sermon 3. vol. iii.

Can he [a sinner] take any satisfaction from the cringes of the
people, or the compliments of his friends, when his mind is ruffled
with a great many secret and almost heart-breaking disappointments.
Sharp. Works, vol. vi. Sermon 3.

Whilst men will forsake the merits of the cause, and narrowly fall
to railing and disparaging men's persons, and scraping together all
the ill that can be said of them, they blow the coals of contention,
they so incite and areen the disputes, that it makes into inevi-
table disasters and heart-axeings.
Id. B. vol. i. Sermon 11.

Heart-burd's ill the rebliok of the world!
Young. The Complaint, Night 2.

None ever yet did, or ever shall, go to heaven, whom God does
not vouchsafe these heart-changing imperfections of his Spirit away or
less in.
South. Sermons, vol. vi. p. 287.

O'er the pale carse we saw him gently bend;
Heart-child'd with grief.
Shakespeare. Ellegy 15.

Yet let not grief and heart-consuming care
Prey on your soul; but let your constant mind
Bear up with strength and manly hardiness.
Edward. Smart 35. Canon of Criticism.

To have a large tank enjoyed, and but a poor pittance of time to
discharge it in, to have a large tale of brack required, and a small
allowance to prepare it with, cannot but be a great heart-damning
disadvantage.
South. Sermons, vol. vi. p. 322.

Prudly prefer them to the servile pomps,
And to the heart-embitter'd joys of slaves.
Planchet. Liberty, part ii.

Adieu! the heart-expanding bon!
And all the kind deceivers of the soul.
Pope. Horace, book ii. oda 1.

HEART.

When in large bowls fair boys genious
The heart-exultating juice,
Then all our sorrows are resign'd,
They fly, and mingle with the wind.

Parsons. Odes of Anacreon, ode 41, line 12.

If I solicit still to vain the sky,
Nor power, nor all the wealth this globe contains,
Can ever mitigate my heart's-felt pains.

Granger. Elegies of Theocritus, book iii, elegy 3.

Of the violet, daisy, and rose,
The heart's-bear, the lily, and pink,
Did my fingers a garland compose,
And crown'd me by the rivulet's brink.

Rome. Reply to Colin's Complaint.

When from the highest angel, to the lowest saint, they are all so
tied together by the heart-strings, that every one is every one's dear
friend, what inseparable content and complacency must they needs
take in one another!

Scott. Christian Life, part i. ch. iii.

There through the private dusk
Strays in heart-thrilling meditation lost
Indulging all to love.

Thomson. Spring.

Then he turns every tale, and applies it with art,
But constant and heart-whole young Gyges appears,
And dearest than rocks the tale-teller hears.

Triller. Horace. Ode 7.

We are to remember that I shew at first that the subjects of these
excessive heart-aching troubles were both the elect and the repro-
bate, both the goodly and the wicked.

South. Sermons, vol. ix. p. 30.

Thrice happy Collinet, who can relieve
Heart-anguish seek, and make it sweet to grieve!

Philips. Pastoral 4.

Fill my eyes with heart-felt tears,
Fill my breast with heart-dew fears,
Half-stirr'd vom and half suppress'd,
Part look'd and only wish'd the rest.

Hamilton. Ode 1.

The Helots of Lacedaemon, the Reparatants to the Master in Russia and
le Poland, even the Negroes in the West Indies, know nothing of so
scorching, so penetrating, so heart-breaking a slavery.

Burke. On a Regicide Peace.

Be grief my share;
But, if your Heart's has mercy, pour it there
On you heart-broken king, on you distracted fair.

Whithead. My and Andrusia.

I was truly happy to find one good effect of our civil distractions,
that they had put an end to all religious strife and heart-burning in
our own bowels.

Burke. Speech at Bristol previous to the Election.

These are the themes of simple, sure effect,
That add new conquests to the boundless reign
And fill with double force her heart-commanding strain.

Colman. An Ode to Mr. John Home.

But what shall we say of the multitude of all ranks constantly
engaged in pleasure pursuit, or in anxious, heart-corroding quest of
gain and advancement in life?

*Knox. Works, vol. vii. p. 478. Considerations on the Lord's
Supper.*

But Celis seem'd the plaintive moan,
And heart-dissolving show'r;
With flashing eye, and angry tone
She bent maintain'd her power.

Jago. Female Empire.

Of fair Euphrosyne, heart-winning smiles,
Hope, and her brother Love, and young Delight,
Come to invite me to ambrosial feasts.

Cooper. The Power of Harmony, book ii.

Aed, whilst the Theban bard to thee
Shall yield the heart-exulting lyre,
Horace shall hear attentively
Thy finger touch his softer wire
To more familiar harmony.

Cooper. The Call of Aristippus. Epist. 4.

Let it not, however, be supposed that any thing here said is meant
to depreciate that most heavenly virtue, charity, or to rebuke those that
exercise it of that fair fame, that heart-felt satisfaction, and those
glorious rewards hereafter, which, through the merits of their Re-
deemer, cannot fail to recompense their generous labours.

Parsons. Sermons 6, vol. ii.

Source undiminish'd of all cheering light
Of radiant beauty, and heart-glad song joy.

Granger. The Sugar Cane, book iii. l. 211.

Whence he [Pythagoras] learnt
From that celestial number [the number of the planets] how to form
The lyre heart-melting, and the vocal shell.

Cooper. The Power of Harmony, book i.

Then turning towards the knight, with scuffings lewd,
Heart-piercing insults, and revellings sore,
Loud bursts of laughter vain, and hoarse reds,
As through the strong he pass'd, his parting steps pursued.

West. Education.

Me, heart-rejoicing golden, lead
To the tame'd haycock in the mead.

Watson. Odes. On the Approach of Summer.

It branches considerably, with large heart-shaped leaves, and
jointed stalks.

Cook. Jagers, vol. x. book ii. ch. vii.

In rain, a friend his mind disturbs,
Is vain a childish trouble gives,
When sage physicians to the couch,
Of heart-ach love-lost night, he brings.

Jones. An Ode of Jami, (in the Persian form and measure.)

Every man, who has been placed in a situation to observe it, is
surprised with the change which has been wrought in himself, when
he compares the view which he entertains of death upon a sick-bed
with the heart-sinking dismay with which he should some time ago
have met it in health.

Paley. Natural Theology, ch. xvi. The Goodness of the Deity.

Ah! Muse, forbear that last and scarce to draw,
This homage, due to virtue, let me pay,
These heart-sprung tears, inspir'd by filial awe,
These numbers warbled to the silver Cith.

Fawkes. Arctura. An Epith.

But there is one loss, which I confess is almost too grievous to be
borne with patience; I mean the loss of those we love, the loss of
children, dear relatives, or any others closely allied by friendship or
consanguinity. It is a separation which rends the heart-strings.

Knox. Works, vol. vi. p. 26. Hope in God.

To try the heart-melting strain,
Amid the verdant scenes I sing,
O'er lofty rocks and rilly plains
Soft warbled from the Eden strain.

Hamilton. To a Young Lady on her Singing.

The vessel rides sublime in air,
High on the surging billows, or again
Precipitous through yawning chasms descends,
Heart-thrilling plaints, and hands upr'd to heaven,
Speak well their anguish, and desire to live.

Harte. Poems 100th paraphrased.

See Phobas' self two happy birds at once;
See how the god their song attentive hears;
This Spenser light, that Milton, will I ween!
Who can behold unmoved like heart-tormenting scenes?

Lloyd. The Progress of Easy.

When fell Oppression in his happy-fangs
From Wani's weak grasp the last and mortal bites,
Can ye slay the heart-corroding pest's pang,
Whom famish'd child craves help with fruitless tears?

Beattie. The Triumph of Melancholy

HEARTH.
—
HEAT.

HEARTH.

HEARTH-MONEY.

HEARTH-PENNY.

HEARTH-TAX.

cius, *de Maribus Ger.*) and in honour of her, her name was given not only to the place on which the family fire was kindled, but to the whole house. The Roman *Lar* was used in a similar manner. See Junius and Wachter, (in *ev. Hearth and Herthe*;) and also Spelman, (in *ev. Hearthpeny*.)

The place or spot upon which the fire was kindled; now, under and immediately before the grate or stove in which the fire is kindled.

He [Jehudi] cut the bolts in pieces with a pease knife, and cast it into y^e fire up to the *hearth*, until the bolts was all brente in the fyre upon the *hearth*. *Bible*, 1551. *Jeremy*, ch. xxxvi.

So blith and bonny now the lads and lasses are,
That ever as anon the bag-pipe up doth blow,
Cot is a gallant round about the *hearth* they go.

Dryden. Polydorus, song 27.

For me if e'er I had lust spark at all

Of that which they poetic *fire* do call,

Here I couden it fetched from his *hearth*;

Which is gone out, now he is gone to earth.

Mr. R. B. In Memory of Dr. Donne.

W. B. His Majesty having been informed that the revenue of the *hearth-money* is very grievous to the people, is therefore willing to agree either to a regulation of it, or to the taking of it wholly away, as this house shall think most convenient.

Parliamentary History. William and Mary, Anno 1689-9.

In the mean time to gratify the people the *hearth-tax* was remitted for ever.

Early. Memoirs, March 4, 1689.

Let us imagine that we behold a great dictator giving audience to the Senate ambassadors, and preparing on the *hearth* his mean respect with the same head, which had in other subdued the enemies of the Commonwealth, and borne the triumphal laurel to the Capitol.

Belsham. Reflections upon Exile.

The HEARTH-MONEY, or *Chimney-money*, mentioned in the above citation, was a duty to the Crown, first imposed by Parliamentary authority, by 14 Car. II. c. 10. of 2s. upon every *hearth* in each house paying to Church and Poor. By a subsequent statute, certain persons were empowered, once every year, to view the inside of every house, to secure the more regular assessment of this odious impost. By the statute 1 William and Mary, c. 10., following the above-cited Declaration, *hearth-money* was admitted to be, "not only a great oppression to the poorer sort, but a badge of slavery upon the whole people; exposing every man's house to be entered into and searched at pleasure, by persons unknown to him; and therefore, to erect a lasting monument of their Majesties' goodness in every house in the kingdom, the duty of *hearth-money* was taken away and abolished." These duties, however, are still levied in Ireland under the same name, and in England they are only disguised under the window tax, and the poundage on inhabited houses.—In *Domesday Book* a similar rate is mentioned, called *Furnage* or *Fuage*, and known vulgarly as *Smoke-farthings*; and Edward the Black Prince imposed a florin upon every *hearth* in his French dominions, in imitation of the English custom.

HEAT, s.

HEAT, n.

HE'ATER.

HE'ATING.

HE'ATLESS.

HE'AT-OPPRESSED.

A. S. *heatan*; D. *heaten*;Ger. *heizen*; Sw. *hetta*, calc-

faccr. See the Quotation from

Locke; and see *HOT*.

To enuse the sensation of

heat; to warm; to inflame; to

kindle; met. to inflame, to give or cause ardour, or fervour; to enkindle, to animate, to agitate, with warm or burning feelings or passions. *Heat*, the noun, is also applied to

Any continued violent effort or exertion; as a *heat* in a race.

This year [A.D. xxxvi. H. III.] was a great *heate* and drought in England, then for the first day of Marche anon to the Assumption of our Lady rose rayne fell on earth.

R. Glouceter, p. 529, note.

For with that one, increased all my love,
And with that other gas my hart to bolls,
That one me ket, that other did me colde.

Chaucer. The Assemblie of Fowles, fol. 245.

The dove also like silver in shynyng
Upon the heaves, as any flame sweet
Til shee Titan with his purgant Aere
Had dried up the lustie liquor newe.

Id. The Complaint of the Blacke Knight, fol. 270.

The cheles bothe, and eke the heere.

Gower. Conf. Am. book vii. fol. 145.

All these burne in adouctrye, as it were so ozen that the baker *heate*th, when he hath lefte kneadyng, tyll the dove be leered

Bible, Anno 1551. Owen, ch. vii.

[Therefore] he charged and commanded that they shoulde *heate* the furnace at once seven times more then it was wrote to be *heate*.

Gower Bible, 1561. *Daniel*, ch. iii. v. 19.

For the outrageous excesses of their hope, is no very right hope, though it be a greater hope then it should be, so more then the *heate* of a fever is a right natural *heate*, though the body be more hot then it was in helth.

See Thomas More. *Worke*, book ii. fol. 573. *The Second Parte of the Conquest of Tyndale*.

GRAY. Let me play the fool,

With mirth and laughter let old wrinkles come,

And let my liver rather *heate* with wine,

Then my heart cool with mortifying grace.

Shakespeare. Merchant of Venice, fol. 163.

Loe, by my troth, the instrument is cold,

And would not harme me.

HEN. I can *heate* it, boy.

Id. King John, fol. 14.

Let Brosten, and black Staropas,

Sweet at the forge, their hammers beasing;

Pyramion's house will come to give them ease,

Though but while metall's *heating*.

Johnson. The Fiddler's-wind. Ode to the Earle of Desmond.

The iron of itself, though *heate* red hot,

Approaching seere these eyes, would drinke my teares,

And quench this *heate* indignation,

Even in the matter of mine innocence.

Shakespeare. King John, fol. 14.

And fury ever boyles more high, and strong,

Heat with ambition, than revenge of wrong.

Ben Jonson. Sejanus, act iii. fol. 351.

It is certain, that of all powers in nature *heat* is the chief; both in the frame of nature, and in works of art.

Reaumur. Natural History, sec. 99.

But be thou all from him full lightly swept,

As dust a stove. In *heat* of summer's day,

With his long tale the bryces brush away.

Spenser. Faerie Queene, book vi. can. 1.

One made answer, that he affirmed not universally, that wine did cause *heat*; and a little after, (for it seemeth that wine is not essentially a *heater*), but rather, that such a quantity of wine may be said to enchain and set such an one in *heat*.

Holland. Plutarch, fol. 909.

But bevers yet in the word *hearer*, the kneading, the making of the cake, the *heating* of the oven, and the baking.

Shakespeare. Troilus and Cressida, fol. 78.

Men My blood lost, and limbs trye; my embraces

Like the cold stubborn bark, hoarie, and *heate*less.

Bromton and Fletcher. The Mad Lover, act iii.

HEAT

HEATH.

HEATH.

Art thou not, fatal vision, sensible
To feeling, as to sight? or art thou but
A dagger of the mind, a false creation,
Proceeding from the brain's apparent brain?
Shakespeare. Macbeth, fol. 136.

Thus camphire swallowed, in, is the dose of a very few grains, a great heater of the blood.

Boyle. Works, vol. v. p. 104. Of the Reconcilableness of Specific Medicines to the Corporcular Philosophy.

What power unknown my course still upwards guides
Where Mars is seen his ruddy rays to throw
Through heaven's skies that round him seem to glow,
And where remoter Jove's his four steeds provides?
Dryden. The Astronaut.

Alcibiades having revealed the origin of Polytheism and the doctrine of the unity in his cosmogony, nothing was more natural than for him to be heard with veneration, in a kind of religious fury, and break the chains of his idols.

Warburton. The Divine Legation, book iii. notes, p. 36. (G.)

The writers of books in Europe seem to think themselves authorized to say what they please; and an ingenious philosopher among them has openly asserted, that he would undertake to persuade the whole republic of readers to believe that the sun was neither the cause of light nor heat, if he could only get six philosophers on his side.

Goldsmith. Citizen of the World, Letter 16.

HEATH.

HEATHEN.

HEATHY.

HEATH-CLAD.

HEATH-COCK.

HEATH-HEN.

HEATH-KEEPER.

HEATH-POLLY.

Of uncertain Etymology. Goth. *haithya*; A. S. *haeth*; Ger. *haide*; Sw. *haed*. Junius suggests, that it may mean, *campus gramine ac floribus nitens*, from *heyder, clarus, coruscus, resplendens*. Stiernhelmus (see Wachter) from *haed*, i. e. high, g. d. *terra palustris locis eminentior*. It is applied to

A plain or tract of land on which the plant called *heath* grows; to the plant itself; and generally, as in Bacon, to tracts of land covered with plants, as *heaths* with the *heath*, or *Erica*.

When Zephirus eke with his note breathe
Enspir'd hath in every bolt and *haith*
The tender croppes.

Chaucer. The Prologue, v. 6.

The destroyers come over the *heath* every way.
Bible, Anno 1551. Jeremiah, ch. xii.

As when heaven's fire
Hath scath'd the forest oaks, or smother'd pines,
With ring'd top their stately growth though bare
Stand on the blasted *haith*.

Milton. Paradise Lost, book i. L. 615.

It is true, that some words of oenges, and *heaths* of rose-mary, will smell a great way in the air, perhaps very seldom.

Bacon. Natural History, sec. 834.

Whereas, many inconveniences are observed to happen in divers countries of this realm, by moor-burnings, and by raising of fire in marshy grounds and mountainous countries, for burning of ling, *haith*, *haith*, *barres*, *gosses*, &c.

Evelyn. Famulagium, part i.

The next morning, the King put his army into battalia. Prince Rupert, who was now declared general, led the van, and got possession of the *heath*, on the back side of the castle; from which a small party might have kept him, the entrance into it being very steep, and the way narrow.

Clarendon. History of the Rebellion, book viii. p. 651.

Heath signifies in the old German, flat earth, as *reith* (a great *heath* country on the other side of the Rhine) does coarse or barren earth.

Sir William Temple. Memoirs from 1672 to 1679, vol. ii. ch. ii. p. 350.

Over the trachless warts
The *heath-ben* battens, pines feed: to lead
The bud pressing against her awry.

Thomson. Spring.

In the peak of Derbyshire was found an eagle's nest made of great sticks, nesting one end on the edge of a rock, the other on two birch trees; upon which was a layer of rushes, and over them a layer of *heath*, and upon the *heath* again; upon which lay one young eagle, and an adult eagle; and by them a lamb, a hare, and three *heath-polls*.

Pennant. British Zoology. The Black Eagle.

[Baccium Whet] (ichabitt *heath* grown, upon the roots of grass and under stones on Barham downs.

M. B. The Baccium Whet.

Not a leaf has leave to stir,
Nature's lull'd—snooze—and still!
Quiet e'en the shepherd's car,
Sleeping on the *heath-clind* hill.

Canningham. Day, a Pastoral.

The next were the *heath-keepers*, who attended to the right of the bean-*heath*, entirely called the *crush*; and took care to preserve it from all incroachments, or trespassers.

Pennant. Journey from Chester, p. 33.

HEATHEN, n.

HEATHEN, adj.

HEATHENISH.

HEATHENISHLY.

HEATHENISE.

HEATHENISM.

HEATHENIZE.

Goth. *haithnai*; A. S. *haithne*; D. *haithne*; Ger. *haithne*; Sw. *haithne*; Gr. *haithne*; Lat. *ethnica*, from the Gr. *ethnos*, a nation; applied emphatically to the *ethnos*, or nations, not Jews. But Vossius would

give the word a Northern origin, (in n. *Paganus*), viz. the Ger. *heydenen*, *loci agrestis imprimis quæ erica nitens*; places overgrown with *heath*. Because when the Christian Religion was prevailing in cities, the rites of the *Ethnici* continued in *locis agrestibus*. And see *Pagan*: also the Quotation from Bentley. The *Heathens* were

The nations, or Gentiles, as distinguished from Jews; from believers; and, thus, a *Heathen*,
A Gentile, or pagan; a worshipper of heathen gods; an unbeliever in Christ.

His noble ear with *he* Britons eyes ye see west bilion,
And fast, and slow fast, and *he* before all ye god,
Ac majles *he* before folkster faster a god.

R. Gloucester, p. 162.

Constantyne his vaderland, before *he* was
A cris, in stude of ye booke, ye men bi fore hym ben.

M. p. 86.

And the scripture sayne also that God iustificth the *heathens* (gentes) of bilous trouble tolore to Abraham, that in thus alle the *heathens* (gentes) schales be blessed.

Wiclif. Golethre, ch. ii.

For the scripture sawe afore hande, that God wolde iustifie the *heathen* throw faith, and therefore shew before hande glad tydynge to Abraham: in the shall all nacions be blessed.

Bible, Anno 1551.

Jewes sente these twelve and commendeide hem, and seide, go ye now to the we of *heathen* men, and entre ye not in to the cities of Samaritans: but rather go ye to the schepes of the house of Israel that has perichail.

Wiclif. Matthew, ch. x.

Almighty God, that saved all mankind,
Have on Constantine and on his child soon mind,
That fallen is to *heathen* bond slave
He point to spill, as I shall tell you soon.

Chaucer. The Mon of Lore Tale, v. 5320.

Jews had affirmed unto them that a time should come, when sauc as by the Jewes estimation were repared for *heathen* and for sinners, should through the commutation of feith be received into the dignitie of the nation of Israel.

Wiclif. Luke, ch. vii.

The other that have no religion at all but live as brute and *heathen* people, without God in the world, they call *Dikay* Lappes, or the wilde Lappes.

Hakluyt. Voyages, 4to. vol. i. fol. 592. The Laps, &c.

Crucis, Go, and the Holy One

Of Israel be thy guide

To what may serve his glory best, and spread his name
Great among the *heathen* round.

Milton. Samson Agonistes, l. 1430

HEATH.

HEATHEN.

HEATHEN.

HEATHEN.

HEATH-
EN.

Nor that, which that wise King of Jere framed
With endless rest to be th' Almighty See;
Nor all, that else through all th' world is named
To all the *Aethen* gods, might like to this be chased.
Spenser. Faerie Queene, book ii. can. 10.
Redwald's religious sons; who for their Saviour dear,
By cruel *Aethenisk* hands unmercifully slain,
Amongst us evermore remember'd shall remain.

Dryden. Polydorus, song 11.
Man 'Tis *heathenish* dose of 'em to any conscience, thou deserv'st it not.

Beaumont and Fletcher. A King and no King, act i.
The obscenity, ribaldry, amorousness, *Aethenism*, and profane-ness of most play-makers, Arcadians, and fained histories that are now so much in admiration, is such, that it is not lawful for any so much as once to read them.

Prynne. Matriconatrix, p. 913.
Hence, therefore, we see the desire of children is honest and pious; if we be not less zealous in our Christianity, than Plato was in his *Aethenism*; who, in the sixth of his laws, counts offspring therefore desirable, that we may leave in our stead sons of our sons, continual servants to God.

Milton. Of Nulition in Marriage.
It has always been my thought, that *Aethen* who never did, nor without miracle could, bear the name of Christ, were yet in a possibility of salvation.

Dryden. Preface to Religio Loco.
Who [the living God] is times past suffered all nations to walk in their own ways: *Idolaters* *idols*, not all nations, but all the *Aethen*, (the word *Aethen* comes from *Idol*) all the Gentiles, distinguished from the Jews, as the same words are translated. *Rom. vi. 11*; and *2 Tim. iv. 17*, and ought to have been so, *Rom. i. 5*, and *16. 36*, but much more in our text [*Acts ix. 15*, &c.] which according to the present version seems to carry a very obscure, if not erroneous meaning.

Beaumont. Confutation of Atheism. Sermon 6.
All religions, whether true or false, not only those of Moses and Christ, but even the *Aethenisk* superstitions of every kind, have, at their first setting out, endeavored to countenance themselves by real, or pretended miracles.

Atterbury. Sermon 8. vol. iii.
For the other sort of new converts, they were such as had been converted from *Aethenism* and idolatry, and consequently looked upon every thing in use among these *Aethen* with a suspicion and a jealousy so strong, that, considering the wickedness of human nature, it was impossible presently to remove it.

South. Sermons, vol. iii. p. 193.
The continuance of these ascriptional terms, without an exact application of them in sermons and catechisms, *Aethenism* all the common people, say and great numbers of not unlearned persons.

Account of Mr. Farn's Religion, 1694, p. 63.
A professed Christian preacher, addressing a professed Christian audience, should remember, that, however beautiful his discourse, if it is no more than a moral discourse, he may preach it, and they may hear it, and yet both continue unconverted *Aethen*.

Knox. Essays, No. 174.
It was a custom among the Jews when they travelled into any foreign country, to shake the dust off their feet when they returned home, lest they should pollute their holy ground with the soil of a *Aethen* country.

Galley. Sermon 29. vol. iv.
They [certain passages of scripture] have been forcibly detached from the connections, which rendered them peculiarly applicable; have been made the subjects of disputation; have been converted into fundamental articles of faith; and that moral preaching, which they were added to enforce, has been stigmatised as a *Aethenisk* deviation from Christianity.

Ogden. On the Passions, vol. v. p. 485. *Continued*.
He [Roch Wynn] altered and covered the King's statues, which during the troubles were thrust into Whitby-garden, and which, it seems were too *Aethenisk* asked to be exposed to the insupportable eyes of that devout generation.

Hildesheim. Anecdotes of Painting, vol. ii. p. 249.
When Julian attempted to set up preachers of *Aethenism*, in opposition to those of Christianity, it was immediately foretold him, and as ever verified the prediction, that what had proved so effectual to establish truth, would only serve to expose and ruin error.

Becker. Sermon 21. vol. i.

HEAVE, v. } Goth. *haf-jan*; A. S. *haf-* HEAVE.
HEAVE, n. } *ian*; D. *heven*, *heffen*; Ger. HEAVE.
HEAVING, } *heben*; Sw. *hafjua*, *leave*, *tol-* HEAVEN.
HEAVE-OFFERING, } *lere*; to lift up, to raise.
To lift, to raise, to throw up, to elevate, to rise or swell out.

Our *herten* (*hebe*) up, &c. in our strong myrtle
Ope, & eke in God, & eke in our rye.
R. Gloucester, p. 455.

He was short shuldered brude, a thicke garnet,
That w'as so dore, that he w'old eke of barre.
Chaucer. The Prigues, v. 552.

But thereon was to *heaven* and to done
Considering all thing, it may not be
And why? for shame, and it were eke to some
To gressen him so great a liberte.

Id. Truho, book ii. fol. 164.
This is the *heave-offering* that ya shall give to be heard.
Bible, Anne 1551. Ezechiel, ch. xiv.

Heave-offering, because they were *heaven* by the Lord.
Tindall. Table expanding certain Words of the Second Booke of Genesis. (Kerolm)

For, as his hand was *heaven* up on high,
The villaine met him in the middle fall,
And with his club bet backe his brond-yron bright.
Spenser. Faerie Queene, book vi. can. 8.

And indeed my lord
The wretched onall *heave* forth with groanes
That their discharge did stretch his leathern coat
Almost to burning.

Shakespeare. As you like it, fol. 190.
Lift up thy brow (renewed Salisbury)
And with a great heart *heave* away this storme.

Id. King John, fol. 19.
NOR. If it doe, I'll venture one *heave* [heave] at him.
Id. Henry VIII, fol. 214.

KING. There's matter in these sighes.
These profound *heaves*
You must translate: 'Tis at we understand them.
Id. Hamlet, fol. 273.

'Tis such as you
That creepe like shaloves by him, and do sigh
At such his needlesse *heaviness*: such as you
Nourish the cause of his wakening.

Id. Winter's Tale, fol. 204.
A *heave-offering* was a tribute of thankfulness unto God, and
without of acknowledgement of his supreme lordship and dominion
over all.

Made. On Texts of Scripture, book i. disc. 45.
Back to th' assembly roll'd the thronging train,
Desert the ships, and pour upon the plain.
Murmuring they move, as when old Ocean roars,
And *heave* huge surges to the trembling shores.

Pope. Homer. Iliad, book ii.
Amid the lungs was fix'd the winged wood,
And quivering to his *heaving* bosom stood.
Id. Id., book iii.

Thus they continued *heaving* down, and then righting the ship
from a suspicion of their careening tackle, till the 3d of March,
when, having completed the paying and sheathing the bottom, which
proved to be every where sound, they, for the last time, righted the
ship, to their great joy.

Amos. Fingerg round the World, book iii. ch. vii.
The ship also was so leaky that I doubted it would be necessary to
heave her down at Batavia, which was another reason for making
the best of our way to that place.

Cock. Fingerg, vol. ii. book iii. ch. vii.
HEAVEN, } From the verb *heaf-jan*, to
HEAVENLY, adj. } raise, (to *heave*, q. v.) because
HEAVENLY, adv. } it is placed on high, or because
HEAVENLINESS, } we raise our eyes to con-
HEAVENISE, } template it, *Skinner*. And *Tooke*,
HEAVEN-RISSING. } *heaven*, *subaud.* some place,

HEAVEN, any place; *Heaven*, or *heaven*. See the Quotation from Verstegau. Applied to

The regions raised above us; the mansion or abode of God and his angels; of holy persons. Also to the Sovereign or Supreme God: in the plural, to the Gods. *Heaven* is much used in Composition.

To King Culwallan an angel sayson bringe
From *heaven*, and bad hym saysones of pat he bringe.

R. Gloucester, p. 254.

And broughte þyxe blessedid þe *heaven*, in to þe by-ge of *heaven*.

Piers Plouman, Fines, p. 117.

And he saw the Spirit of God coming down as a dove and compassed on him. And to a voice for *heaven* saying, This is my loved one in which I have placed to me.

Wiclif, Matthew, ch. iii.

And John saw the Spirit of God descende lyke a dove, and light upon hym. And he, there came a voice fro *heaven* saying: This is my beloved sonne in whom is my delte.

Bible, Luke 1551.

The first man of erthe is arthell; the secunde man of *heaven* is *heaven*, such as the erthell man is, such ben the erthell men, and such as the *heaven* man is, such ben also the *heaven* men, therefore we han ben the ymage of the erthell man, here we also the ymage of the *heaven*.

Wiclif, I Corinthians, ch. xi.

The first man is of the earth, earthly: the secunde man is the Lord from *heaven*. As is the earthly, such are they that are earthly. And as is the *heaven*, such are they that are *heaven*. And as we have borne the ymage of the earthy, so shall we beare the ymage of the *heaven*.

Bible, Luke 1551.

But askeles by God our *heaven* king,
I thoughte not to see of him no thing.

Chaucer, The Shipman's Tale, v. 13323.

This Chaucer was my lord, ys wolden wone;
Sire hoste, in faith, and by the *heaven* gune,
It was another Chaucer, not he,
That can so hundred part more subtilite.

Id. The Chaucer's Ymagine Tale, v. 16557.

These thynges thus forth much bringes vs to the fall knowledge thynges, and to the purtyse loss of the maker of *heaven* thyng.

Id. Treatise of Love, fol. 265. The Prologuer.

And forth with all out of his sight
Ther passen vp in to the *heaven*.
And he awoke out of his sweene.

Gower, Conf. Am. book ii. fol. 46.

So that he thorough know right,
What is the *heaven*lye right,
And he made humble to the wille
Of him, which made all sene and spillie.

Id. B. book i. fol. 23.

But the blessed creatures in *heaven* give honour to Christ for man's redemption, for that joy and pleasure that their charite taketh in the societe and fellowship of saved soules.

Sir Thomas More, Works, book ii. fol. 328. The Supplication of Swita.

That smilke with his *heaven*lye harmonie,
Nor set allure a *heaven*lye minds from *heaven*,
Nor set men's thoughts, in worldly melode.

Gower, The Steele Glas.

The birds with *heaven*lye-tuned throats,
Fusset woods' echoes with sweet notes;
Which to your senses will impart
A music to inflame the heart.

Raleigh, Imitation of Marlowe.

Wherefore in case he would have them; being menne farre above the common note, or as yu would saye, *heaven*lye fellows, to believe in hym, they requyred hym to shewe some sygges from *heaven*.

Udall, Morke, ch. viii.

The sonne of *heaven*, albeit it was of our ancestors written *heav*, yet carried it like a star, or signification as now it doth, being as much as to say as *heaven*, or *heaven* up, to wit, the place that is elevated.

Versteeg, Restoration of Deceyved Intelligence, ch. vii.

Love, lift me up upon thy golden wings
From this base world unto the *heaven*'s light,
Where I may see those celestial things
Which thou dost workest by thy sovaine might,
Farre above feeble reach of earthly sight,

That I thereof an *heaven*lye hymne may sing
Unto the God of Love, thy *heaven*'s king.

Spenser, Hymne 3. On Heavenly Love.

Godlike of women, with your *heaven*lye
Hath now vouchsaf'd itself to represent
To our dim eyes.

Sir John Davies, Orchestra.

But, O my soul, if thou be once soundly *heaven*'d in thy thoughts and affections, it shall be otherwise with thee.

Hall, Soliloquy 80.

I say again, let no man deceive yu with vain words, or with vain hopes, or with false notions of a sight and sudden repentance: as if *heaven* were an hospital founded on purpose to receive all sick and maimed persons, that, when they can live no longer to the lusts of the sinful pleasures of this world, can but put up a cold and formal petition to be admitted there.

Tillotson, Sermon 54.

To Jove th' eternal (power above all powers!
Who wings the wind, and darkens *heaven* with showers,
The flames sacred; till evening they prolong
The rites, more sacred made by *heaven*'ly song.

Pope, Homer, Odyssey, book xiii.

In the night the Arcens Australia made a very brilliant and luminous appearance. It was seen first in the East, a little above the horizon; and in a short time spread over the whole *heaven*.

Coat, Voyages, vol. iii, book i. ch. iii. p. 40.

Were a man, say they, to stop the course of the *heaven*'ly bodies, which is above the reach of all the powers of his nature; that would be a miraculous operation: but were a superior being, who had power equal to such a work, to suspend the motion of the *heaven*'ly bodies; this would be no miracle at all.

Farmer, On Miracles, ch. I. sec. 1.

HEAVEN, in Composition.

The stiring wizard never yet could by
His assembling charms, four *heaven*-giving wand,
His husband's words and signs, form a
Able against the face of Truth to stand.

Bowdoin, Psyche, can. 10. st. 6.

Four your blessing on these streams,
Which rolling down from *heaven*-aspiring hills,
And now united in the fruitful vales,
Fear all before them, can still their joy,
And swell in glory, till they know no bounds.

Bowdoin and Fletcher, The Masque of the Gentleman of Gray's Inn.

So these the late
Heaven's-lands host, left desert almost Hell
Mars a dark league, redoubt'd in cruel wrath
Round their metropolis, and now expecting
Each hour their great advertisement from the search
Of foreign worlds.

Milton, Paradise Lost, book x. l. 437.

And free there's none from this worldly strife
Except the shepherd's *heaven*-blest happy life.

Brown, Bradmont's Pastorals, book ii. song 2.

He gave to all, the blest Phœcean's lawes;
And, like a *heaven*-borne power in speech, acquir'd
The people's eares.

Chapman, Homer, Odyssey, book vii. fol. 98.

And thus through all th' unfruitful ayre, an iron sound ascended
Up to the golden firmament, when strange effects contended
In these immortal *heaven*-bred hosts of great Arcades.

Id. Homer, Iliad, book xvii. fol. 245.

He whose *heaven*'s-aring looks proclaim him fit
Not to repeat and sue, but to disdain.

Bowdoin, Psyche, can. 5. st. 73.

What *heaven*-entreated heart is this?
Stands trembling at the gate of bliss,
Holds fast the door, yet durs not venture
Fairly to open it and enter.

Chapman, To the Countess of Drinagh.

Where all yet left of that revolted rout
Heaven's-falls, in station stood or just array,
Sobbing with expectation where to meet
In triumph issuing forth their glorious chief.

Milton, Paradise Lost, book x. l. 535.

HEAVEN.

HEAVY.

Society! our being's solace and!
To thee, with climes unequal, all pretend:
From angels or the *Aeolian-constructed* man
To the wild Tartar's unconnected clan.

Cambridge. Learning, a Dialogue.

Hail, glorious Lyre! whose *heaven-constructed* string
To Phoebus and the black-haired Nymph belongs;
Who in sweet chords (until their tuneful King,
Nix with thy sounding chords their sacred songs.

West. Pithian Ode. Decade 1.

Yet great numbers of them [our Ecclesiastics] did, notwithstanding,
preserve themselves pure and undefiled from the vices of the Age, and
were exemplary in their manners, temperance, charitable, meek, and
heavenly-minded.

Porteus. Sermon 7. vol. ii.

How was I late by his indulgence blast,
Chord'd with his smiles and by his precepts taught!

My fancy deem'd him some angelic guest,
Some *heaven-sent* guide with blissful tidings fraught.

Poole. Auribus, an Epilog.

And, forces new
Gathering from toil, and onward from the throng
Of rival youths, outstrip'd the labouring crew,
And to the true *Heaven-throw'd* glory flew.

West. Education.

Hither descend from yonder orient sky,
Cloath'd in the *heaven's robe* of harmony.

Mason. Ode 1. For Music.

HE'AVY, v.

HE'AVY, adj.

HE'AVY, n.

HE'AVINESS,

HE'AVY-ARMED,

HE'AVY-HANDING,

HE'AVY-HARNESSED,

HE'AVY-HEADED,

HE'AVY-LOADED,

HE'AVY-SKIRTED.

A. S. *heaf-ig, heaf-ig, gravis*,
met. *tristis*, *heavir* or *weighty*,
says Minshew, because *heaviness*
things must be *heaved* up.

Weighty or of great weight;
ponderous, cumbrous, oppressive;
met. weighed down,
sunk, depressed, dejected, and,
or sorrowful; loaded, bur-
thened, burdensome, troubled or troublesome; oppres-
sive, not easily moved; sluggish, dull, stupid, inani-
mate.

He lying day to day he *heavied* more and more,
Nerhard his snoring sicknesses griev'd him more.

R. Bruns. p. 65.

He felt him *heavy* & feyly set his body were all weare,
His childre his wild ances, till he a lyon ware.

Id. p. 18.

Take to stronge man, and in Tenente cast him
And boye naked as anide, howe wyl' *heavies* yon o'er.

Piers Ploughman. Vision, p. 285.

And oftense he gude and preide and seide the same wood,
And turnede agone eftsoone and found him deipinge for her yghen
heaved and they knewen not what they scholten answer to him.

Wiclif. Mark, ch. xiv.

But Jhesus seyde effere yu hir what ben yu *heavy* to hit? Sche hath
wrought a good werk in me.

Id. R.

But there were some that boren it *heavily* with ynnie brenall and
siden, wherte in this forme of anneyd maid?

Id. R.

And whanne he was risen fro praiser, he was comen to hise dis-
ciple: he founden hem slepyinge for *heaviness*.

Id. Luke, ch. xxii.

Hie frendre, which that knew hire *heavy* thought,
Comforten hire in all that ever they may:
They preche hire, they telle hire sight and day,
That carvies she slath herself, alas!
And every comfort possibill in this cas.
They don to hire, with all his bevyousnes,
All for to make hire lere hire *heaviness*.

Chaucer. The Franklin's Tale, v. 11134

And said: O good father dere,
Why make ye thus *heavy* chere.

Gower. Conf. Am. book i. fol. 25.

My good sone yet there is

A vice requers velle this,

Which envious taketh his gladiers
Of that he seeth the *heaviness*
Of other men.

Gower. Conf. Am. book ii. fol. 28

From God these *heavy* cares are sent for our sorrows,
And with such burdens for our wealth he feareth will our houses.

Surrey. Ecclesiastes.

Our masters complained *heavily* against the people, and said that
my lenitie and frendly using of them gave them stomache to mischief.

Hakluyt. Voyages, 4to. iii. fol. 165. M. John Duns

He did choose out six thousand horsemen, & added to them iii. C.
called *Dunichas* y' were footmen, *heavy-armed*, but yet *riding*
on horsebacke.

Brede. Quintus Curtius, book v. fol. 133.

Moreover, his colleague Arbelio, under a false shew of counterfeited
courtesy, and by calling him many times a valiant warrior, (as he
was passing shiftil in buying trunks for to outstrip a man of plain and
simple conversation, and withall in those times of great authority)
proved his *heavier* friend, and set himselfe more against him.

Holland. Amasius, fol. 30. Constantian.

The stroke upon his shield no *heavie* lites

That to the ground it dasheth him fall low.

Spenner. Faerie Queene, book i. can. 8.

So by him Came got the victory,

Through great bloodshed and many a sad assay,

In which his wife was charged *heavily*

Of hardy Neurus, whom he yet did slay.

Id. R. book ii. can. 10.

The joyous nymphs and lightsofte ladies

Which thither came to hear their music sweet,

And to the measure of their dances to be kept,

Did leave to move their staid shelling fete:

Now, heaving them so *heavily* lament,

Like *Amor* lamenting from their throat.

Id. The Terrors of the Mure.

And all that she was wont to worke delight

Through the divine infusion of their skill,

And all that she seemed late and fresh in sight,

So made by nature for to serve their will,

Was turned now to dismal *heaviness*,

Was turned now to dreadful agonies.

Id. R.

But let thy spiders, that suck up thy venom,

And *heavens-gate* under ly in its way,

Doing amoyance to the treacherous feet,

Watch with tramping steps do trample thee.

Shakespeare. Richard II. fol. 34.

Far sorrow, like a *heavy-hanging* bell,

Once set on ringing, with his own weight goes.

Id. Rape of Lucrece.

The *heaven-headed* plane tree, by whose shade

The grave grows thickest, men are frailer made.

Browne. Britannia's Pastorals, book i. song 2.

He was faine to force and compell some that had taken their head of
wise, and were *heaven-headed* and sleepe, to arme themselves, and to
twild their horses.

Holland. Lusus, fol. 735.

Howere it be

I cannot but be sad, so *heavie* sad, &c.

Shakespeare. Richard II. fol. 30.

Rateline wastes his forces on the wind;

And thus deluded of the stroke dashed dead,

Headlong and *heavy* fallen.

Dryden. Virgil. Aeneis, book v.

If he be above Virgil and is resolved to follow his own verse (as the
French call it) the proverb will tell *heavily* upon him: Who teaches
himself, has a fool for his master.

Id. Dedication to the Aeneis.

He would not violate that sweet recess,

And found besides a welcome *brambling*,

That set'd his eyes; and slumber, which forgot

When call'd before to crown, now came unthought.

Id. Sigismunda and Guacardo.

Litling to these admonitions, and tempering the vivacity of youth
with a proper mixture of serious thought, you may ensure cheerfulness
for the rest of life; but by delivering yourselves up to present to
giddiness and lathy, you lay the foundation of lasting *heaviness* of
heart.

Blaue. Sermon 11. vol. i.

HEAVY.

HECTOR To bully or bluster, to menace, to threaten.

HEEDGE. Thus he [the Erie Duke] went ever forward lyke a huddy Hector, wyllynge alone to conqueere the felde, and to dyscomfyte his enemyes.

Lard Berners. Froissart. Cronycle, vol. i. ch. 143.

Now I could quarrel howe, and he

Ringledore to a mylder,

Like that of the gypetic wars,

And Hector my malignant stars.

Cotton. An Relyg.

But his majesty was not so to be *Aretor'd* out of his right, as appears by the honourable provision he has made to secure it, in the late treaty with the Dutch.

Edwigs. On Navigation and Commerce, sec. 54.

That the *Aretors* use to do, and to give the lye at adventures, when they have a mind to try a man's courage.

Marsell. The Rheumat Transpore, vol. ii. p. 109.

'Twas he that brought upon his knees

The *Aretors* kill-crow Hercules.

Buller. Hudibras, part ii. can. 1.

But when huffing and *Aretorsing* must be looked upon as the only badges of gallantry and courage, what can recommend the exercise of patience against the disgrace of it?

South. Sermons, vol. x. p. 121.

If there be any imprecation added to it, (as there is in all the demon's and confound-me's that are used among us) it is a downright huffing and *Aretorsing* God Almighty, and challenging him to do the worst he can to us.

Shurp. Works, vol. iv. Sermon 17.

Those who seek glory from evil things, (who glory in their shame) from presumptuous transgression of God's law, (heavily profane and deauchaery) from outrageous violence, from over-teaching craft, or from any bad quality, are not only vain-glorious, but impudent.

Barrow. Sermons 31, vol. iii.

In vain I charg'd him once to quit the plain

And war'd to slay *Hector* from his rain.

Pope. Homer. Iliad, book xviii.

HEREDRA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Aralis*. Generic character: calyx five-toothed; corolla, petals five; broadest at the base; berry encompassed by the calyx; seeds five.

Of this genus the most remarkable species is *H. helix*, the common Ivy; there are two other species natives of Jamaica, and one of Ceylon.

HEEDGE, n. A. S. *heg-ian*; Ger. *hag-an*; D. *hedde*, n. noun, *haghe*; Sw. *hag*. See *Haw*, *He'door*, and *Hav*.

To enclose, to surround, to encompass, to circumscribe; to shut or fence in or out; also, to lurk under a hedge; and, thus, to hide, to conceal.

Toward ye woods, from whence he come, ye Brutons gonnes to lie.

As ye his come among ourre *hegys*, his stode agens uss,

And toward ye bewte *hegys*, & vane slow her face.

R. Glouceter, p. 211.

— — — — — Of shep o'f kyne kepe

Egges o'f hawen o'f aspe o'f goos dryve.

Piers Plouman. Vision, p. 76.

— — — — — The meulen in *hegys*

Lijgth by here weene hem lesse.

Id. B. p. 46.

There was an housholdeman that plantide a vineyard and *heggide* it about.

Wiclif. Matthew, ch. xxi.

There was a certayne housholder, which planted a vineyard, and *heggid* it round aboute.

Bible, Anno 1551.

A man plantide a vineyard and sette an *hegge* about it.

Wiclif. Mark, ch. xii.

A certayne mⁿ plantide a vineyard, and compassed it with an *hegge*.

Bible, Anno 1551.

The *Agges* as thicke as a castel wall
That who that list without to stonde or go
Though he would all day prien to and fro
He should not see if there were any wight
Within or no.

Chaucer. The Ploure and the Leaf, fol. 366.

For this word [i.e.] in the first proposition, is *heggid* with her circumstance, that is to say, adulter, which causeth disreuerence.

Wilson. Arte of Logike, fol. 74.

Howbeit they be wysely ordered, and alonge the way they have fortified strongly the *hedges* and bushes; one part of their archers are along by the *hedg*, so that none can go any rye that way, but must pass by them.

Lard Berners. Froissart. Cronycle, vol. i. ch. 160.

There were ordeyned a xar. hundred bowers of wooden, *hedges*, and dyken, to make playne the sayes.

Id. B. vol. ii. ch. 138.

There shal the *hedg*es builde, digge, be there at home, and bringe forth the his young ones.

Bible, Anno 1551. Ierem. ch. xxiii.

If thou *hedg* thy close as high as the middle region of the air in all other places, and leave but one gap, all thy grass will be gone.

Mede. On Treats of Scripures, book i. disc. 56.

Cas. Brutus, baite not me,
He not endure it: I forget your selfe
To *hedg* me in.

Shakespeare. Julius Caesar, fol. 124.

Hx. Nay this shall not *hedg* ye out, weele brave you sing constantly.

Id. Troilus and Cressida, fol. 69.

I, I my selfe sometimes, leaving the feare of heeces on the left hand, and hiding mine beaver in my necessity, am faine to shuffler: to *hedg*, and to lurch.

Id. Merry Wives of Windsor, fol. 43.

While he with hentes doth dying grow

Above he sees

And envies him his ice, although he freeze.

Hamington. Castera, part iii.

Here, in this garden only, springs the rose,

In ev'ry common *hedg* the brawlie grows.

Dryden. England's Heronall Epistola. Edward IV. to Mrs. Shore.

Com. Two such I saw, what time the labour'd as

In his loose tresses from the furrow came,

And the swink *hedg* at his supper sat.

Milton. Comus, l. 293.

Could they be happier without it, the law, as an useless thing, would of itself vanish; and that ill deserves the name of confinement which *hedg*es us in only from bugs and precipices.

Locke. Of Civil Government, book ii. ch. vi. Of Paternal Power.

To a man under the difficulties of his nature, beset with temptations, and *hedg*ed in with prevailing customs; 'tis no small encouragement to set himself seriously to the courses of virtue, and practices of true religion, that he is from a sure hand, and an Almighty arm, promised assistance to support and carry him through.

Id. The Reasonableness of Christianity, vol. ii. p. 537.

[Sir Ralph Hapton] with very easy contention, bent them off their ground; they having lined the *hedg*es habilit them with their reserve, by which they thought secretly to make their retreat into the town.

Carleton. History of the Rebels, vol. ii. p. 133.

Beneath the *hedg*, or near the stream,

A worm is known to stray,

That shows by night a lucid beam,

Which disappears by day.

Cooper. The Glouceter.

HEEDGE, in Composition.

He should (if I were worthy to be judge)

Be quite degraded, like a *hedg*-borne swain

That doth presume to boast of gentle blood.

Shakespeare. Henry VI. First Part, fol. 110.

For, what can be more direct to that effect, than to hide themselves [hens] in *hedg*-bottoms, or in woods.

Dryden. Of Rodes, ch. xxvii.

The worst sally may be planted so near yet, as to be instead of stakes in a *hedg*, and then their tops will supply their dwarfishness;

HEDGE, and to prevent *hedge-breakers* many do thus plant them; because they cannot easily be pulled up, after once they have struck root.
— HEDJAS. *Eclog.* On *Forest Trees*, ch. xii. sec. 7.

I LOSE E. He can come no other way but by this *hedge-creeper*.
Shakespeare. All's Well that Ends Well fol. 245.

Unless some base *hedge-creeper* Collyhist
Scatters his refuse scraps on whom he list.
Hall. Satire 4. book iv.

Who whilst in hand it crying hard he bent,
Tote a *hedgehog* all unware it went.
And press't him so that he away it threw
Spranger. Faerie Queene, book v. can. 9.

The magicians, who were of the sect of Zoroastres, honored above
all living creatures upon the earth the urchin or *hedgehog*.
Holland. Plutarch, fol. 553.

1. Thrice the brinded cat hath mew'd.
2. Thrice and once the *hedge-pigge* whin'd.
Shakespeare. Macbeth, fol. 143.

To chase and banish all odde *hedge-prints*, wizards, tellers of
fortunes, and magicians out of the common place, out of the shaw
place and theatre, yea, and quite out of the citie.
Holland. Livius, fol. 1033.

And soon the toughest so outrageous grew,
That it whole *hedge-rows* by the roots uprooted.
Drayton. The Moon-Calf.

Hence as I went, I chanc'd to look aside
And near at hand I happily spy'd
The *hedge-sparrow*, and her compeer the wren.
Id. The Owl.

To him she granted also a cottage with a garden near the parish
church of Kitham, and all other lands, tenements, rents, reversions,
services, liberties, exactions, &c. with reasonable free-boots, cart-boots,
plow-boots, *hedge-boots*, within the woods of the said manor.
Strype. Memorials. Queen Mary, anno 1553.

The *hedgehog* being an helpless, slow, and patient animal, is accordingly guarded with prickles, and a power of rolling itself in them.
Darwin. Physion-Theory, book iv. ch. xiv. note 5.

When they begin to be somewhat better bred, and were entering,
as I may say, into the first rudiments of civil conversation, they left
these *hedge-rows* for smoother sort of poem, somewhat polished, which
was also full of pleasant rallery, but without any mixture of obscenity.
Dryden. On the Origin and Progress of Satire.

But the Cornish so bristly bestir'd themselves and press'd them so
hard on every side, being indeed excellent at *hedge-work*, and that
kind of fight, that they quickly won that ground too.
Clarendon. History of the Rebellion, vol. ii. p. 133.

Hedge-hole at *hedge-hole* is used for repairing of *hedge*, *hedge*, or
fences.
Blackstone. Commentaries, book ii. ch. iii.

And deek'd (as after ages more shall see)
With poor *hedge-flow'rs*, y-clopt simplicity!
Harte. The Charivariet Mass.

Who spends too oft in indolence the day,
Soon sees his firm his base neglect betray;
His useless *hedge-green* docks and nettles bear,
And the tough cannot clog his shining share.
Scott. American Eclogues.

No effort of the animal could determine the clothing of its skin.
What combs could give prickles to the perception at *hedgehog*, or to
the sheep its fleeces? *Paley. Natural Theology*, ch. xxi.

Her *hedge-row* shrubs, a variegated store,
With woodbine and wild roses mantled o'er.
Cowper. Retirement.

Hundreds of wagon loads of Birmingham goods have been sold
in Germany, and in other parts of the continent, from stirring a pot of
melted brass with a *hedge-stake*, which would not have been sale-
able at all had the pot been stirred with an iron instrument.
Archives of Bishop Hutton, vol. i. p. 266.

His men traced them from place to place, till at last he found two
of them drinking together, with a third person, at a *hedge-cavern*
near Aldergate. *Fitching. History of a Foundling*, ch. x.

H E D J A S.

HEDJAS, or, as Niebuhr spells it, Hedjas, is the German mode of expressing the Arabic word Hhijáz, (pronounced Hhájás), which is the name of the Holy Land of the Moslems, that Province of the Arabian Peninsula in which the two sacred cities (*el Akabreth*) of Mecca and Medinah are situated. It consists of a narrow strip of land, lying between the elevated central Deserts and the sea, together with the mountainous ascent leading to them. A large portion of its soil is, therefore, nearly as uneven and as productive as the vales and declivities of Yemen. As, with the exception of Jiddah, Yanbo', and a few places on the coast, no part of its sacred soil can be trodden by the feet of unbelievers, it has rarely been visited by any Western Europeans. All Beg el-'Abbás, i. e. Don Diego de la Badía, and Louis Burckhardt, are the only modern travellers who have been able to penetrate into the interior of it; but the ostentatious style in which the former travelled, rendered him an object of suspicion, and effectually checked the freedom of his inquiries. Being, moreover, too indolent to acquire more than a mere smattering of the Arabic language and literature, he could neither command the respect of the Arabs, nor avail himself of the opportunities which his position offered. Burckhardt, on the contrary, set out on his pilgrimage, prepared by an acquaintance with the literal and spoken Arabic, seldom attained by any but natives, and having assumed the character and appearance of a

merchant, neither excited jealousy, nor experienced interruption from the crowds of pilgrims with whom he mixed. He had ample leisure, and was well prepared to inquire and observe with advantage. His travels in Arabia, Nubia, and the Peninsula of Mount Sinai, have also sufficiently shown his talent for observation, and care in recording his remarks, so that much new information may be expected from his account of Hhijáz; till the publication of which, Niebuhr, and the materials collected by M. Jomard, are almost the only authorities for this unknown and unexplored part of Arabia.

Having the Desert and Yemen on the North and South, with Nejd and the Red Sea on the East and West, lying between the 19th and 26th parallels of Northern latitude, and possessing no permanent stream of any size, the low lands of this Province are subject to all that excess of heat and aridity for which Arabia is noted; but its mountainous districts enjoying, in consequence of their elevation, a lower temperature, have the advantage of a moister atmosphere, and in many cases, a supply of water from wells and brooks throughout the year. Its principal towns are its seaports, the sacred cities of Mecca and Medinah, and Tayif, Khalbar, and Bedr. Besides many roadsteads, it has the harbours of Yanbo' and Jiddah.

Yanbo', (pronounced Yambo', and signifying "a Yambo spring.") in 24° 7' 6" North, and 38° 27' 15" East, is

HEDJAS. now the port of Medinah, as Jár, lying in the South East of it, was formerly. It is a walled, but ill-built town of some size, at the foot of Mount Ridwá, (*Abá'l-fedd's Tará'in el toldán*.) It is much frequented by pilgrims on their return from Mecca, as they usually go to visit the Prophet's tomb at Medinah on their way home. Yambo', the *Jambá* river of Ptolemy, is frequently called Yambo'-el-bahr (*i. e.*, the maritime) by the Arabs, to distinguish it from Yambo' el-berr, (the inland,) or Yambo' el-nakhl, (the town of palms,) which is one day's journey East $\frac{1}{2}$ North-East from the port.

Jiddah, in 21° 30' North, and 39° 15' East, is surrounded by a wall, so neglected in Niebuhr's time, (A. N. 1762,) that there were several large breaches in its Southern side, and the battery at the extremity of the point forming the harbour was perfectly unserviceable; but since the town has been occupied by Mohammed 'All, the present Páshá of Egypt, its fortifications have been doubtless restored and improved. The whole of the Red Sea is beset with shoals of coral rock, and the harbour of Jiddah is so much obstructed by them, that at certain seasons there is not water enough near the shore for the draft of boats, and ships are obliged to anchor at a considerable distance from the town; to the North-West, also, large hills of coral-rock, covered with sand and shells, show how far the sea has retired. These hills, however, supply a convenient material for building, and from them all the more substantial houses are constructed; the rest are mere Arab hovels. As the port of Mecca, Jiddah is a place of great resort, and almost the only spot in Hijáz on which Christians were allowed to set their foot, till Mohammed 'All sent some European officers with his troops on their expedition against the Wahábites. It is the great emporium of Arabia, to which the Southern monsoon, from November to April, brings fleets of merchantmen from the Indian Ocean, laden with the produce of Asia and Africa; and the Northern, during the remainder of the year, sends the productions of Europe, from Mecca and Suez. The gate and road leading to Mecca are the only parts of the town and neighbourhood prohibited to infidels. There are several *okds* (*wakkáhs*) or *curan-sarais* for the accommodation of merchants, and a few neat houses built of coral-rock. The water is all brought by camels from the hills; throughout Hijáz, it is scarce, somewhat brackish, (Burckhardt's *Nubia*, p. 1x.) and peculiarly unwholesome. Among the European articles in demand at Jiddah, are Venetian zecchines and Imperial dollars, much used in mercantile transactions both in Yemen and Hindústán. Coffee and a little senna are the only articles brought from the former of those Countries. All goods pay a duty of 10 per cent. *ad valorem*, often raised to 12 or 15 by the Custom-house officers, who overrate their value. The English pay only 8 per cent.; but all these regulations, as far as the natives are concerned, have undoubtedly been changed by Mohammed 'All. Formerly the duties collected in this port were divided between the Páshá, appointed by the Grand Signior, and the Sherif or Prince of Mecca; but that chief was deposed and sent to Cairo, by the present Páshá of Egypt, and the whole revenue is now probably received by him. As no coin is struck in this territory, the money of Constantinople and Cairo is current. *Párah's* (pronounced *paráhs*) are called *faddah*, (*i. e.* silver,) and imaginary coins, such as *crúsh* (*cur'sh*, or *ghurásh*, *i. e.* dollars) and *diwánies*, are used in calculation. In 1762, 1 Imperial dollar = 85

párah's at Cairo, and 92 at Jiddah; and 4 *párah's* = 3 *diwánies*; 40 *diwánies* = 1 *kirsh* or piaster; and 1 Imperial dollar = 2 *crúsh* and 35 *diwánies*; 1 *diwán* = 20 *jedid*, a very small, unstamped morsel of copper. Niebuhr has given a plan of the town and harbour, (*Reise*, tab. iv.) and plates to show the costume of the common people. (*Id.*, tab. lvi. lvii.) The higher classes dress as in Turkey.

Kunfúdeh (pronounced Gurfúdeh) is an ill-built town of moderate size, on the coast of the Red Sea, in 19° 7' North and 40° 50' East. Its houses are mere huts, but it has good water, and, being the port at which ships from Yemen are obliged to stop and pay duty on approaching Hijáz, has some trade. The governor (formerly appointed by the Sherif of Mecca, and independent of the Porte) resides in a small island called Sárdm el Kakhmeb, just opposite to the town. (See Niebuhr's plate, tab. lviii.) A guard-house near the town, and a round tower, with some cannon at its foot, are the only remarkable objects. The roadstead between the island and the main is only open to the South, its Northern entrance being obstructed by coral reefs.

Of Mekkah, which is placed, according to M. de la Bada's observations in 21° 28' 17" North, and 40° 24' East: the best description is that given by Joseph Pitts,* who performed his pilgrimage about A. N. 1690. "It is a town," he says, (p. 121.), "situated in a barren place, (about one day's journey from the Red Sea,) in a valley, or rather in the midst of many little hills. 'Tis a place of no force, wanting both walls and gates. Its buildings are (as I said before) very ordinary, inasmuch that it would be a place of no tolerable entertainment, were it not for the anniversary resort of so many thousand Hagges (*Hajjiz*) or pilgrims, on whose coming the whole dependance of the town (in a manner) is; for many shops are scarcely open all the year besides. The people, here, I observed, are a poor sort of people, very thin, lean, and swarthy. The town is surrounded for several miles with many thousands of little hills, which are very near one to the other. I have been on the top of some of them near Mecca, where I could see some miles about, but was not able to see the farthest of the hills. They are all stony rock and blackish, and pretty near of a bigness, appearing at a distance like cocks of hay, but all pointing towards Mecca. Some of them are half a mile in circumference, but all near of one height. Between these hills there is good and plain travelling, though they stand near one to another. There is upon the top of one of them a cave, which they term *Hira*, *i. e.* 'a blessing,' (*ahwad* signifies the court round which a house is built, but *Haird*, or *Hairi*, *Hira*, for according to the *Cámús* it may be pronounced in either way, is merely a proper name,) into which they say Mahomet did usually retire for his solitary devotion, meditation, and fastings; and here they believe he had a greater part of the Alcoran brought him by the Angel Gabriel. I have been in this cave, and observed that it is not at all beautified; at which I admired. About a mile out of Mecca is a very steep hill, and there are stairs made to go to the top of it, where is a cupola, (*a cubbá*, or oratory,) under which is a cloven rock; into this, they say, Mahomet, when very young, viz. about four years of age, was carried by the Angel Gabriel,

Ghurásh, or Ghour-shode.

Mecca, Mekki, Mecca.

* This man, who was made a very unwilling convert to Mohammedanism at an early age, exposed himself to considerable risks, and sacrificed some flattering prospects, in order to return home and again profess his real faith: his whole narrative bears the stamp of truth.

HEDJAS.

who opened his breast, and took out his heart, from which he picked some black specks,* which was his *original corruption*; then put it into its place again, and afterward closed up the part; and that during this operation Mahomet felt no pain. Into this very place I myself went, because the rest of my company did so, and performed some *erkahs*, (*rikhts*), as they did. This town hath plenty of water, and yet but few herbs, unless in some particular places. Here are several sorts of good fruits to be had, viz. grapes, melons, water-melons, cucumbers, pumpkins, and the like; but these are brought two or three days' journey off, where there is a place of very great plenty, called, if I mistake not, Habbash. Likewise sheep are brought hither and sold. So that, as to Mecca itself, it affords little or nothing of comfortable provisions. It lieth in a very hot country, inasmuch that people run from one side of the streets to the other to get into the shadow, as the motion of the sun causes it. The inhabitants, especially men, do usually sleep on the tops of the houses for the air, or in the streets before their doors. Some lay the small bedding they have on a thin mat on the ground; others have a slight frame, made much like drink-stalls on which we place barrels, standing on four legs, corded with palm-coriage, on which they put their bedding. Before they bring out their bedding, they sweep the streets and water them. As for my own part, I usually lay open without any bed-covering, on the top of the house; only I took a linen-cloth, dipped in water, and after I had wrung it, covered myself with it in the night; and when I awoke, I should find it dry; then I would wet it again; and thus I did two or three times in a night. Secondly, I shall next give you some account of the Temple of Mecca. It hath about 42 doors (19 according to the *Jahan-nama*, p. 518) to enter into it, not so much, I think, for necessity, as figure; for in some places they are close by one another. The form of it is much resembling that of the Royal Exchange in London, but I believe it's near ten times bigger. 'Tis all open and gravelled in the midst, except some paths that come from certain doors, which lead to the Beat-Allah, (*Beit-Allah*, i. e. House of God), and are paved with broad stones. The walks, or cloisters, all round are arched over head, and paved beneath with fine broad stone; and all round are little rooms, or cells, where such dwell as give themselves up to reading, studying, and a devout life, who are much akin to their services or bernits. The Beat-Allah, (i. e. the Ka'bah, or square building,) which stands in the middle of the Temple, is four square, about 24 paces each square, and near 24 feet in height. 'Tis built with great stone, all smooth and plain, without the least bit of carved work on it. 'Tis covered all over from top to bottom with a thick sort of silk. (*kinnah sherifeh*.) Above the middle part of the covering, are embroidered all round, letters of gold, the meaning of which I cannot well call to mind, but I think they were some devout expressions. (They are texts from the Corán relative to the Temple and the pilgrimage to it. D'Oha-

son, *Tableaux de l'Empire Ottoman*, V. 7, § 4. tom. iii. p. 221. 8vo.) Each letter is near two feet in length and two inches broad. Near the lower end of this Beat are large brass rings fastened into it, through which passeth a great cotton rope; and to thin the lower end of the covering is tacked. The threshold of the door that belongs to the Beat, is as high as a man can reach; and therefore when any person enters into it, a sort of ladder-stairs are brought for that purpose. The door is plated all over with silver, and there's a covering hangs over it, and reaches to the ground, which is kept turned up all the week, except Thursday night and Friday, which is their sabbath. The said covering of the door is very thick embroidered with gold, inasmuch that it weighs several score pounds. The top of the Beat is flat, beaten with lime and sand; and there is a large gutter, or spout, (the *mirzâ*, or *altûn dîc*, D'Ohaun, iii. 230.) to carry off the water when it rains; at which time, the people will run, throng and struggle to get under the said gutter, that so the water that comes off the Beat may fall upon them, accounting it as the *dew of heaven*, and looking on it as a great happiness to have it drop upon them: but if they can recover some of this water to drink, they esteem it to be yet a much greater happiness. Many poor people make it their endeavour to get some of it, and present it to the Haggas, for which they are well rewarded. In Mecca, there are thousands of blue pigeons, which none will alight or abuse, much less kill them; and they are, therefore, so very tame, that they'll pick meat out of one's hand. I myself have often fed them in the house where I resided, while there. They come in great flocks to the Temple, where they are usually fed by the Haggas: for the poor people of Mecca come to them with a little sort of dish made with rumen, with some corn in it, begging them to bestow something on *Hammamet metla Nabes*. (*Hammamet mîd' n-nehî*.) I have heard some say, that in their flight they'll never fly over the Beat-Allah, as if they knew it to be the House of God; but it is a very great mistake, for I have seen them oftentimes fly over it. This Beat-Allah is opened but two days in the space of six weeks, (only six times in the year, D'Ohaun, iii. 208.) viz. one day for the men, and the next day for the women. As I was at Mecca about four months, I had the opportunity of entering into it twice; a reputed advantage, which many thousands of the Haggas have not met with; for those that come by land make no longer stay at Mecca than 16 or 17 days. I found nothing worth seeing in it, (the Beat-Allah,) only two wooden pillars in the midst to keep up the roof, and a bar of iron fastened to them, on which hunged three or four silver lamps, (which are, I suppose, but seldom, if ever, lighted.) The floor of the Beat is marble, and so is the inside of the walls, on which there is written something in Arabic, which I had no time to read. The walls, though marble on the inside, are hung all over with silk, (striped brocade of pink and silver, according to Badia,) which is pulled off before the Haggas enter. Those that go into the Beat tarry there but a very little while, (viz. scarce so much as half a quarter of an hour,) because others wait for the same privilege; and while some go in, others are going out. After all is over, and all that will, have done this, the Sultan of Mecca, who is a Shirreef, (Sherif) i. e. one of the race of Mahomet, accounts himself not too good to cleanse the Beat; and, therefore, with some of his favourites,

HEDJAS.

Temple.

* "Three drops of blackish blood, the drops of the contagion of original sin;" says Mahomet Nabeshan, in *Mohometanism explained*, (ii. 46.) where the whole story is given at length, as related by Mohammed to his nurse. It is remarkable, that the tradition there recorded, says nothing of any cleft in the rock. "We beheld Mahomet sitting upon the ground," says his nurse, (p. 44.) "they laid me very gently upon the ground," says Mohammed himself, (p. 45.) yet the cleft was shewn to Pitts and his companion.

HEDJAS. doth wash and cleanse it. And first of all, they wash it with the holy water Zem Zem, (from the well called Zemzem,) and after that, with sweet water. The stairs, which were brought to enter in at the door of the Beat, being removed, the people crowd under the door, to receive on them the sweeping of the said water; and the besoms, wherewith the Beat is cleansed, are broken in pieces, and thrown not amongst the sun; and he that gets a small stick or twig of it, keeps it as a sacred relique. The compass of ground round the Beat, where people exercise themselves in the duty of *Tawaf*, (*tawâf*, i. e. circuit,) is paved with marble about 50 feet in breadth; and round this marble pavement stand pillars of brass, (the *khawim*;) about 15 feet high and 20 feet distant from each other; above the middle part of which iron bars are fastened, reaching from one to the other, and several lamps made of glass are hanged to each of the said bars, with brass wires in the form of a triangle, to give light in the night season; for they pay their devotions at the Beat-Allah as much by night as by day, during the Haggas' stay at Mecca.

... On each of the four squares of the Beat (i. e. opposite to each of its sides) is a little room built, and over every one of them is a little chamber, with windows all round it, in which chambers the *Emsams*, (*Imâm*;) together with the *Mazzins*, (*Murazzins*;) perform *sallâh* (*sallâh*, i. e. prayer) in the audience of all the people which are below. The four chambers are built one at each square (*side*) of the Beat, by reason that there are four sorts of Mahometans. The first are called *Hanifer*, (*Hanîf*;) most of them are Turks. The second, *Nakjir*, (*Nakjîr*;) whose manners and ways the Ashrians follow. The third, *Hambel*, (*Hambal*;) of which there are but few. The fourth, *Malkîr*, (*Malkîr*;) of which are those that live Westward of Egypt, even to the Emperor of Morocco's country. These all agree in fundamentals, only there is some small difference between them in the ceremonial part.

"About twelve paces from the Beat is (as they say) the sepulchre of Abraham, who, by God's immediate command, they tell you, built this Beat-Allah; which sepulchre is enclosed with iron grates. 'Tis made somewhat like the tombstones which people of fashion have among us, (he probably means altar-tombs,) but with a very handsome embroidered covering. Into this persons are very apt to gaze. A small distance from it, on the left hand, is a well, which they call *Beer el zem zem*, (*Bîr el zemzem*, i. e. the well of Zemzem,) the water whereof they call holy water, and as superstitiously esteem it as the Papists do theirs. To the month of Ramadan, they'll be sure to break their Fast with it. They report that it is as sweet as milk; but for my part, I could perceive no other taste in it, than in common water, except that it was somewhat brackish. The Haggas, when they come first to Mecca, drink of it unreasonably, by which means they are not only much purged, but their flesh breaks out all in pimples; and thus they call the purging of their spiritual corruptions. This Beer, or well of Zem Zem, is to the midst of the little rooms before-mentioned, at each square of the Beat, distant about 12 or 14 paces from it, out of which four men are employed to draw water, without any pay or reward, for any that shall deserve it. Each of these men have two leathern buckets tied to a rope, on a small wheel, one of which comes up full, while the other goes down empty." After saying that they often bathe themselves with the water of Zemzem,

and carry some of it home, to give a little to their friends, he adds: "The reason of their putting such an high value upon the water of this well, is because (as they say) it is the place where Ishmael was laid by his mother Hagar."

The white stone at the foot of the North side of the Ka'beh, which is believed to be Ishmael's tomb, the golden belt, the treasury, and the cubick of Al 'Abbas, are not mentioned by Pitts. The belt is a broad black silk band, which is folded round the *kirneh*, or hangings for the Ka'beh, when sent to Mecca, and covered, like them, with texts from the Corân, embroidered in gold letters of enormous dimensions; when attached to the building, it forms a broad band round the upper part of it. The golden spout, four cubits long, is, as before observed, on the North side of "the Holy House," and carries off the rain water from its flat roof; it was at first only cased with gold, but was entirely formed of that precious metal by order of Ahmed (Achmet) the first. The treasury and the cubick of Al 'Abbas are small buildings, similar to that placed over the well of Zemzem: the use of the first is obvious from its name; it is also called *cubick shem* i-*ddan*, (i. e. the repository of the candlesticks,) being the place where the sacred plate and vessels are kept; in the second, the holy mists and carpets are deposited. The *Hattim*, or sacred enclosure, round the Ka'beh, is venerated as the place at which 'Ayidheh performed her devotions immediately after Mecca was taken by the Prophet. (D'Ossion, iv. 76.)

"The sacred territory (*Haram*) of Mecca extends," Terjany. says Hâjî Khalifeh, (*Jahannum*, p. 520,) "for three days' journey towards Medina, seven miles towards Yemen and 'Irâk, and ten towards Jiddah." Many of its hills are venerated on account of their connection with the history of the Patriarchs. To Jebel Abû

Cubels, the Almighty himself is believed to have brought the black stone, (*Ajâz el awad*;) afterwards set in a silver case at one corner of the Ka'beh, and supposed to be turned black "by reason of the sins of the multitudes of people who kiss it." (Pitts, p. 119.) There also Adam was buried; thence Abraham called all the sons of men to perform the pilgrimage; and there the Prophet split the moon in half by waving his hand, in commemoration of which a grotto, called *Makallî Shacûl* *camar*, (the place of the splitting of the moon,) was formed near its summit. Batn-wâll, (i. e. Belly of the Valley, or Bed of the Stream,) between Safi and Merweh, the place where Hagar suffered such dreadful thirst, is now within the city, and must be visited by the pilgrims. There are likewise some public buildings, as the Sheriff's Palace, the *Mahkemah*, or Court of Justice, with some Colleges, Baths, and Bezestins. The aridity of the soil of Mecca is proverbial; and, except the *Mu'allâh* *bagh-eh-sal*, to the West of Mount Abû Cubels, there is not a single garden in or near it. The valley of Minâ, the plain of Muzdelifeh, and Mount Arafat, are about five miles from each other, and the first is two or three from Mecca; these are the most important places, next to the Ka'beh, which the pilgrims are required to visit, nor have they any right to the title of Hâjî, or Hâjî, (the word is spelt both ways,) till they have performed the appointed devotions on some part of that sacred hill.

* Supposed by M. de Hammer (*Wiener Literatur. Zeitung* 1816, col. 105.) to be a meteoric stone, but reported by M. de la Blotie to be volcanic basalt with crystals of felspar.

HEDJAS. (Pitts, p. 138.) Plates of Mecca are given from drawings by Mussulman artists in the *Tableau de l'Empire Ottoman*, and from his own designs by Don Diego de la Badia, in his travels, published under the assumed title of 'Ali Beg el 'Abbd.'*

Medeenah,
Medeenat
en nabee,
Medina (a)
n abe.

Medinah (more fully, Medinatul Nabi, or Medinatul-rasul, i. e. the city of the Prophet) is about 10 days' journey from Mecca, and is placed by M. Jomard, from the calculations of different Itineraries, in $25^{\circ} 13'$ North, and $40^{\circ} 3' 15''$ East, being about 225 miles North of it. "It is but a little town and poor," says Pitts, (p. 156,) "yet it is walled round, and hath in it a great Mosque," (of which Niebuhr has given a plate, (*Beschreibung*, tab. xxii.) and D'Olsson, another,) "but nothing near so big as the Temple at Mecca. In one corner of the Mosque is a place built about 14 or 15 paces square. About this place are great windows fenced with brass grates. In the inside it is decked with some lamps and ornaments. It is arched all overhead." (It is the grated enclosure on the left hand in the second court, in Niebuhr's plate.) "I find some relate that there are no less than 3000 lamps about Mahomet's tomb; but it is a mistake, for there are not, as I verily believe, an hundred; and I speak what I know, and have been an eyewitness of. In the middle of this place is the Tomb of Mahomet, where the corpse of that bloody impostor is laid, which hath silk curtains all around it like a bed; which curtains are not costly, nor beautiful. There is nothing of his tomb to be seen by any, by reason of the curtain round it; nor are any of the Haggas permitted to enter there: none go in but the eunuchs who keep watch over it, and they only to light the lamps which burn there by night, and to sweep and cleanse the place. All the privileges the Haggas have, is only to thrust in their hands at the windows, between the brass grates, and to petition the dead juggler, which they do with a wonderful deal of reverence, affection, and zeal. My patron had his silk handkerchief stole out of his bosom, while he stood at his devotions here. It is storied by some, that the coffin of Mahomet hangs up by the attractive virtue of a loadstone to the roof of the Mosque; but believe me, 'tis a false story. When I looked through the brass grate, I saw as much as any of the Haggas; and the top of the curtains, which covered the tomb, were not half so high as the roof or arch; so that 'tis impossible his coffin should be hanging there. I never heard the Mahometans say any thing like it. On the outside of the place where Mahomet's tomb is, are some sepulchres of their reputed Saints; among which is one prepared for Christ Jesus, when he shall come again personally into the world. . . . Medina is much supplied by the opposite Abyssinian country, which is on the other side of the Red Sea; from thence they have corn and necessaries brought in ships; an odd sort of vessels as ever I saw, their sails being made of matting, such as they use in their houses and mosques to tread upon." The proper name of Medinah is Yathrib, but it can hardly be the *Iatrippa* of Ptolemy, as he places that town in $23^{\circ} 30'$

* This plate of the Ka'bah, published in Sale's *Introduction to the Coran*, is borrowed, without acknowledgment, from Ireland, who copied his from an Arabian drawing brought from the East by Professor Eusebius of Upsala, having corrected the distance, &c. on the authority of Arabian writers. It is also copied, together with another plate of Ireland's, without any hint as to their origin, in the third edition of Pitts's *Religion and Manners*, &c. &c. but this was probably done by the London booksellers without the author's knowledge.

North, nearly two degrees to the South of Medinah. It owes its present name to the devotion of its inhabitants to Mohammed, who was by them received when he was driven from Mecca by the Coreish; he subsequently, therefore, often made it his residence, died, and was buried there; circumstances abundantly sufficient to establish its sanctity in the estimation of his votaries, who think the visiting it, after they have been at Mecca, a meritorious act, though it be not required as a necessary part of their pilgrimage. The account of his tomb, collected by Niebuhr during his residence among the Arabs, exactly agrees with that given above. The story about the grave left open for Seyyidul 'Isa, (Our Lord Jesus,) who will die at Medinah a short time before the end of the world, he at first supposed to be a fiction; but having been informed of it by respectable and credible Mohammedans, without any previous question on his part, he justly concludes that such a grave really exists, and that such is the creed of the Mussulmans. The building above the grave of the Prophet contained vast treasures, the accumulated donations of the faithful, reserved to cover the expenses of a war against the infidels, whenever absolutely wanted; and the grave is guarded by 40 eunuchs, to prevent impurities from being thrown upon it, and to keep the devout from stealing strips of the sacred curtains to serve as amulets, which will preserve them from all calamities. The outside of the building containing the grave was covered, in Niebuhr's time, with rich green silk hangings, ornamented with texts embroidered in gold, in the style of the hangings which cover the Ka'bah. Beside the Prophet lie the bodies of the two first Khalifs, Abul Bekr and 'Omar, a circumstance signified in the drawing given to Niebuhr, by three small gilt parallelograms marked on the grating, on one side of the building containing these tombs. The coffins there appear suspended, one above the other; and this peculiarity that judicious traveller thinks, may have given rise to the absurd story of the suspension of Mohammed's coffin by means of a loadstone. (*Beschreibung*, p. 373.) The Mosque consists of two courts, surrounded, as usual, by a cloister; the centre of one being occupied by a circular building, which is doubtless used as a *Cubbeh*, or sepulchral chapel, and the other, on one side of which is the *Cubbeh-en-nabi*, (Prophet's Tomb,) serving as a burial ground for his immediate followers. In the centre of it there is a minbar, or pulpit, for the *Khatib* (Preacher) to pronounce the *Khotbah*, (prayer said on Friday for the Commander of the Faithful, Mohammed's temporal successor,) and the whole, as an Hypæthrum, or uncovered temple. The style of this building is more clumsy and antique (if Niebuhr's artist can be trusted) than that of Mecca, which is probably owing to the frequent inundations to which that place is liable; the most modern edifice having been more than once destroyed. Another peculiarity, noticed by Niebuhr himself, is the use of crosses as ornaments on the top of some of the minarets, and also as loopholes in the lower part of the two largest.

Those resolute and fanatical reformers, the Wahabites, who, in 1801, spoiled the holy tombs at Kerbela, and carried off the accumulated offerings of the followers of 'Ali, in 1810 violated the sanctuary at Medinah, and sold or distributed its treasures; what their amount must have been, may be conjectured from a remarkable passage in M. Mengin's *History of Mohammed 'Ali*.

HEDJAS.

HEDJAS. "When 'Abd-allah ibn Su'ûd, the last of the Wah-hâbi chiefs, was presented," he says, (il. 140.) "to the Pâshâ, (Mohammed 'Alî, on his arrival at Caire, he had a small ivory case in his hand, which contained, he said, the treasures which his father Su'ûd had taken from the tomb of the Prophet. On being opened, there were found in it three splendid Miss. of the Corân, the covers of which were set with rubies, 300 large pearls, and an emerald attached to a gold chain. The Pâshâ set his seal upon the box, and desired 'Abd-allah to deliver it himself to the Sultân on his arrival at Constantinople."⁸

Taif,
Thayef.

Tâ'if, called the Garden of Mecca, is between 50 and 60 miles (two days' journey) to the South-East of that city. Placed on the declivity of Ghazwân, supposed to be a part of Mount Kharrâh, in the midst of orchards and vineyards, it possesses advantages, the value of which must be peculiarly felt in the neighbourhood of so parched and barren a tract as the country round Mecca. Its great height may be inferred from its temperature, being, as Hâjî Khalîfî says, (p. 519.) the coldest place in Hîjâz, so that water sometimes freezes on the top of the mountain. It is extremely healthy, and supplies Mecca with abundance of fruit, particularly grapes, oranges, and lemons. The Poet Temîrî says, that Zeineb, the sister of the celebrated conqueror Hîjâj, "luxuriously passed the winter at Mekkah, and the summer at Tâ'if." From its founder, the son of 'Abdu'l Hhâl, it was called Wejî, till it was surrounded by walls, from whence it received the name of Tâ'ifah, (an enclosure.) The territory in which it stands is called Bîlâd Thackîf, from the Tribe occupying it, or Wâdî-el-'Abbâs, from Mohammed's uncle, who lived there. (Goliûs in *Afjergani Astron.* 99.)

Bedr
Honein.

Bedr Hhonein, so called from the spring of Hhonein, just opposite to it, and in order to distinguish it from another Bedr near Tâ'if, is a fertile valley, four days' journey distant from Râhîgh, (Robogh, in Niebuhr's map,) and two from the road of the Syrian and Egyptian pilgrims to Mecca. It has two pools of spring water, on the banks of which palms, bananas, and grapes are cultivated. Near it, in the second year of the Hîjrah, (a. d. 624,) Mohammed gained a very de-

cisive victory over his enemies from Mecca, to which he often alludes in the Corân, (eb. iii. &c.) as a proof of his having received the divine aid. "The spot is now," says Hâjî Khalîfî, (p. 524.) "a palm grove, and below it are the tombs of the martyrs, (*shahidâ mezdî-levî*.)

"Khaibar," says the same geographer, (p. 522.) "six days' journey North-East of Medinah, is a very populous place, remarkable for the abundance and excellence of its dates. The country round it is occupied by the Beni 'Anezezh," (a Tribe, part of which frequents the neighbourhood of Tedmor and Hhamâh,) "and its name signifies 'a castle' in the Jewish tongue." It was in Mohammed's time a very flourishing colony of Jews, from whom he met with great opposition, but he at last defeated them, and took Khaibar in the seventh year of the Hîjrah. (a. d. 628.) The inhabitants of this district were still Independent Jewish Tribes in Niebuhr's time. They consist of the Beni Mizze'ad, or Mizyâd, Shâhhân, and 'Anezeb; and live, like other Arab Tribes, by pasturage and plunder, being abhorred by the Mohammedans, and accused of many robberies in which they have no concern. They are uniformly called Jews by the Mussulmans, but are disowned by their brethren established in Egypt, Syria, and the towns on the Red Sea. Niebuhr, therefore, suspects that they are Caraites, who adhere to the written and reject the oral law, and are, for that reason, mortally hated by all the followers of the Rabbin.

Niebuhr, *Reisebeschreibung*, Kopenhagen, 1774, 2 vols. 4to.; Niebuhr, *Beschreibung von Arabien*, Kopenhagen, 1772, 4to.; *Voyages d'Ali Beg el-'Abbâs*, Paris, 1814, 3 tom. 4to.; Hâjî Khalîfî, *Kâtil Chelî' Jîdân-nemâ*, Constantinople, 1732, fol.; Mengin, *Histoire de l'Egypte sous Mohammed Aiy*, Paris, 1823, 2 tom. 8vo.; Mouradgen *YOfhsson, Tableau Général de l'Empire Ottoman*, Paris, 1788-1824, 7 tom. 8vo.; Pitts, *Account of the Religion and Manners of the Mahometans*, London, 1731, 12mo.; Morgan, *Mahometanism Explained*, London, 1723-1725, 2 vols. 8vo.; Pococke, *Specimen Historiæ Arabum*, Oxon. 1605, 4to.; Golt *Afjergani Elementa Astronomiæ*, Amstelod. 1669, 4to.; Sale, *Korân*, London, 1734, 4to.; Relandus, *De Religione Mohammædica*, Trajecti, 1717, 12mo.

HEDJAS.

HED-
WIGIA.

Khybar.

HEDON, or **HEYDOW**, a Borough and Market Town in the County of York, pleasantly situated on a small creek of the river Humber, in a level and fertile country, and until its haven became blocked up, and its commerce was principally transferred to Hull, a place of considerable note. Tradition states, that it was much exposed to the Danish ravages, and in later times it has twice suffered greatly from fire, once in 1656, when the larger portion of the town was consumed, and again about 1810, when many houses in the market-place were burned. The new buildings, in consequence of these calamities, have given an air of regularity to the

streets, which they would not otherwise have possessed. On the South-East of the Town, a cut has been made, which secures such part of the old Haven as is remaining, but the occupations of its inhabitants are much more agricultural than maritime. Of the three Churches which Hedon once possessed, only one, that of St. Austin, is yet standing. The Borough returns two Members to Parliament. Population, in 1821, 902. Distant from Hull 8 miles East, from London 192. In the village of *Paul*, about two miles and a half nearly South of Heydon, is a considerable Dock-yard, in which 74-gun ships have occasionally been built.

HEDWIGIA, in Botany, a genus of the class *Oc-tandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla tubular, four-lobed; capsule three-lobed, three-celled, nuts solitary.

* This anecdote, though not very improbable, is not very probable, and M. Mengin would have done well had he told his readers on what authority it rests.

HEEL.

HEEL.

He that considers what Tacitus, Suetonius, Seneca, de *Brut.* l. iii. c. xvi. say of Theodosius and his reign, will find how necessary it was for our Saviour, if he would not dye as a criminal and a traitor, to take great *heel* to his words and actions; that he did, or said, not any thing that might be offensive, or give the least offence to the Roman government.

Lack. Works. vol. ii. fol. 507. *The Remissness of Christianity, &c.*

And there he led him, and he taught him there,
And safely kept him with a watchful care;
The tender apples of our *heel* eyes,
Not more in guard, not more securely lie.

Parnell. The Gift of Poetry.

He seems in that place, (2 Pet. iii. 17.) if it be *heel* fully considered to have a special respect to St. Paul's Epistle to the Romans, which indeed hath more of those *heel*ers, or difficult passages, than any other of his epistles.

Bishop Bull. Works. vol. ii. p. 161. *Discourse 3.*

Nothing can be more evident than that there are many virtues which upon these accounts have a natural tendency to the increasing of merit; in diligence in our callings, the diligent hand maketh rich; *heel* failures to improve all fitting opportunities of providing for ourselves and families.

Wilkes. Natural Religion. book ii. ch. iv.

Through every part most diligently pierce,
And weigh the sound and sense of every verse,
Unless your strictest caution you display,
Some words may lead the *heel*ers hard away.

Pitt. Fide. Art of Poetry. book iii.

And therefore to have no apprehension of mischief at hand; nor to make a just estimate of the danger, but *heel*ly to run into it, be the hazard what it will, without considering of what use or consequence it may be, is not the resolution of a rational creature, but brutish fury.

Lack. Of Education. sec. 115.

The gay Corinna, who sets up for an indifference and becoming *heel*ness, gives her husband all the torment imaginable out of mere insolence, with this peculiar variety, that she is to look as gay as a maid in the character of a wife.

Spectator. No. 194.

A thousand objects recall ideas, and excite sensations in my mind, which seem to be not perceived, or not *heel*ed, by other men.

Hard. On Retirement. Dialogue 2.

Now the most external, and most obvious inference, from what you have been taught concerning the inspiration of the premises of the Holy Scriptures, is, that therefore every Christian is bound to give diligent *heel* to the reading, and the study of them.

Pearce. Sermon 11 vol. iii.

Attentive she doth scarce the sounds retain;
But to herself first runs the puzzling strain
And tracing, *heel*ful, sets by rote repays,
The shepherd in his own harmonious lays.

Philips. Pastoral 5.

"I therefore," says he, "so run," not to uncertainty, not *heel*ly and ignorantly, but with a perfect knowledge of the course I am to pursue, the rules I am to observe, the prize I am to aim at, and the conditions on which it is to be attained.

Porteus. Sermon 13 vol. ii.

To rush into the more immediate presence of God with the same *heel*ness that you enter a tavern or a theatre, is a great indecency; and argues a levity of mind, incompatible with devotional meditation.

Knox. On the Duties of the Prætor and the Hearer.

HEEL, v. A. S. *hyldan*; D. *helden*; Ger. *halden*. "A. S. *hylding*, curvatura, a bowing, hooking, crooking, bending, or inclining: a leaning, as we say, the ship *heel*s, when it lies or leans on one side." Somner, with whom Junius and Skinner concur.

The Spaniards do report, that there was once a very rich ship driven ashore here in a calm, for want of wind to work her. As soon as ever she struck she *heel*d off to sea, 7 or 8 fathom water, where she lies to this day; not having attempted to fish for her, because she lies deep and there falls in here a great high sea.

Dampier. Voyage round the World. Anno 1681.

HEEL, v.

A. S. *hele*; D. *heele*; Sw. *hael*; Ger. *hele*, n. Tooke thinks from A. S. *hel* an, *te-geere*, to cover.

HEEL-PIECE. That part of the foot which is covered by the leg. To *heel*.

To use the *heel*, to perform with the *heel*, to dance. Not heading hall so swift, dith crusing steem beats: they *heel*er, When for their wagger last with all their force they live with wheels.

Phæar. Virgil. Aeneid. book v. p. 113.

I cannot sing,

Nor *heel* the high Lawd.

Shakespeare. Troilus and Cressida. fol. 95.

His lesser garment to the ground did fall,
And flew about his *heel*ers in wanton wile,
Not fit for speedy pace or hasty exercise.

Spenser. Faerie Queene. book ii. can. 12.

But as we drew nearer unto him, he discern'd we were not those he looked for, he took to his *heel*, and fled from his houses.

Sir Francis Drake Recov'd. fol. 27.

Between thee and the woman I will put
Enmity, and between thee and her seed;
Her seed shall bruise thy head, thou bruise his *heel*.

Milton. Paradise Lost. book v. l. 181.

He was no whirling lecturer of the times,

That from a *heel*-hard to a pulpit climbs.

Brown. On the Death of Mr. James Shute.

He thus: nor insolent of word alone
Spurn'd at with the rustic *heel* his King unknown.

Pope. Homer. Odysseus. book xvii.

Major-Gen. Harrison, Col Cruise, and the forces of Cheshire, entered the place at their *heel*; and, being followed by the rest of the army, soon finished the dispute, and totally defeated the enemy.

Latham. Memoirs. vol. i. p. 314.

And then it griev'd me more to look
Just at the *heel*-piece of his book.

Lloyd. The Cabbler of Tringington's Letter.

HEEL, i. e. *haft*, q. v. that which is *heaved*, *hav'd*, or *haft*, or *heft*.

If the *haft* belonged to Walworth, the blade, or point thereof, at least, may be adjung'd to Covenish.

Fuller. Worthies. Suffolk.

HEFT, n. Mr. Steevens, who produces the passage from George's Lutean, says, "Hefts are heavings, what is *heaved* up."

But if one press

Th' abhor'd ingredient to his eye, make known
How he hath drunk, he cracks his gorge, his sides
With violent *hefts*; I have drunk, and seen the spider.

Shakespeare. Winter's Tale. act. 2, 222.

But if a part of *heft*'s a huge sphere
Thou chuse thy post-nose *heft* to beere.

Sir Arthur Gorges. Lament. 1514.

HEGEMONICAL, Gr. *ἡγεμονικόν*, from *ἡγεμὼν*, a leader, from *ἡγέομαι*, to lead.

Leading, guiding, directing.

The judgment being the *hegemonical* power, and director of action, if it be led by the overbearings of passion, and stir'd with heinous epichorus instead of clearly conceived truths, and be preposterously resolved in them, the practice will be as irregular, as the conceptions erroneous.

Glanvil. The Vanity of Dignitising. ch. xxiii.

HEGETER, in Zoology, a genus of *Heteromera*, *Coleopterous* insects, belonging to the family *Blasipede*. Generic character. Body oval; thorax perfectly square, flat, margin reflexed; antennæ filiform, short, formed of eleven joints; maxillary palpi filiform. Wing none; legs simple, thin.

The type of the genus is the *H. striatus* of Latreille, pl. ix. fig. 11. found in Madeira. Their habits are like those of the *Blaps*.

HEIFER.
— HEIGHT.

HEIFER. A. S. *heaf-fere*, *heaf-fur*, *jureenco*, *bu-cvra*, *vitula*; of uncertain Etymology: written by Skinner, Junius, and Minsheu *haifer*: and Skinner derives from *heaf*, high, and *fore*, *gronus*, a step, *spōtē qd̄ alium graditur*, i. e. *superbē incedit toto tam corpore et cornibus aduſta*. Junius from the same, *heaf*, and *fore*, a corruption of *fodre*, y. d. *heaf-fodred*, *assume pastum*. The name is given to

A female calf, from the completion of its first year, till it has itself borne a calf.

Let the elders of that cite which is waste into the dayne men, take an *Argher* that is not labourd with, nor hath diuined in the yoke, gea let them bryng her into a valeye, where is netter earing nor sowing, and strike of her head ther in the saley.

Bible, Anno 1551. *Deuteronomius*, ch. xxi.

But heare me, faire lady, I doe thus love to see her, whom I shall choose for my *Argher*, to be the first and principall in all fashions.

Ben Jonson. *The Silent Woman*, act ii. sc. 5.

— They utter bloody deeds,
And, groning deep, th' impetuous battle mixt
While the fair *Argher*, balmy-breathing, near,
Stands kneeling up their rage.

Thomson. *Spring*.

HEIGHT-HO.

When that I was and a little time boy,
With *Arg*, &c. the winds and the raies:
A foolish thing was but a toy,
For the raies it wasteth every day.

Shakespeare. *Twelfth Night*, fol. 275.

HEAV. 'Tis almost five a clocke come, 'tis time you were ready,
by my troth I am excreking ill. *Arg* ho!

Id. *Much Ado about Nothing*, fol. 113.

For faime would I leave a single life
If I could get me a good wife,
Hei-ho for an husband, cries she.

Bacon. *Anatomy of Melancholy*, p. 161.

HEIGHT,

HE'HTEN,

HE'HTENING.

Formerly also written *hryght*; by Milton, *hight*; (see *HIGH*;) Goth. *haanitha*; A. S. *hithre*. Tooker asserts it to be the third person singular *hryfth*, of the verb *heaf-an*, *extollere*, to *hraise* or *raise*. Our other terms of admeasurement, length, breadth, width, depth, still retain the final A, probably from the difficulty of pronouncing the words without it. To *highten*, To *hraise* or *lift* up, to *raise*, to *elevate*, to *extol*, to *exalt*, to *promote*.

Keeps the readous, and adde thereto thy *Height* into thine eyes, to the readous, and that shall be the very *Height* of the soere.

Chaucer. *The Pardoul's Tale*, fol. 269.

And stode upon a fote on *Height*
Of burned golde.

Gower. *Conf. Am.* fol. 22.

But they within made a countenance as high as the olde walle:
yet that could not streche to y^e *Height* of the tower made upon the mount, so that the lower parties of y^e cite were subiect to shotte.

Brande. *Gunnes Curious*, book iv. fol. 69.

That ye being rooted and grounded, as true myghte be the, to comprehend with all myctes, what is that breadth, and length, and depth & *Height*.

Bible, Anno 1551. *Ephraim*, ch. ii.

And hact beneath trembling doth bend his top,
Till yold with strches, gnaw the latter crucke,
Rest from the *Height*, with ruine it dole fall.

Shakespeare. *Virg.* *Æneid*, book ii.

That rouse that the rhyer enclosed not, (which was the space of not above six hundred fute) was fortified with a hill of a great *Height*, so that the foute of it on both sides touched the very brims of the rhyer.

Arthur Golding. *Æneid*. *Commentaries*, book i. fol. 29.

And thus th' Almighty taught jū Noah the muse.
Three hundred cubits the whole length to be,
Fifty the breadth, the *Height* (least of the three)

Full thirty cubits; only with one light
A cubit broad, and just so much in *Height*.

Dragon. *Noah's Flood*.

This hill is of that *Height*, that if a man be upon the top of it is the *Height* right answer, at the relief of the fourth watch, he may behold the sunne arising.

Holland. *Pinar*, book v. ch. xxii.

I rais'd him, and I gave'd
Mine haire for his truck; who being so *Heighten'd*,
He watered his new plants with dewes of flattery,
Seducing so my friends.

Shakespeare. *Coriolanus*, fol. 29.

The nature of impetuous animals is such, that they are apt to have but a dull and sluggish sense, a flat and in-sipid taste of good, unless he be quickened and stimulated, *Heighten'd* and invigorated, by being compared with the contrary evil.

Cushworth. *Intellectual System*, book i. ch. iv.

Every sin against the duty we owe to our parents is unnatural: but they have their *Heightenings* and diminutions from other accounts, and in this they have variety.

Taylor. *Rule of Conscience*, book ii. ch. i. rule 6.

After him came the Swiss Matthew Miriam, who, had performed by *Heightenings* with more tenderness, and came suddenly off with the extremities of his hatchings, had proved an excellent master.

Everley. *Sculpture*, ch. iv.

Behold yon mountain's heavy *Height*
Made *Height* with new mounts of snow;
Again behold the winter's weight
Oppress the labouring woods below.

Dryden. *Horace*, book i. Ode 9.

So far it [a life of religion] is from abiding as of any of our earthly delights, (as its enemies slanderously represent it) that it is abundantly *Heighten'd* them.

Sharp. *Hicks*, vol. i. *Sermon* 2.

But I delight not to dwell on the sad object; let this part of the landscape be cast into shadows, let the *Heightenings* of the other may appear more beautiful.

Dryden. *Definition to Plutarch's Lives*.

Such taxes [upon the necessities of life] when they have grown up to such a *Height*, are a curse equal to the barrenness of the earth and the inclemency of the heavens; and yet it is in the richest and most industrious countries that they have been most generally imposed.

Smith. *Worth of Nations*, book iv. ch. ii.

Fancy envisions, while it sooths, the heart,
And, while it dandles, wounds the mental sight:
To joy each *Heightening* charm it can impart,
But wraps the hour of woe in twilight night.

Beattie. *The Minstrel*.

The solution of Virgil, which has given so much offence, and of Horace, who kept pace with him, was, we say, but the authorized language of the times; presented indeed with address, but without the *Heightenings* and privileged licence of their profession.

Hard. *Works*, vol. i. p. 332. *Notes on the Epistle to Augustus*.

HEIMIA, in *Bolany*, a genus of the class *Dodecandria*, order *Monogynia*, natural order *Lythrales*. Generic character: calyx six-cleft; corolla, petals six, alternating with the calyx; capsule four-celled, many-seeded; seeds minute.

Two species, natives of South America. *Decandolle*.

HE'INOUS, or } Fr. *haineux*, from *haine*, hate;
HA'INOUS, } *haine* from *hair*, and that from the
HA'INOUSLY, } ious, odire, (odice), to hate. Me-
HE'INOUSNESS, } nage.

Hateful, detestable, odious, abominable; and consequently, wicked or atrocious in the extreme.

He rung him out a peeces like a bell

Upon her face, that lighted Polyphets

So awesome, that mee might on it speete,

Chaucer. *Troilus and Criseida*, book ii. fol. 165.

But well perceiving that they malicious purpose is to bring you to destruction, ye like good Chryseis people avoiding their false traitors & priests, geve none care to their *Heightenings* lessons, nor walk malicious ways.

Sir Thomas More. *W's-à-b*, book i. fol. 313. *The Supplication of Souls*.

HEIGHT.
HEINOUS.

HEINOUS. This very law is often transgressed, and that frequently even in the church: notwithstanding both the church, and also heathen men do acknowledge it to be most just and good.

HEIR.

Hobbes. Voyages, &c. vol. i. p. 581. *The True State of Ireland.*

For he is all disposed to bloody fight,

And breathes not wroth and anger every day;

Hand in his lap, that first fall in his quarrels.

Spenner. Faerie Queene, book ii. can. 5.

I would not spit to quench the fire they're in,

For they are guilty of each heinous sin.

Shaw. Henry II. On the Loss of his Mother's Chain.

The earl immediately followed, and as he went as the lord justice

accused him of felony, Kildare no longer appeared him of treason.

Holmes. Chronicle of Ireland, June 1294.

And verily this inward sorrow, & grief, being conceived in the

heart fore the Arguement of sinne, if he be earnest, and unfeigned, is

as a sacrifice to God, as the holy prophet David doth testify.

Houlston. Sermon of Repentance, part ii.

On the other side he waited long for the repentance of the Can-

anians, but would not destroy them, because their sins, though very

heinous, admitted a place for repentance.

Sharp. Works, vol. i. *Sermon 8.*

You have received all that you have, and your own being from him,

and why should you take it so Angrily, if he is pleased to resume

something back again.

Widius. Natural Religion, book i. ch. xii.

There are many authors who have shown wherein the malignity of

a he is evident, and set forth, in proper colours, the enormity of the

offence.

Spectator, No. 507.

How heinous must be the offence of them, who, not content with

neglecting those religious ordinances which conduce to the preservation

of good order and virtue, exercise that authority which their as-

sessment gives them, in pressuring their dependents from the performance

of duties in which they would otherwise delight; who force them from

God, to employ them in leavies!

Amer. Works, vol. i. p. 230. *On the Duty of Servants.*

A sinner truly afflicted with the consciousness of his guilt, and with

the eternal punishment it deserves, will account all mortification to be

a light burthen.

Jordan. Remarks on Ecclesiastical History, vol. iii. p. 364.

HEIR, v. Fr. *héir*; It. *erede*; Sp. *herede*; Lat. *heres*; which (says

HEIR, n. Junius) is commonly derived from the Gr. *ἐρπύρις*, capere, to take.

HE'ISROOM. Yousien leaves all in uncertainty.

HE'IRESS. Dryden uses

HE'IRESS. To heir, to take, or receive, or

HEIR-APPEARENT. Also applied to

HEIR-LOOM. To heir, to take, or receive, or

HEIR-MATE. Also applied to

HE'IRESHIP. One who takes, or receives, from any one deceased.

Com Edward, Eldest son, out of Norwinnia,

& Hardeknute's brother on his mother side,

Right heire of ye lord, forgh grace that may betide.

R. Brumpe, p. 56.

Keepeth this child, al he is foule or faire,

And eke my wif, unto min house coming

Crist wha him list may sende one an heire,

More agreeable than this to my liking.

Chaucer. The Man of Lawes Tale, v. 5186.

— And as they went,

Shaded with branching palm, each order bright,

Sang triumph, and him sang victorious king.

Son, heir, and lord, to him dominion giv's,

Worthiest to reign.

Milton. Paradise Lost, book vi. l. 877.

If a gentleman contracts with a slave whom he thinks to be a free

woman, with a bastard whom he thinks to be legitimate, with a beggar

whom he thinks to be a great heire, the contract is naturally void.

Taylor. Rule of Conscience, book ii. ch. l. rule 7.

Leo. Whiles I remember

Her, and her virtues, I cannot forget

My blanchings in them, and so still thinks of

The wrong I did my selfe, which was so moone

That heire-esse it hath made my kingdom.

Shakespeare. Winter's Tale, fol. 296.

FAL. I know ye as well as he that made ye. Why haue ye my
masters, was it for me to kill the heire-apparent?

Shakespeare. Henry IV. First Part, fol. 57.

HE (Edward the Confessor) of Almightie God obtain'd by earnest pray'r,

This tumber by a king might euer be slaine;

Which he as heire-son left unto the English throne.

Dryden. Poly-dam, song 11.

That himselfe there present, was that very Richard duke of Yorke,

brother of that unfortunate prince, king Edward the fifth, now the most

rightfull, and finally suruiuing heire-esse to that victorious and most

noble Edward of that name the fourth, late king of England.

Spenser. Henry VII. Aeneas, book ix. ch. st. 42.

But this old peaceful prince (Latians) as heauen decreed,

Was blis'd with so male issue to succeed:

His sons in blunting youth were snatch'd by fate:

One only daughter heird the royal state.

Dryden. Virgil. Aeneas, book vi.

Some time after the duke's return, Harold, son to earl Godwin, and

heir of his great possessions and dependencies in England, was forced by

a storm (as he at least pretended) upon the coast of Normandy.

Sir William Temple. An Introduction to the History of England.

Go, wretched slaves! one lordly master goe,

Like heire-sonne goe from father to the son.

Rome. Lucius, book ix.

The last duke had no power to dispose of that duchy from his nephew;

because, if the Salique law had place in Lothrin, it was enablenam

from the next heire-male; if the feminine succession, then the duke

himself had no title at all to it.

Sir William Temple. Memoirs, vol. ii. p. 335.

An heire therefore is he upon whom the law casts the estate imme-

diately on the death of the ancestor: and an estate, so devolving to

the heire, is in law called the inheritance.

Blackstone. Commentaries, book ii. ch. 26.

The second offence, more immediately affecting the personal

virtue of individuals, relates to the female part of his enemy's sub-

jects; being that of their forcible abduction and marriage; which is

valgarly called stealing an heire.

M. B. book ii. chap. xv.

Thus an heire-son, or implement of furniture, which by custom de-

scends to the heire together with an house, is neither land, nor tenement,

but a mere movable: yet being inheritable is comprised under

the general word hereditament.

M. B. book ii. chap. ii.

I shall first review the laws of heirship by proximity of blood; and,

secondly, the laws of heirship by appointment, which is either by

adoption during life, or by testamentary disposition.

Sir William Jones. A Commentary on laws, vol. ix. p. 362.

THE HEIR is one, in Law, who succeeds by descent to

lands, tenements, and hereditaments; being an estate of

inheritance, the Estate must be Fee, and, by the Common

Law, a man cannot be Heir to Goods and Chattels.

Heir Apparent is he on whom the succession is so settled,

that he cannot be set aside without altering the

laws of inheritance. **Heir Presumptive** is he whose

immediate right may be defeated by the contingency of

a nearer Heir being born. **Heir at Law**, or **Heir general**,

is he who, after his Father's or Ancestor's death,

hath a right to, and is introduced unto, all his lands, &c.

Special Heir is the issue in tail claiming *per formam*

doni. **Heir by custom** is the Heir according to rules of

descent prevailing in particular places, as Gavelkind,

&c. **Heir by devise** is Heir under a Will. The Eldest

Son, after the death of his Father, is, at Common Law,

his Heir. If a man having issue only a daughter, dies

leaving his wife with child of a son, which is afterwards

born, the son after his birth is Heir to the land, but till

then the daughter is to have it. There are some persons

who cannot be Heirs, as a Bastard born out of

lawful wedlock; an alien born out of the King's alle-

giance; nor may one made denizen by Letters Patent,

though it be otherwise of a person authorized by Act

of Parliament; a man attainted of Treason or Felony;

but Idiots or Lunatics may be Heirs. The Heir of

HEIR. Law is bound by all conditions which run with the land. Goods and Chattels annexed to the Freehold, go to the Heir; so do deer in a Park, cootes in a warren, doves in a dove-cote, fish in a pond or piscary, fruit growing at the death of the ancestor, roots within the soil, ancestral coat armour, pennons, tombstones, and monuments in a Church, for the Parson, though he has the freehold of the Church, and these be annexed to it, is liable to action if he takes or defaces them; Charters, Deeds, and Evidences of Lands, with the chests in which they are preserved; and any particular article by which the tenure is held, as an ancient horn where the tenure is by Coruage. A Creditor may sue either the Heir or Executor for his debt, but the Heir shall be reimbursed by the Executor if there be assets, and the personal Estate must pay to keep the inheritance free. *Heir-looms* are such Goods and personal Chattels as, by special custom, go to the Heir together with the inheritance; some of them we have mentioned above; and others appear to depend upon local and immemorial custom.

HEISTERIA, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Aurantia*. Generic character: calyx large, coloured, five-cleft; corolla, petals five; seed vessel a drupe.

One species, *H. coccinea*, native of Martinique.

HELENA, (the Island of Saint,) situated in latitude 5° 43' West, longitude 15° 55' South, is the great solitude of the Atlantic Ocean, is distant 400 leagues West from the Coast of Africa, and 600 from that of America. A mere point in the expanse of waters which surrounds it, this Island has only 10½ miles in its greatest length, 6½ in breadth, and a circumference of 38 miles. Perpendicular cliffs, from 600 to 1200 feet in height, form round it a mural rampart nearly impregnable. A chain of mountains, from East to West, cut across by deep narrow valleys, divide the Island into two unequal portions. At the Eastern extremity of this chain, the Peak of Diana rises to the height of 2700 feet above the level of the sea. Several other summits attain a nearly equal elevation. There are several landing-places or coves at the opening of the valleys; but, owing to the reefs of rocks and dangerous sea round the Island, the only secure anchorage is on the North-West, or leeward side, in James's Bay, where the Town is situated. The landing-place is like a half-moon, scarce 500 paces wide between the two points. Close by the sea-side are strong batteries extending from one end of the bay to the other. The lofty headlands between which the town is placed, are Rupert's Hill on the East, and Ladder Hill on the West. The road from the landing-place leads over a drawbridge between double rows of guns, and through an arched gateway, under the rampart, into the Town. The Government House, Theatre, and Church are good edifices, but the dwelling-houses of the better class, who reside chiefly in the country, are seldom occupied, except when the shipping has arrived, on which event every house becomes a hotel. The heights commanding James's Bay, as well as every accessible portion of the coast, are all strongly fortified.

A rich mould forms the general soil of the country, and nourishes a great variety of plants. There are about a dozen species of indigenous trees, including three species of gum-tree, now nearly extirpated, the red-wood, a kind of ebony, and the cabbage-tree. This last is a palm, affording very valuable timber. The furze, introduced from Europe, and the red-wood furnish

the chief supply of fuel. The choicest flowers of Europe and Africa here attain full perfection, and the most valuable fruits and vegetables of the Old World are cultivated with success. Towards the sea the Island presents a picture of absolute sterility; but vegetation increases from the shores to the heart of the Island, where it is in the highest degree luxuriant. The lands are almost wholly devoted to pasturage, on account of the great demand for live stock, and the gardens to culinary roots and vegetables. Experiments, not without success, have been made on the capabilities of the soil and climate: the sugar-cane, cotton-tree, and indigo have been advantageously cultivated, but still the great purpose of rearing cattle and useful herds has finally predominated. Not even the cultivation of corn has been much attended to. The vegetables produced here are said to be peculiarly serviceable in scorbutic diseases. The British oak has been introduced, and is found to grow rapidly. Pines, oranges, and pines grow well near the shore, and English fruit, including even the apple, are produced in abundance. The yam plantations were formerly extensive, but that vegetable has given way to the potato, which is generally preferred, as the equality of the climate allows, in general, two crops to be gathered in the year. The whole surface of the Island is about 30,000 acres, of which 14,000 are bare rock or otherwise unimprovable, 8000 are waste lands, fit for trees or pasture, and only 3000 are considered fit for the plough; but the quantity of productive soil may evidently be increased by the proper distribution of water, and the construction of terraces to catch the vegetable mould as it is washed along.

The hills abound with springs, which, however, are so widely apart as to furnish no large stream, and many of them dry up in the long absence of rain. One of these rivulets falls from a height of 260 feet perpendicular, forming in the rainy season a fine cascade. Two streams, one in Fisher's Valley, the other at the Brians, are thought to increase in volume after a continuance of dry weather. Severe droughts were formerly observed to take place once in seven or eight years, but we have not, latterly, heard of their recurrence. Great apprehensions appear to have been felt on the Island that the destruction of the woods lessened the quantity of rain. The theory which cherished the alarm, however, is now called in question, while, on the other hand, the plantations of European timber, oaks, and firs are rapidly increasing. The rain falls here with great regularity, the annual quantity being about 33.38 inches, and no part of the year can be called a dry season.

The climate of this Island is unusually temperate and serene; hurricanes or thunder-storms are hardly known. The summer temperature is, in general, about 72°, consequently lower than in England, and it never exceeds 80°; while in winter the thermometer never sinks below 55°. Fresh breezes continually blow from the sea, and there is but a single instance in the History of the Island of a vessel being either wrecked or weather-bound in the harbour. The climate appears to be particularly well adapted to the European constitution, and disease is rare. In 1823, the first and only year in which an official medical return was made from the Island, the deaths were only one per cent., in a population of 4381, including the garrison.

The base of the Island is basalt, and the lava and Minerals scoria, abundantly scattered over it, attest its volcanic

Surface.

Town.

Soil and produce.

Climate.

HI. ELENA. origin. The geological character of the Island increased the alarm occasioned in 1756 by a slight shock of an earthquake, which was repeated afterwards in 1782. In a philosophical account of St Helena, written in 1805, the writer attempted to disprove the likelihood of such a calamity recurring; but in September, 1817, a smart shock, with a loud explosion, awakened the former fears of the inhabitants. Good lime-stone, being a concretion of shells and sand, is found in sufficient abundance. During the search for this useful mineral some marcasites were found which were mistaken for gold; and, in consequence, a reward of £250 was offered for the discovery of a mine of this precious metal, but without effect. Iron is said to have been found, but the ores of this metal would be worthless from the want of abundant fuel.

Stocks. The cattle on the Island are of the English breed, and, in general, of a good description. Goats had formerly multiplied to a surprising degree, and used to be hunted as game; they were afterwards divided into ranges or flocks, of which proprietors had a right to a certain number. They proved, however, so injurious to plantations and to a regular rural economy, that in 1810 their destruction was resolved on, and none are allowed at present to rove at large. Pheasants and partridges are abundant as well as rabbits; but the guinea-fowl is nearly extirpated. Great improvements have, it is said, been made in the husbandry of the Island, from the exertions of the present Governor, (Walker,) who has established Agricultural and Horticultural Societies.

There are neither snakes nor toads on the Island. In the valleys near the sea, scorpions and centipedes are found, but their sting is not dangerous. Bees have, at different times, been brought to the Island, but have, in every instance, disappeared; being carried off, probably, by wild hinds. Of fish it is computed that 76 species frequent the coast. Flying fish, of more than ordinary size, are frequently found upon the rocks. Whales are often seen, and have, in a few instances, been killed by South-sea whalers in the roads. Turtle make their appearance on the shores between December and March. The coast of the Island abounds in sea-fowl, which deposit their eggs in the cliffs and detached rocks round the coast.

Population From the inefficiency of slave labour, it was thought advisable to procure from Canton, in 1810, 50 Chinese labourers, and their number was shortly after increased to 200. Subsequent arrivals made them amount to above 600, a number which has since declined. The free negroes are found to increase but slowly, and are said to be of an indolent and licentious character. The following Table shows the state of the population in the years 1805 and 1823 respectively.

	1805.	1823.
White inhabitants.....	504	1201
Civil and military establishment.....	1314	911
Slaves.....	1221	1074
Free Blacks.....	329	729
Chinese.....	—	442
Leopards.....	—	24
	3,778	4,381

The importation of slaves ceased in 1792; but no direct attempt was made to abolish slavery in the Island till the Government of Sir H. Lowe, who, in 1818, introduced a law that the children of female slaves, born after Christmas in that year, should be free, but that they should be considered as the apprentices of their

mothers' proprietors, males till 18, and females till 15 years of age. At the same time regulations were made enforcing the attendance of free-born children at the schools.

The number of vessels which touched here annually for 10 years, previous to 1805, was 163; it is, probably, at present much increased. From the nature of the trade-winds, within the limit of which the Island is placed, it is hard to make it on the outward-bound voyage; but as a resting-place for vessels homeward-bound, it is invaluable. For this reason the East India Company is willing to pay a large sum annually for its support, for the Island has never been able to bear its own expenses, and even provisions were, till recently, sold by the Company at discount prices; for as the supply of fresh meat to the shipping is of paramount importance, no one is allowed to kill an ox without the Governor's permission. Water for the ships is conducted from the hills to a large reservoir near the landing-place, and the supply has been lately increased so as to furnish 300 tons in 24 hours. The water, as well as the vegetables of the Island, is said to be singularly efficacious in removing scorbutic complaints.

When this Island was discovered in 1502, the Interior was one great forest, and the gum-trees grew to the very edge of the precipices which overhang the sea. Fernando Lopez, a Portuguese, who, in 1513, obtained leave to live in exile at St. Helena, in commutation of a heavier sentence, was the first to stock it with goats, hogs, pheasants, peacocks, partridges, and domestic fowls of various kinds. He planted a variety of fruit-trees and esculent vegetables. The Island remained in the possession of the Portuguese until, being forgotten by them while they were engaged in the attempt to colonize the South-East of Africa, it came into the hands of the Dutch, and was again abandoned by them in 1651, for the Cape of Good Hope. The English then took possession of it, and, from that time, until the Cape of Good Hope also fell into their power, it was the only watering-place in the Atlantic Ocean possessed by the British East India Company.

The sovereignty of St. Helena is vested in the East India Company by repeated charters. The supreme and executive authority is vested in the Governor and a Council, composed of two senior Civil servants. These possess the legislative and judicial powers, and represent the Lords proprietors in all their concerns. The military force consists of a battalion of artillery and one of infantry, with four companies of militia, composed principally of negroes.

St. Helena has acquired no small share of Historical importance from its being selected for the place of Napoleon's captivity. That extraordinary man arrived there on the 15th October, 1815. Longwood, the highest and most extensive plain on the Island, being 1760 feet above the sea, was shortly after selected as the place of his residence. He was pleased with the choice, and for some time appeared to bear his reverses with perfect equanimity. His health, however, rapidly declined, and he breathed his last on the 5th May, 1821. His remains were interred in a spot near Longwood, which he had himself selected for his grave, and the turf which covers him is shaded by a few willows. The arrival of Buonaparte was a most unexpected event at St. Helena, and caused no small alarm, as the conversion of the Island into a State prison was likely to diminish the intercourse with shipping, from which the inhabitants derived their chief gains. The Island, how-

H I. ELENA.

Shipping

History

Govern-
ment.

HELENA, —
—
HELENA-
—
THESE.

ever, was not absolutely ceded to Government as was expected; the Company retained all its rights, except that of appointing the Governor: at the same time the increase of population which ensued, with the large expenditure of public money, gave such a stimulus to industry as more than overbalanced the loss arising from the restricted communication with trading vessels.

See Forster's and Valentis's *Voyage*; Bentsen's *General Tracts on Saint Helena*; Brooke's *History of Saint Helena*, London, 1823.

HELENIS, in Zoology, a genus of chambered uni-valve shells, established by De Montfort.

Generic characters. Shell univalve, free, chambered, twisted to a flat disk; spire apparent, excentric on each side; whorls, front edge keeled; mouth very long, covered by a dissepiment pierced with small pores like a sieve.

De Montfort believes that each pore of this shell is furnished with a distinct animal; there is no other shell which has a similar kind of animal, and there is more reason to think that it is an internal shell like the bone of a Cuttlefish.

The type of the genus is *H. spatosa*, which is a white shell about two lines in diameter. Fichtel figures the species under the name *Nautilus aduncus*, pl. xxiii, fig. Aa.

HELENIUM, in *Botany*, a genus of the class *Syngenesia*, order *Superflua*. Generic character: calyx one-leaved, many-parted; radial florets semitrid; receptacle naked, chaffy; seeds villose; down five-leaved, chaffy.

Three species, natives of Portugal and North America.

HELEUS, in Zoology, a genus of *Heteromorous Coleopterous* insects, established by Latreille.

Generic character. *Antennae* gradually enlarging; head exposed, placed in a nick in the front edge of the *Thorax*; the body is oval and flattened. This genus is nearly allied to *Coryphus*. Latreille describes six species, all found in New Holland and the Pacific Islands. The type is *H. perforatus*.

HEL'E, to cover, see **HEAL**, and **HILL**, v.
HEL'FACAL, } Lat. *heliacus*, from the Gr. ἡλιος,
HEL'FACALLY, } the sun. See the Quotations below
 explaining the usage of the word.

The cotinual ascention of a star we term that, when it riseth together with the sun, at the same degree of the ecliptick wherein the sun shinieth: and that the *Abscissa*, when a star which befare for the vicinity of the sun was not visible, being further removed, beginneth to appeare.

Sir Thomas Brown, Vulgar Errors, book iv, ch. xiii.

New from the rising of this star, [Sirius] not cosmically, that is, with the sun, but *Arboretally*, that is, its emerging from the rules of the sun, the ancients computed their calendar dates. *Ed. B.*

The *Achased* rising of a constellation is, when it comes under the rays of the sun, and begins to appear before daylight.

Dryden. *A Discourse on Epick Poetry.*

He [Orion] is tempestuous in summer, when he rises *actually*.
H. A.

HELIANTHEMUM, in *Botany*, a genus of the class *Polyandria*, order *Monogynia*, natural order *Cisti*. Generic character: calyx five-leaved, the two external leaves smallest; corolla, petals five; capsule three-valved. A genus divided from *Cistus*. Decandolle. *Prod.*

HELIANTHUS, in *Botany*, a genus of the class *Syngenesia*, order *Frustranea*, natural order *Corymbifera*. Generic character: calyx imbricated, scales

VOL. XXIII.

spreading, leafy; receptacle chaffy, flat; down two-seeded, caducous.

A genus of more than thirty species, mostly natives of North America. *H. annuus*, the common Sunflower, native of Mexico, and *H. tuberosus*, the Jerusalem Artichoke, native of Brazil, are well-known inhabitants of English gardens.

HELICIA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-cleft, inferior, small; corolla, petals four, linear, spirally revolute; drupe ovate, one-furrowed; germen ovate.

One species, *H. Cochinchinensis*, native of the woods of Cochin China. Loureiro.

HELICONIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Musce*. Generic character: spathe general and partial; calyx none; corolla, petals three; nectary two-leaved; capsule three-celled, cells one-seeded.

Of this genus of magnificent herbaceous plants, ten species have been described natives of the West Indies and South America.

HELICTERES, in *Botany*, a genus of the class *Monadelphia*, order *Decandria*, natural order *Matraceae*. Generic character: calyx tubular, obliquely five-cleft; corolla, petals five; germen on a long foot-stalk; style slightly five-cleft; capsules five, one-celled, many-seeded, twisted spirally.

Thirteen species have been described, shrubs and small trees, natives of the East and West Indies.

HELGOLAND (the Island of) lies on the coast of Holstein, at nearly an equal distance (28 miles) from the mouths of the Jader, the Weser, the Elbe, the Eider, and the Haver, which last runs between the Island Nordstrand and the Peninsula of Eiderstadt. Its situation near the entrances of so many rivers, and on a low and dangerous coast, renders it of great importance as a station for pilots. It is said by some to derive its name, which signifies *Holy Island*, from its having been the seat of worship of the goddess Phoseta, who was adored by the *Sicambri*; while others suppose it originated in the early conversion of the Island to Christianity.

Heligoland, two miles in circumference, may be divided into the rock or cliff, or, as it is called, the *Land*, from 84 to 220 feet high, to which a flight of steps conducts, and on which the wealthier inhabitants reside in about 350 low houses built of brick; and the *Docks* or more properly the beach, where the poorer and more numerous portion of the population dwells, and often suffers from the inundations of the sea. A narrow channel separates the rocks from sand-banks, stocked with rabbits, which with birds of passage afford the islanders a considerable proportion of their animal food. These rabbits, it is said, are reduced in winter to feed on fish bones. Whenever a flight of thrushes, larks, snipes, or woodcocks, alights on the Island, the inhabitants immediately commence the destruction of them, and forget every other occupation, so long as game is to be found; and even assembled in church when the birds arrive, the congregation rushing out as the birds arrive, and the pastor following them, till the sport is begun without delay. This custom, which in the 15th century had many fansies, and supported two Monasteries, is now obliged to draw almost all its provisions from the main. The sea has swallowed up the fields and meadows, so that there are no longer either cows or horses on the Island: a few sheep, tethered to prevent their falling

RELIANT-
THUS.

HELIGOLAND

HELIGOLAND.

down the cliffs, find hardly grass enough to support them. A little oats, barley, and pulse is reared in patches. The sea daily undermines and gains further on the rock, the ultimate destruction of which appears inevitable. The downs, however, or *borlande*, appear to increase, so that the rock of Heligoland may hereafter be replaced by a low and extensive sand-bank. Tradition assigns the years 500 and 1300 as the dates of the greatest encroachments made on the Island by the waters of the ocean. But the same calamity was repeated in 1664 and 1780.

Heligoland has two small havens on the North and South defended by batteries; they admit small vessels only. The lighthouse, formerly kept by the Hamburgers, is now supported by the English. The tower is a massive and handsome edifice, with iron staircase and gallery; the light, made by a coal fire, is equal to the lustre of 80 Argand lamps, and is said to be visible at the distance of 30 miles. The tower itself is a mark of great importance to seamen. As the vessels which enter the Elbe, Weser, Eider, and Jade make this point first, the Island is the station whence the navigation of those seas may be most easily watched, and the pirates of the middle Ages were as well acquainted with its advantages as are the British of the present day.

It is possible to walk round Heligoland at low water on the beach; but the attempt is attended with danger, owing to the frequent falling of rocks undermined by the sea. Shipwrecks are here spoken of as especial favours of Providence, and a tempestuous winter is as welcome to the inhabitants as a good harvest to the husbandmen of other Countries. This bleak and uninviting rock has had in latter times many illustrious visitors. Gustavus IV., the Comte d'Artois, (Charles X., the present king of France) and the Duc de Berri spent a few months here. The price of lodgings and provisions on the Island at that period were extravagantly high, and the influx of money is said to have been prejudicial to the simple manners of the people.

The inhabitants of Heligoland, 2200 in number, are of Frisian descent, and the old Frisian dialect, which is rapidly disappearing in Friesland, is still spoken here. The people are in most respects as rude as the rock they dwell upon. An old and sensible custom renders it infamous for a man to marry a foreign woman; without this provision the chances of matrimony would be unequally divided between the sexes. The women remain always at home, performing all the labour of the field and of domestic economy; while the men are at sea, or if not, either watching from the cliffs the approach of vessels, or lying in a state of intoxication. They are all fishermen or pilots, and their practised eyes can distinguish the ships of different nations while they are as yet hardly visible to the landsman. The Islanders are a tall, strong people, with handsome features and florid complexions. They convey no adequate idea of the physical superiority of the ancient Normans. This Island belonged to the crown of Denmark as a dependency of Holstein, until 1807, when it was taken possession of by the British, to whom it was finally ceded by Denmark in 1814. During the war an English garrison of 500 men was maintained here. Great magazines of colonial goods were formed on the Island in order to be smuggled to the Continent as occasions offered, and it is so favourably situated to be the centre of a contraband trade, that it rendered nearly nugatory the exclusive system in the North of Europe. At that

time the population was from 4000 to 5000. The Governor and garrison have been withdrawn, only a Commandant residing there as the British Consul. The people are allowed to govern themselves. The Lighthouse is in 7° 53' 13" East longitude, and 54° 11' 34" North latitude.

HELIOCARPUS, in *Botany*, a genus of the class *Dodecandria*, order *Digynia*, natural order *Cisti*. Generic character: calyx four-leaved; corolla, petals four; style simple; capsule two-celled, compressed, longitudinally radiated on both sides.

One species, *H. Americanus*, native of Vern Croz. Decaduloid.

HELIOPHILA, in *Botany*, a genus of the class *Tetradynamia*, order *Silicquosa*, natural order *Crucifera*. Generic character: pod entire or moniliform; cotyledons incumbent, curved, linear; the short filaments toothed at the exterior of the base when the pod is entire.

Nineteen species, herbaceous plants, mostly natives of the South of Africa.

HELIOPSIS, in *Botany*, a genus of the class *Syn-genesia*, order *Superflua*, natural order *Corymbifera*. Generic character: calyx imbricated, scales subovate; rays large, linear; receptacle chaffy, conical, chaff lacinate; seeds four-sided; down none.

One species, *H. larva*, native of North America. Nuttall.

HELIOTROPIMUM, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Boraginac.* Generic character: corolla salver-shaped, five-cleft, with intermediate teeth, orifice of the tube naked; stigma emarginate.

More than eighty species have been described, natives of both hemispheres: South America possesses a large proportion. *H. Peruvianum*, the Peruvian Turnsole, is generally cultivated for its very fragrant flowers.

HELIX, in *Zoology*, a genus of spiral, univalve shells, established by Linnæus for all the univalve shells which have semilar mouth, but restricted by Lamarck to the terrestrial *mollusca*, which have globular shells, while Ferussac has extended it to all the terrestrial *mollusca* which have four retractile *testacula*; but as he appears to mistake a family for a genus, we shall use Lamarck's character, so modified as to contain his genus *Caracolla*.

Generic character. Shell globular or conical; spire short, conical; whorls rapidly enlarging; last generally keeled when young, and sometimes so when full grown; the mouth semilar, the edge of the mouth reflexed and thickened internally; axis perforated, often covered when full grown.

The species of this genus are very numerous, and every traveller who takes the trouble to save the kinds which fall in his way, is almost sure of adding to their number; for more than a dozen new species have been added by the last importation from Madeira alone.

De Montfort and others have divided this genus into several genera, as *Caprinus*, *Polydonta*, *Acarus*, *Zonites*, and *Cepolus*.

Several experiments have been made on the property which snails possess of reproducing a part which may have been amputated. Spallanzani was the first to observe that when the head was cut off, it was, after a short time, reproduced. Adamson, in a most positive manner, denied this fact, after trying the experiment on 1500

HELIGOLAND.

HELIX.

HELIX.

HELL.

individuals; but he admitted that the wound would heal if the head was left attached by a portion of the skin. Cotte and Valmont de Bomare make the same remark. Bonnet, on trying the experiment, succeeded. In his *Memoirs*, published in the *Journal de Physique*, vol. x., he gives a figure of the amputated part and of the progress of the reproduction of the head; he compares the growth of the head to a kind of vegetation. The experiments were repeated by Mr. George Farene, who published an account of them in 1808.

Like most terrestrial shells, only a few species have been found fossil. Brongniart has described seven species, found in the neighbourhood of Paris.

HELIXANTHERA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx oblong, truncated; corolla five-parted; anthers spiral; berry enclosed in the calyx.

One species, *H. parviflora*, growing on cultivated trees in the gardens of Cochinchina; the calyx, flowers, and berry are scarlet coloured. Loureiro.

HELIXARION, in *Zoology*, a genus of terrestrial spiral univalves, belonging to the family *Helicidae*, established by Ferussac; very nearly allied to the *Vitrina*, and forming the passage from them to the *Permaclia*.

Generic character. Shell very thin, transparent, brittle, polished externally; spire nearly flat; whorls few, rapidly enlarging; operculum none; animal much larger than the shell, truncated behind; neck covered with a shield.

Ferussac describes two species, both found in New Holland, *H. Cuvieri*, and *H. Freycineti*, figured in his beautiful and easily worked up and fresh water shells.

HELL, A. S. *helle*; D. *hel*; Ger. *helle*.
HELLISH, Skinner and Wachter concur with other Etymologists, (see Wachter,) that *hell* is from A. S. *hel-an*, Ger. *hullen*, to cover. Tooke makes it the past participle of the A. S. verb *hel-an*. Old English, in *helle*, *heal*, or *hil*. See also the Quotations from Verstegan, Clarke, and Horsley.

Any place or some place covered over. Applied, emphatically, to the place of the damned; and, to

1. An obscure dungeon in any of our prisons.
2. The dark place into which a tailor throws his shreds.
3. A place under the Exchequer Chamber, where the King's debtors were confined. Stevens, who produces the passages from the *Counter Rat*, and Decker's Play. Also to the place or hole to which those who were caught in the game of Barley-break were brought, as in the extract below from Suckling. See **BARLEY-BREAK**, subjoined to the word **Break**.

Spenser uses *hell* as a verb.

& vor hell Thursday was ray, though he able know,
 Late the decision of *hell* at que to *hell* him drove.

R. Gloucester, p. 506.

Sodon & Gomor helle vile yare just stark,
 Boye for over more down lile *hell* yet stark.

R. Brome, p. 290.

In wonderwe be wryt, tellth how bee fallen
 Some in erpe some in air, some in *hell* dupe
 Ac Lucifer lowest, lth of hem alle.

Peter Phaulkon. Faun, p. 19.

Out of be west as it were, a weyche as ne *hell*ste
 Cam walkyng in be way, to *hell*ward he loked.

Id. B. p. 315.

It is better to thee to enter *hell* into everlasting life than to have
 twayn feet and be sent into *hell* of thee that never shall be
 quenched.

Wiclif. Mark, ch. ix.

It is better for the to goo halve into life, then haying two feite to
 be cast into *hell*, into fyre that never shal be quenched.

Bible, Anno 1551.

Wherefore, as myn Srient Assolue; but great anguish shal the sin-
 ful folk have at that tyme; there shal be the sturres and wrath jugs
 mting above, and under him the horrible paine of *hell* open, to destroy
 him that wold not be knowen his sinnes.

Chaucer. The Parnass Tale, vol. ii. p. 289.

To heare those *hell*like fables in raging blasphemie,
 Delye our onely Saviour, were this no miserie.

Guarney. Flowers. Drowse of a Snake.

Else wold the waters over flowe the lands,
 And the devoure the eyre, and *hell* them dreight,
 But that she holds them with her blessed hande.

Spenser. Faerie Queene, book iv. can. 10.

Me miserable! which way shall I flie

Infinite wrath, and infinite despair?

Which way I flie is *hell*; myself am *hell*;

And in the lowest deep I have been

Still thro'ning to devour me opens wide,

To which the *hell* I suffer seems a *heaven*.

Milton. Paradise Lost, book i. l. 75.

Hell both like apt appellation, (as in heavens) as being *hell*ed over,

that is to say, *hell*ed or covered is low obscurity.

Ferguson. Revision of Derwent Intelligence, ch. vii.

In Wood-street's hole, or Poultry's *hell*.

The Counter Rat, a Poem, 1658.

Tailors ——— "is known

They score thy *hell*, having better of their own.

Decker. If this be not a good Play, the Devil is in it, 1612.

Love, Reason, Hate, did once longack

Three mates to play at barley-break;

Love, Fully took; and Reason, Fancy;

And Hate consorts with Pledge; so danced they;

Love coupled last, and so it fell.

That Love and Fully were in *hell*.

Sir John Suckling.

The fear whereof, O how doth it torment

His troubled mind with more then *hell*ish paine!

And to his paying lussu represent

Sighs never cease, and thousand shadowes raine,

To breake his sleepe, and waste his idle braine.

Spenser. Hymn 1. In honour of Love.

No snake Fierde with more remorseless right

Read on snail's breast, than man doth man's:

Wounds, shrieks, and grunings are his proud delight;

And he by *hell*ishness his prowess utters.

Beaumont. Fiesco, can. 11. st. 27.

Free Helicon and Banks Parnassus hills,

Are *hell*ish haunts, and make perurious files.

Merrill for Magistrates, lib. 455.

Wherever the place of torment is spoken of, the word *hell*, in the
 original, is always *Gehennae*; but when only the state of the dead in
 general is intended, 'tis always expressed by a quite different name,
 which though we render by the same word *hell*, yet its signification
 is as large as the visible state.

Clarke.

Sermon 14. vol. 5.

Still my revenge shall take its proper time,

And will the business of your *hell*ish crimes.

Crowell. Quod. Metamorphosis, book vi.

Be all but virtuous! Oh! I am in to live!

Unhappily good, and hope to thrive!

Trees that alight with proud-linn's honours rise,

Root *hell*-ward, and thence flourish to the skies.

Brome. Epistle to Mr. Fenton.

These solemn vows and holy offerings paid

To all the phantom-nations of the dead;

Be next thy care the noble spirit to place

Full o'er the pit, and *hell*-ward turn thee face.

Pope. Henry. Ode, book 5.

The English word "*hell*," in its primary and natural meaning,
 signifies nothing more than "the smelter and covered place;" and is
 properly used, both in the Old and New Testament, to render the

2 c 3

HELL.

HELL

Hebrew word in the use, and the Greek word in the other, which denote the inevitable mansion of disembodied souls, without any reference to sufferings.

Hervey. Sermon 20. vol. ii.
From Anger, fell Revenge, and Discord free
He [the King of Righteousness] had war's hellish clangour cease.
Smart. Ode to Dr. Hester.

HELL, in Composition.

And after sewed an hell-broth, as his seed, and darkness, so that the moorcock took holy water, and drew away the master dwellings.

R. Glanville, p. 415, note.

And so taking our journey directly toward the north, we thought that we had passed through one of hell's gates.

Mahony. Fingert, &c. vol. i. fol. 102. The Tartare.

Bartholomaeus the presbiter of Tyre in Germany, was married in the prime of the Russian sister, by dispensation of pope Helicon, Hildebrand I should say, upon their priestly marriages were forbidden.

Bale. Apology, fol. 125.

With that, he from his angry become drew
A golden banner, in whose stately lap
His Lord's slightly name wide open flew,
Of hell-appointing martyr made up.
Beaumont. Psyche, can. 2. st. 122.

Well may'st thou come from that infernal nest,
Thou all the world with hell-black drops did fill.
P. Fletcher. The Purple Island, can. 8.

Or like the hell-horse Hydra, which they fance
That great Alcides whilome overthrew.

Spenser. Faerie Queene, book vi. can. 12.

Retire, or taste thy folly, and learn by proof,
Hell-born, not to contend with Spirits of heav'n.

Milton. Paradise Lost, book ii. l. 687.

Hart cannot think, what outrage, and what cries,
With fœles unsoften'd smoke and flaming fire,
The hell-dread beast three forth into the skyes,
That all was covered with darkness dire.

Spenser. Faerie Queene, book i. can. 11.

For a charm of powerful trouble,
Like a hell-dream, lay and bubble.
Shakespeare. Macbeth, fol. 143.

The whereof old hell-fire would have given me the brain of a cat
were in my handkerchief.

Middleton. The Witch, act. ii. sc. 2.

'Tis strange! 3. And sinners of the devil, strongly!
I he's the sulphure of hell-coals! I my nose.
Bon Jonson. The Devil is an Ass, act v. sc. 7.

And rock's't thou thyself with Spirits of heav'n,
Hell-dream'd, and heath'st to defiance hairs and scors
Where I reign king, and at distance thee more,
Thy king and lord?

Milton. Paradise Lost, book ii. l. 697.

Here perhaps
Some advantageous act may be achiev'd
By sudden onset, either with hell-fire
To waste his whole Creation, or possess
All as our own, and drive us as we were driven
The penitents.

Id. B. 1. 364.

And now great deeds
Had been achiev'd, whereof all hell had rung,
Had not the unkin sorceress that sat
Fast by hell-gate, and kept the fatal key,
Hell's, and with hideous outcry rush'd between.

Id. B. 1. 724.

O Earth gape open wide, and eat him quick,
As thou dost swallow up this good king's blood,
Which his hell-govern'd arms hath butchered.

Shakespeare. Richard III. fol. 175.

Rack'd do I loose three tremors to thy head,
With the hell-dread lye, now-whence thy heart.

Id. Lear, fol. 309.

We might have done some fine thing
To have made thy hell-act laugh.

Beaumont and Fletcher. The Little Thief, act. ii.

But Epaminondas would in no wise suffer the Thebans, through his means, to make league with such an hell-hand.

Sir Thomas North. Fletcher, fol. 251. Pelopidas

All my pretty ones?

Did you say all? Of hell-hike! all?
Shakespeare. Macbeth, fol. 147.

In which regard,

Though I do hate him as I do hell-pain,
Yet, for satisfaction of present life,
I must show out a flag, and sign of love.

Id. Othello, fol. 311.

There are many among us that live according to that hell-dread proverb, that plain dealing is a jewel, but he that saith it shall die a beggar.

Baker. Works, vol. iii. ch. xiv. p. 215. On the Fear of God.

A verolous disease it [scurvy] is; an hell-dog that feeds upon his own marrow, bones, and strongest parts.

Bishop Richardson. On the Old Testament, p. 261.

Ev. By cruel charms, drag'd from my peaceful bower,
Fierce Osmund clad me in the bleeding bark;
And bade me stand exposed to the bleak winds,
And winter noons, and hew's inclemency,
Bound to the fate of this hell-haunted grove.

Dryden. King Arthur, act iv. sc. 1.

Avs. Now I perceive a danger worthy me.
'Tis Osmund's work, a band of hell-hir'd slaves:
Be mine the hazard, mine shall be the fame.

Id. B. act iii.

Easy, hypocritical, deceit,
Fence partying, and warm debate;
And all the hell-hounds that are loosed
To friendship and the world's repose.

Shakespeare. To Allan Ramsay.

Within was Discord with her hell-born train
Starting to war the league, and hasty Myres,
The people, and the church; and from on high,
Call'd out to Spain, rebellion's prompt ally.

Lloyd. The Henriad, book i.

O shall I never feel
The meltings of thy love?
Am I such hell-hardened steel
That mercy cannot move?

Watts. Lyric Poem, book i. Confession and Pardon.

This was it, that the offender shall be cast into hell-fire, where his worm dieth not, and the fire is not quenched; and it is mentioned three times, in the same awful words, to so many instances of supposed criminal indolence, in the case alleged.

Hurd. Sermon 11. vol. iv. p. 162.

Yes, ye faithless crew,
His Mas's vengeance shall your crimes pursue,
Stretch you on Satan's rack, and bid you lie
Fit patients for the hell-hound, infamy.

Mason. An Heroic Pasternep to the Public.

HELLEBORE, } Fr. *ellebore*; It. *elleboro*; Sp.
HELLEBORISM, } *elleboro*; Lat. *helleborus*; Gr.
ἡλεβορος, *ἡλεβορος* ἢ *ἡλεβορος*, *quod ex intermit*; If
taken, Martinus adds, in too large a dose.

Hem mercury, hars *hellebore*,
Old ulcers murthering,
And shepherd's-parse, the flux most new
That helps by the applying.

Dryden. The Mores Ellym. Nymphs 6.

Who hath not heard of Melampus that famous diviner and prophet? he it was of whom one of the *Ellebores* took the name, and was called Melampus; and yet some there be who attribute the finding of that herbe unto a shepherd or herdman of that name, who observing well that his shee goats feeding thereon, fell a scouring, gave them milke unto the daughter of K. Proas, whereby they were cured of their furious melancholia, and brought againe to their right wits.

Holland. Flamar, book xiv. ch. v.

In vain should the physician attempt, with all his medicines and helleborisms, the cure of those that are sick with love, or any the like passions.

Ferrand. Loe Melancholia, 1640, p. 169.

The root of white *hellebore* and silver-ear, powdered and mixed with meal, is a certain poison to the

Ferrand. British Zoology. Meadow Mouse.

HELLEBORINE, in Botany, a genus of the class *Gynandria*, order *Diandria*, natural order *Urticaceae*. Generic character: calyx ringent, five-leaved, the two

HELL

HELLEBORINE.

HELLE-
BORINE.
HELM.

interior leaves narrow, conniving; lip of the corolla concave; anthers joined to the elongated style; stigma concave.

Three species, natives of the South of Europe and Barbary.

HELLEBORUS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceae*. Generic character: calyx none; petals five or more; nectary tubular, two-lipped; capsule erect, many-seeded.

Ten species, natives of the Northern hemisphere. *H. Aconitifolia*, the winter Aconite, whose brilliant yellow flowers are protruded through the surface of the ground in gardens as soon as the snow has melted, is a native of Italy. *H. viridis*, and *fetidus*, are natives of England.

HELLENIA, in *Botany*, a genus of the class *Monandria*, order *Monogynia*, natural order *Scitamineae*. Generic character: calyx spathe formed, bell-shaped, two-cleft; corolla, border double, exterior slightly three-cleft; nectary two-leaved, or two-cleft; capsule three-celled, coriaceous, inflated.

Four species, natives of the East Indies and China. Willdenow.

HELLENIZE,
HE'LENICE,
HE'LENISM,
HE'LENIST,
HELLENISTICALLY,
HELLENISTICALLY.

Gr. ἡλληνίζω, to follow or imitate the Greeks; to use the Greek language.

So saith Phavorinus, ἡλληνίζω, ἡellenizein φησὶ γράμματι, αὐτὸ δὲ ἡellenizein φησὶ, to hellenize is to speak Greek; and to have skill in the Greek learning.

Hammond. *Annotation on Acts*, ch. vi. v. 1.

So great an injury they then held it to be deprive'd of *hellenic* learning; and thought it a persecution more *injurious*, and secretly decaying the church, than the open cruelty of Decius or Dioclesian.

Milton. *Areopagitica*.

These Jews understood Greek, and used the Greek Bible, and therefore are called *Hellenists*.

Hammond. *Annotation on Acts*, ch. vi. v. 1.

Into the importance of the *hellenistical* dialect he had made the exactest search. Fell. *Life of Hammond*.

It may bear the same signification *hellenistically* in this place.

Gregory. *Notes on Scripture*, p. 68.

Virgil is full of the Greek forms of speech, which the critics call *hellenisms*, as Horace in his Odes abounds with them much more than Virgil. Spectator, No. 285.

HELLUO, in *Zoology*, a genus of *Carnivorous*, *Pentamerous*, *Coleopterous* insects, belonging to the family *Carabidae*, established by Professor Bonelli, allied to *Anthia*.

Generic character. Middle lobe of the chin one-toothed; tongue slightly produced beyond the origin of the labial palpi, nearly square, round at the ends; elytra transversely truncated; outer palpi ending by a large obconic joint.

The type of the genus is *H. costatus*, of Bonelli, the *Anthia truncata* of Latreille. It is found in New Holland. The *Galerita hirta* of Fabricius, also, appears to be a species of this genus.

HELM, s.

A. S. *helm*; D. and Ger. *helm*; Sw. *halm*; Fr. *casque*; It. *elmo*, *elmetto*; Sp. *yelmo*, *almete*; Low Lat. *helmus*. It is probable enough (says Skinner) that *helm* descends from *hel-an*, to cover; that which covereth or protecteth, &c. the head.

hel-an, to cover; that which covereth or protecteth, &c. the head.

To *helm*, in put on, to wear or use, to provide with a *helm*, or *helmet*; covering or protection.

He smet hym upon hys *helm*, yst he fel down to hys fet. R. Glouc. r. p. 437.

But we that bee of the dai bee schere, clothid in the habouron of faith and of charite, and in the *helme* of bothe of bresthe. Wiclif. 1 Thessal. ch. v.

But let vs which are of the day, be sobet armed with the brest plate of faith and love, and with hope of saluacion as an *helmet*. Bibb. Anno 1551.

He throweth on his *helm* of huge weight

And girt him with his sword, and in his hand

His mighty speere, as he was wont to fight.

Chaucer. *The Complaint of Mary and Pious*, fol. 325.

And she that *helmed* was in starks armour,

And was by force tonnes strong and tonnes,

Shal on hies bed new weare a (*vitruvian*?)

Id. *The Monkes Tale*, v. 14376.

They came togider so streight as they could deuide, and strake ech other in the ryght of the *helms*, in such wyse y' bothe were *enhelmed*; they passed both their coeres frake and *hels*; anon, they were agayne *helmed*, and ronne togider, and strake ech other on their sheldes, and brake ech other their speeres withoute ny other damage.

Lord Berners. *Frisour*. *Cronegh*, vol. ii. ch. 168

And ouer this, there hangs much enmis harmes full on bright,

And spoyles, and captyue chere, and halberd axes, huge of weight,

And *helmet* cretes, and brunes bolyng barres of conquer'd towne,

With speeres, and battird sheldis, & toppes of ships, and garland crownes.

Phaer. *Virgil*. *Æneidos*, book vi.

— They astonisht all resistance lost,

All courage; down their side weapons drop'd;

O're shields and *helms*, and *helmed* broke he rode

Of Throes and mighty Seraphim prostrate.

Milton. *Paradise Lost*, book vi. l. 840.

They heaw'd their *helms*, and plates under brake,

As they had potshares bene.

Symour. *Forrie Quene*, book vi. cts. i.

Upon his head he wore an *helmet* light

Made of a dead man's skull, that seem'd to ghastly sight.

Id. *Id.* book ii. can. 11.

TEAS. Oh no knees, come widow;

Uste the *helmed* Bellows use them

And pray for me your soldier.

Beaumont and Fletcher. *The Noble Gensmen*, act i.

Item, he desired that the *helms* or morions should stand upon their feet, having their sheldis upright before them.

Holland. *Lettre*, fol. 1191.

The *helms* or *hels* Hector answer'd him; Renewed Talonous,

Prince of the soldiers came from Greece; essay not me like men,

Yong and immarshall, with great words, as to an Amazon dame.

Chapman. *Homor*. *Iliad*, book vii. fol. 100.

Thus having spokt, th' illustrious chief of Troy

Sciech'd his end arms to clasp the lovely boy,

The babe clung crying to his euer's breast,

Scie'd at the dazzling *helm* and nodding crest.

Pope. *Homor*. *Iliad*, book vi.

What late thou saw'st when Turnus took the field,

His prancing courser, *helm* and golden shield;

That courser, shield and *helm* of skull divine,

Except thou lo't, leave Nisus, shall be thine.

Pitt. *Virgil*. *Æneid*, book i.

— He [the clown] is so smart above

As meal and lardel locks can make him; wears

His hat or his plum'd *Armet* with a grace;

And, his three years of hermsip expired,

Returns indigent to the slightest plough.

Cooper. *The Task*, book iv.

THE HELMETS of the Greeks were, probably, for the most part, little more than variously shaped skull-caps; though the more distinguished warriors, as is plain from Homer's epithets, adorned them with horse-hair crests, nodding most portentously from their summits. The crest is stated by Herodotus (i. 171.) and Strabo (xiv.) to have been first introduced by the Carians; and hence, says Plutarch, (in *Artax.*) the Persians call the Carians

HELMET. *Ἡλμῆς*. Φάλεξ is often distinguished from λόφος, the first being the cone which was part of the substance of the Helmet, the second the plume attached to it, but they are scarcely less often used synonymously. These crests frequently, among the Chalcidians, had more than one plume; we read of an ἀμφιφάλεος, a γρηφίλειον, and even of a γρηφίφαλος; nay, Pyrrhus, besides a towering crest, bore Goats' horns as an augmentation. (Plut. in vit.) Suidas, from some such custom, informs us that κρόνος was used synonymously with γρηφίλειον. The common soldiers had either smaller crests, or none at all, and sometimes the leaders adopted a similar mode of arming; the Helmet thus ἀφάλεος τε καὶ ἀλφειος was called κροτίς (Il. K. 238.) and such a one was worn by Diomedes in his night expedition with Ulysses. The principal animals which supplied their skins, mentioned by Homer, are the Bull, the Fox, the Lion, the Goat, the Wessel, and most commonly the Dog, the Water Dog according to Eustathius. The hair was left shaggy upon them, and in the case of Ulysses, though a Dog furnished the leather, the tusks of a white-toothed Boar thickly studded it without. (Id. K. 261.) A thong (ὄξυς) fastened the Helmet to the neck, and the flap, which projected over the brow, was named γένιον, (a pent-house.) The Boeotians were held to manufacture the best Helmets, (Pollux, l. 20.) the Lacedæmonians to have discovered their use; (Plin. vii. 56.) but this most probably should be understood only of the peculiar Helmets (whatever they might be) which were worn by that people. Montfaucon admits that he never saw an ancient Helmet with a vizor, yet he inclines to an opinion that some such contrivance was used; and Ammianus Marcellinus, while describing a charge of Persian cavalry, at Maranga, during Julian's retreat, uses words which can scarcely be interpreted unless as meaning vizored Helmets. All the troops he says were clad in complete scale armour, *humanorumque vultuum simulacra ita capitibus diligenter apta, ut imbricatis corporibus solidis, ibi tantum incidentia tela possint hæere, quæ per cuternas minutas, et orbibus oculorum affixas parvis visibus, vel per suprematas narium angustis spiritus emittantur.* (xv. 1.) Wagner, in his note on this passage, plainly understands it as we do, — *humanorum vultuum simulacra, larvæ ferææ*. In two Grecian Helmets, (one of which was found on the field of Canne in 1732, and is supposed to have belonged to some Greek in the Carthaginian army,) preserved in Sir William Hamilton's collection in the British Museum, and engraved by Grose, (*Mit. Ant.* vol. ii. p. 1.) the nose is protected by a bar, (*pila*), and the cheeks are completely covered by *bucula*.

Among the Romans, *Idorvus* (xviii. 14.) distinguishes between *Cassis*, the metallic Helmet, and *Galea*, the leathern; and the words are manifestly used with some such difference by Tacitus. (*German.* 6.) Silius Italicus has naturalized *Cudo* from the Greek. Brass, as in Greece, was the metal first used in Rome, and such is mentioned by Livy and by Dionysius of Halicarnassus, in the *Census* of Servius Tullius. Camillus, however, employed iron against the Gauls. (Plut. in vit.) The Crests are vividly described by Polybius: (vi. 21.) they were crowned with three black or purple (*φαιακίαι*) plumes, towering to the height of a cubit, raising the stature to double its natural dimension, and striking terror into the enemy. The Crests of the Centurions, as a mark of distinction, were plated with silver, (*argentei*), and oblique, if such be the meaning of *trans-*

versi in the passage in Vegetius to which we are indebted for this information, (ii. 16.) In most other points the Grecian habits were adopted and imitated. The Chapter in Lipsius de *Militia Romanâ*, (lib. 5.) which treats of Roman Helmets, contains almost every thing which can be collected on the subject, and has accordingly been largely used by most later writers on Classical Antiquity, and generally without acknowledgment. The figures which he gives from ancient sculpture, and which have been transferred to the pages of Archbishop Putter, may be found far better engraved in the Latin translation of the Tract by du Clou, *De Castramet. et Dis. Mil. Rom.* p. 79. The 11th volume of the *Comte de Cayrol's Recueil d'Antiq.*, illustrated, by references to works of Art, many of the particulars which we have above mentioned from ancient writers.

The different kinds of Helmets in more modern use are not very accurately separated from each other, but Grose (*ut supra*, li. 211.) has given the following varieties. 1. *The Chappelle de fer*, (sometimes called *Armet*;) mentioned in the *Statute* of Winchester, 13 Edward I. 6. (otherwise known as the *Assize of Arms*;) and frequently occurring in Froissart, was a light Helmet without vizor or gorget. It was worn chiefly by the light horse and footmen, and occasionally by Knights while not actually engaged in combat. The conical and cylindrical headpieces on ancient seals may be referred to this species. 2. *The Bourguinoie*, or *Burgonet*, succeeded the first iron hat, but we gain little information respecting it, by the sentence which Grose has translated from Fauchet, (*De Fordanance, armes et instrumens desquels les Francois usent en leurs guerres*, li. 42.) "When Helmets better represented the human head they were called *Bourguinoies*, possibly from being invented by the Burgundians." The same writer says, that the Italian name *Burgonets, Armes, Salades*, or *Celates*. 3. *The Bacinnet*, a light Helmet, so called from its resemblance to a basin; generally, but not always, without a vizor, worn by Knights like the *Chappelle de fer*, when in half armour, and during the reigns of Edward II. and III. and Richard II. by most of the English infantry. 4. *The Salade, Sallet*, or *Celate*, is defined by Pierre Daniel (*Hist. Mil. Fran.*) to be a light casque, without crest, with or without a vizor. *Sallets* for Archers on horseback, *Sallets* with grates, old *Sallets* with vizards, *Sallets* and skulls, *Sallets* with yvazars and bevers, and *Sallets* with bevers, are mentioned in a MS. inventory, referred to by Grose, of Royal stores in the different arsenals 1 Edward VI. 5. *The Skull*, a headpiece without vizor or bever. 6. *The Hufstuck*, seems to be a light headpiece worn by Archers. 7. *The Castle*, perhaps a figurative name of a close headpiece, or a corruption (much more probably of *casquet*), a small, light Helmet. 8. *The Morion*, an open Helmet, without vizor or bever, somewhat resembling a hat, worn by harquebussiers and musqueteers. 9. *The Pot*, an iron hat with broad brims.

This account, it must be confessed, is very far from being satisfactory, but the Plates annexed to it in Grose's Work may be consulted with better result for various specimens of different kinds of Helmets. Mayrick, in the *Glossary* appended to his *Critical Account of Ancient Armour*, (ad v.) has added a few particulars. The jousting Helmet, *haume* or *broce*, sometimes consisted only of leather, stuffed inside, and was made to fasten on to the body armour. The original Helmet he believes to have been no more than a skull-cap; it next assumed

HELMET.

HELMET. the nasal, and afterwards the ventale, (aventail, a movable front, *quid ventus hauritur*.) A skull-cap was worn on ordinary occasions, and in battle a helmet over it. Movable vizors, crests, mantling, and coiffures, were introduced in the reign of Henry III.; feathers in that of Henry V.; scrolls in that of Henry VII. Kings' helmets were often distinguished by a golden crown, those of Noblemen by the coronet of their degree.

The vizor (*visor*, to take aim) lifted up by pivots over each ear. The bever (*bever*, to drink) lifted up in like manner, or (which was less common) consisted of several plates one shifting over the other, and let down when the wearer wished to eat or drink. Mr. Douce (*Illustr. of Shakespeare*, i. 448.) does not admit that the bever ever let down.

HELM, v. } An *helm*, or *helmet*, is the highest
HELM, n. } part of the whole armour, so the *helm*
HELM-SMAN. } of a ship is the highest part of the
rudder. Skinner. To *helm*, consequently and met.
To steer, to guide, to direct, to manage.

The William had her sterns port broken, that the rudder did long
close between the sterns, so that she could in no wise port her helm.
Hobday. Voyages, 4to. vol. i. fol. 448. *Pet and Jackson*.

The very streams of his life, and the business he both *helmed*, must
upon a warranted *assess*, give him a better proclamation.
Shakespeare. Measure for Measure, fol. 73.

But be that is of Reason's skill benefit,
And wants the staff of wisdom him to stay,
Is like a ship in midst of tempest left
Withouten helm or pilot her to way.

Sprenger. The Treasures of the Mines.

For in a great sea, which we often meet with, the compass will
traverse with the motion of the ship; besides the ship may and will
deviate somewhat in steering, even by the best *helmman*.
Dampier. Voyage round the World, June 1699.

I was, at that period, far from being inclined to absolve myself from
the care of the republic; as I then sat at the *helm* of the common-
wealth, and shared in the direction of its most important motions.
Melmoth. Cicero to Popilius Laetius, let. 11.

HELMINTHIA, in *Botany*, a genus of the class
Syngenesia, order *Equalis*. Generic character: receptacle naked; calyx double, interior eight-leaved, exterior three-leaved, both of the same length; seeds transversely striated; down stipitate, feathery.

Three species, natives of Europe. *H. echioides*, a native of England, is the *Pteris echioides* of English Botany.

HELONIAS, in *Botany*, a genus of the class *Hez-andria*, order *Trigynia*, natural order *Junci*. Generic character: corolla six-parted, spreading, segments sessile; capsule three-celled, three-horned, seeds one or two in each cell.

A North American genus, allied to *Veratrum*, containing five species; they are hardy plants, with elegant spikes of flowers.

HELOPS, in *Zoology*, a genus of *Heteromerois*, Coleopterous insects, established by Fabricius.

Generic character. Jaws ending in two teeth; last joint of the maxillary palpi large, triangular; body thick, convex, arched, and oblong.

The *Helopes* live under bark of dead trees and in the cracks of living ones. The *larvae* live in the soft mould and rotten wood found at the roots of old trees, and are much sought after by the Warblers and other insect-eating birds.

The type of the genus is *H. lanipes* of Fabricius, figured by Olivier, iii. pl. i. fig. 1—6.

HELORUS, in *Zoology*, a genus of boring Hymenopterous insects, belonging to the family *Ichneumonidae*, established by Lamarck.

Generic character. Lower lip spread out, rounded, the upper edge entire; the maxillary palpi filiform, long, of five joints, the labial palpi of three joints, the last one largest, oval; antennae filiform, straight, of fifteen joints, the third nearly conical, the others cylindrical; jaws long and pointed.

This genus is nearly allied to *Proctotrupes*. The genus contains only one species, *H. ater*, Latreille, figured by Jurine, *Hymen*, pl. xiv, and by Panzer in his *Faun Germ.* 411, pl. xliii. fig. 18. under the name of *Sphex anomalipes*.

HELP, v.
HELP, n.
HELPFUL,
HELPFULNESS,
HELPLESS,
HELPLESSLY,
HELPLESSNESS,
HELP-ALL,
HELP-FOLLOW,
HELP-GIVER,
HELP-MATE.

Goth. *hielp-on*; A. S. *hyelp-on*, *help-on*; D. *help-en*; Ger. *helf-en*; Sw. *hjelpa*, *adjuvare*, *auxiliari*. The old pret. and past participle is *holpe*, *holpen*.

To aid, to assist, to relieve, to succour;—to serve, to give, furnish or supply with, aid, assistance, or relief.

Ye put in ye have Brayneye ye kyng some sende
To Howard, kyng of ye lord, put he to hym wende
To helpe hym in such neede.
R. Gloucester, p. 169

Ac ich sende to Rome, to abbe helpe of the.
M. p. 563.

Ye Brutones, þat were *helpen*, come aboute hem lorde.
M. p. 134.

Sijne he went aboute, kirked up to raise
Abhoies far to helpe, were filled in moneye.
R. Bruns, p. 35.

Richard had, "hale up his gown sales, þer God vs lele,
Our men at Acres fir, of *help þei* had grette neede."
M. p. 171.

Tryne charite
That most *helpe* men to levece.
Piers Plowman. Vision, p. 27.

And anon the fadir of the child cryed with teeris & seyð lord y
believe lord *helpe* thou mynne ambilera.

Wiclif. Luke, ch. ix.
The lord is an *helpe* to me, I schal not drede what a man scholdo
to me.
M. Eberwyt, ch. xii.

The Lord is my *helpe*, and I will not feare what man doth unto me.
Bible, Psalm 151.

Afterward vertues, afterward graces of beelzebub, *helpe*,
Wiclif. } *Corymbus*, ch. xii.

And wel I wot, withouten *helpe* or grace
Of thee, ne may my strengthe not assaile;
Than *helpe* me, lord, be-moove in my bataille.
Chaucer. The Knight's Tale, v. 2402.

— Some after the mid-night, Palamen,
By *helpe* of a friend braks his prison,
And fleeth the cite faste as he may go.
M. R. v. 1470.

He which that bath no wif I hold him sheit;
He loveth *helpe*, and al desolat.
M. The Merchant's Tale, v. 9194.

To every craft of man's *helpe*
He had a redy write to *helpe*
Through naturall experience.
Gower. Conf. Am. book v. f. 1. 89.

HELORS.
HELP.

HELPS.

There passeth no moment of time, in which we have not great needs of the *helps* & assistance of almighty God.

Faker. On Prayer, sig. B. 2.

Wherefore the kingly said after his game, that seyst Marjyn was a good *help*er at needs.

Falgun. Works, vol. i. ch. xiv.

Therefore we taried still about at Athens, and from thence senta Tymothee our brother, a tryed minister of God, and an *helpfellow* of our office.

Uall. 1 Thimothians, ch. iii.

Who travails by the wearie wandring way,
To come unto his wished home in haste,
And meetes a flood, that doth his passage stay;
Is not great cause to *help* him over past;
Or free his feet that on the myre sticke fast?

Spencer. Fierie Queene, book i. can. 8.

On their heads
Main promentories flung, which in the air
Came shadowing, and against whole legions a'd,
Their armor *help*'d their harm, crusht in and bound
In their sublemissive post.

Milton. Paradise Lost, book vi. l. 656.

Lie. Indeed you have cause to love those wastero-motions,
They *help* you to an excellent whipping.

Bonmouth and Fletcher. Love's Cure, act i.

The Chinese people much lamented, y^e warre should arise betweene the king & the emperor, and especiall their consideration was, because the emperor's dominions had *helped* them with cornes, & relieved them with grayne, when they could have no cornes, or little out of France.

Grafton. Henry VIII. The nineteenth Year.

ERN. ANT. A man in well *help* up that trusts to you
Shakespeare. Comedy of Errors, act. 3.

And first, for you my lord, in grief we see
The assemblable case wherein you stand;
Vail here of succour, *help*, or joy.

On this pure promontory of your lead.
Daniel. History of the Civil Wars, book ii.

Look on this son, O Jupiter, our *help*er,
And Rhodanus, thou father of our benight.

Bonmouth and Fletcher. Valentinian, act v.

Rat Ajax Telamonian, had many *helpful* men
That when sweet rest about his knees, and labour flow'd, would then
Help beare his mighty seven-fold shield.

Copman. Homer. Iliad, book xiii. fol. 187.

God ordain'd it in love and *helpfulness* to be indissoluble, and we
in outward act and formality to be a free'd bondage.

Milton. Tetrachordon.

Loe. But if he be thus *helpfully* distract,
Tis requisite his office be resign'd,
And give to one of more discretion.

Anonymous. Spanish Tragedy, act iv.

Within them the superfluous number of idle waikes, guilts, fraternities,
church-ales, *helps*-ales, and suile ales, also called disse-ales, with the
headbush rioting at bride-ales, are well diminished and laid aside.

Hauswald. Description of England, ch. i.

O my God, my sole *help*-giver,
From the wicked one deliver,
From this wrongful sightfull sin.

Sidney. Pindus 71.

I might have made you such a fellow
As should have carried my umbrella,
Or lay the cloth, or wait at table,
Nay, been a *help*er in the stable.

Kings. The Art of Love, part iii.

Even the most wild, most fierce, most ravenous, most venomous
creatures shall, if there be need, prove friendly and *helpful*, or at least
harmless, to o^r as the ravens to Elias, the lions to Daniel, the viper
to Saint Paul, the fire to the three children.

Barnes. Sermon 2. vol. i.

We are all of us desirous that others should be just to us, ready to
help us, and do good to us, and because 'tis a principle of the highest
equity and reason, that we should be willing to do to others, as we
desire and think them obliged to deal with us, this must therefore oblige
us to the same acts of charity and *helpfulness* to arly them.

Wilkins. Natural Religion, book i. ch. xii.

Ah! too forgetful of thy wife and son,
Too daring grow'st? Ah! whither dost thou run?
And think'st thou not how wretched we shall be,
A widow I, an *helpless* orphan he.

Pope. Homer. Iliad, book vi.

You see plainly here because God made man first, and out of him
created woman; and declared withal, that he therefore created her
that she might be a *helpmate* for the man; St. Paul doth from hence
conclude the perpetual obligation of women to be subject to the man.

Shoep. Works, vol. iv. Sermon 12.

In reality, a great clearest *help* but little towards affecting the
passions, as it is in some sort an errand to all estimations whatsoever.

Burke. On the Sublime and Beautiful, sec. 3.

To speak it (a foreign language) readily, and pronounce it rightly,
is still more difficult: it is what many persons can never accomplish,
though they have all the proper *helps*, so we may say every day, not
can any study and application acquire this habit, unless there be an
opportunity of conversing frequently with them whose tongue it is.

Jerin. Remarks on Ecclesiastical History, vol. i. p. 201.

Let us give a faithful pledge to the people, that we honour, indeed,
the crown, but that we belong to them; that we are their realities,
and not their task-masters; the labour-slaves in the same vineyard,
not herding over their rights, but *helpers* of their joy.

Burke. On the Economical Reform.

An endeavour to preserve in being, makes part of the essential
constitution of every created thing. Hence, in the inanimate, a re-
sistance to outward force; in the animate, a pursuit or an abhorrence
of what is *helpful* or hurtful; and, in man, that first and strongest
passion of nature, self-love.

Whorlstone. Works, vol. i. p. 57. Sermon 3.

While Cook is lod'd for swags, live he say'd

See Carlos odious for a world assail'd!

Where wast thou then, sweet Charity? when then,

Thou tolerary friend of *helpless* men.

Cowper. Charity.

No one can be barbarous enough to desire the continuance of poor
wretches in error and *helplessness*, that he may tyrannise over them
with impunity.

Sacker. Works, vol. v. Sermon 12.

In Minors the sea and the bog are common *help-mates*, and are
yoked together in order to turn up the land.

Peasant. British Zoology. The Hog.

HELSTONE, a Borough and Market Town in the
County of Cornwall, situated on the side of a hill sloping
to the river Coler. It contains four principal streets,
meeting at right angles, with a water-course through
each. The Church, a modern building with a lofty
tower, stands on an eminence to the North, and forms
a well-known sea-mark. Helstone is one of the original
Stannary towns, and it has returned two Members to
Parliament since the reign of Edward I. Its chief
buildings are a Market House and Guildhall; and Leland
mentions vestiges of a Castle which are no longer to be
seen. There once also existed in it a Priory of Knights
of St. John of Jerusalem, on the site of which a Metho-
dist Meeting-house has been erected. Population,
in 1821, 2671. Distant 94 miles West from Penryn;
274 West from London. The Duke of Leeds is Patron
of the Borough.

In the 1.Xth Volume of the *Gentleman's Magazine*,
(p. 520, June 1790,) is an account of a Holiday called
Furry day, (Phura's day?) celebrated at Helstone an-
nually on the 8th of May. A rabble, during the morn-
ing, parade the streets with noisy music and songs in
honour of May, and wearing hawthorn flowery branches
to their hats. After much rude sport and revelry, they
collect money from house to house, and dance, hand in
hand, through the streets, till dark, in a particular tune.

This is termed a *Foddy*.

HELTER-SKELTER. Skinner prefers, D. *hehl*,
wholly, and *schletteren*, to scatter. Mr. Grose says that
helter or kilter (in the North) is frame, order, condition.
Hence *helter-kilter*, a corruption of *helter*, to hang,

HELPS
—
HELTER
SKELTER

HELTER-SKELTER, *helter*, order; i. e. *hang order*, or in defiance of order.
SKELTER. In good *ketter*, (he adds,) in good case or condition.
Ketter is thought by D. Th. H. (in Skinner) to be culture.

And *helter-skelter* have I rode to thee,
 And ytidings do I bring.
Shakespeare. Henry IV. Second Part, fol. 98.

Or run *helter-skelter*
 To his harbour for shelter
 Where all goes to ruin
 The Deas has been doing.

Swift. My Lady's Lamentation, &c. against the Deas.

HELVE, n. A. S. *helf*; Ger. *helve*; *manubrium*, the handle. Skinner derives from *hæld-an*, to hold. Still common in Suffolk. See Moor.

To throw the *helve* after the hatchet.

Ray. Proverbial Phrases.

The prophet borrows an ass to eat on *helve* for the lost ass; why did he not make use of the handle which had cast the head?

Hall. Contemplations, book xix. Eliza raising the Iron.

Their is but seal, and so made that they can take it out of the *helve*, and by turning it make an ass of it.

Dunsford. Fugate, Anno 1695.

HELVINGIA, in Botany, a genus of the class *Diocoria*, order *Triandria*. Generic character: male flower, calyx three-lobed; corolla none; stamens inserted into the calyx. Female flowers unknown.

One species, *H. ruscifolia*, native of Japan. Willdenow.

HEM, v. A. S. *hem*. Spelman derives *hem*, do-
HEM, n. *hem*, (Aeol.), from *hema*, fascia; and adds, *inde orum testamenti etiam hodie, the hem, appellamus*. Minshew derives from the same Greek word. Skinner from *ambire*. It has, probably, the same origin with *hem*, i. e. *home*, in the A. S. *hem-ian*, *coire*, to come or go together, in bring together. To *hem* is To bring together; to close down and fasten together; consequently, (as the Ger. *hemmen*,) to confine, to surround, to enclose. The *hem* (sc. of a garment) is The edge folded over, or doubled down, and sewed down. Generally, the edge or border.

And thri preides hem that thei scholden touche the *hemme* of his clothing, and who every touchiden weren maad asaf.

Wiclif. Matthew, ch. xiv.

And they besought him, that they myghte touch y^e *hemme* of his vesture only. And so many as touched it were made safe.

Bible. Anno 1551.

He goeth walking up and downe in his habite guided or *hemmed* with his broode phylacteries.

Udall. Luke, ch. vi.

There she required was in goodly wise
 Of many preys, which duly did attend
 Upon the rites and daily sacrifice
 All clad in linnen robes with silver hemd.

Spremer. Florio Quere, book v. can. 7.

Ere, ere I cryes, when your Parthenia fair,
 The flower of all your army, *hem'd* about
 With thousand enemies now fasting stands,
 Ready to fall into their murdering hands.

F. Fletcher. The Purple Island, can. 12.

Mss. My noble Generali, Timon is dead,
 Eatensh'd upon the very *hemme* of his
 And as his gnawings, this inscriptions.

Shakespeare. Timon of Athens, fol. 98.

Fyles, for Nestor's city after *hem'd*,
 And Traven, not as yet from Pithous nam'd;
 And those fair cities, which be *hem'd* around,
 By double seas within the Ithacan ground.

Orwell. Ovid. Metamorphoses, book vi.

Orlando, who the shining band perceiv'd
 Thist *hem'd* him round, his knotty weapon *hem'd*
 With twofold strength.

Hoad. Orlando Furioso, book xxix.

HEM, v. D. *hemmen*. A word (says Skinner)
HEM, n. *hem*, formed from the sound.

We should seriously observe circumstances, and tell one thing after another, from time to time, not hurrying one tale to another's neck, telling half a tale, and so leaving it raw, lacking and *hemming*, as though our wittes and our senses were a well-gathering.

Wilson. Art of Rhetoric, p. 109.

ELL. *How them away.*

Res. I would try if I could cry *hem*, and have him.

Shakespeare. How you like it, fol. 168.

Now play me *Nestor*; *hem* [hem] and stroke thy beard
 As he, being dress to some oration.

Id. Troilus and Cressida, fol. 82.

PRIS. *Hem, hem,*

WITT. He's dry, he *hem*, so quickly.

Braumont and Fletcher. Wit at Several Weapons, act i.

Young Labin took a text of excellent matter,
 And did the same expand, but never the latter,
 His tongue so vainly did and idly chatter,
 The people laugh'd but *hem*, and cough, and spatter.

Sir J. Harrington. Epigram 23, book ii.

I was so sooner come into Gray's Inn walk, but I heard my friend upon the Terrace *hemming* twice or thrice to himself with great speed, for he loyde to clear his pipes in good air, (to make use of his own phrase) and is not a little pleased with any one who takes notice of the strength which he still exerts in his morning *hemme*.

Spectator, No. 269.

HEMARTHRIA, in Botany, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineae*. Generic character: spike compressed, jointed; joints two-flowered; glume two-flowered, two-valved; stigmas plumose.

Two species, natives of New South Wales.

HEMEROBII, in Zoology, a genus of *Neuroptero*-insects, forming the family *Hemerobidae*, established by Linnaeus, and restricted by modern authors.

Generic character. *Antennae* setaceous; *pulpi* four; no false eyes; first segment of the *thorax* very short; *tarsi* of five joints; wings equal, shelving one against the other.

The *Hemerobii* are sometimes called *Land Demoscelles*. Their body is soft, and their eyes are globular and often ornamented with a metallic colour, so that they are often crivally called *Golden eyes*; their wings are large, broad, and transparent like gauze, exhibiting their green and often metallic body through them.

They are generally found in gardens, and they emit a disagreeable odour.

Reaumur has given an interesting account of the habits and manners of these insects. Their eggs are supported on a thin, hair-like pedicle, placed on the back of leaves, which give them so much the resemblance of the longer stalked mould, that some Botanists have described them as *Fungi*; the pedicles are rarely straight, they are usually bent in different ways on the leaf. The *larvae*, on account of the great destruction which they make amongst the Plant-lice, have been called *Plant-lice Lions*; their body is flattened and long, tapering behind. The *thorax* is slightly extended; their mouth is armed with two hooks, by which they seize and immediately kill the Plant-lice: their habits are so voracious that if their food be scarce, they attack and eat others of their own species. At the end of about fifteen days they hide themselves under or between two leaves, and form for themselves a round, white, silky cocoon, about the size of a pea.

The *larvae* of some of the species cover themselves over with a case like the *larvae* of the smaller Moths, formed of the dried skins of the Plant-lice which they have destroyed.

HEMERO-
BIUS.
HEMIPODIUS.

The type of the genus is *H. chrysops* of Linnæus, common in London. There are several other species found in England and on the Continent of Europe.

HEMEROCALLIS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla bell-shaped, tube cylindrical; stamens declining.

The species of this genus, which are all hardly, are frequently cultivated to gardens. *H. flava* is a native of Siberia; *H. fulva* of the Levant; *H. Japonica* and *H. cœrulea* are natives of Japan.

HEMIANDRA, in *Botany*, a genus of the class *Dydynamia*, order *Angiospermia*, natural order *Labiata*. Generic character: calyx compressed, two-lipped, inferior lip slightly two-cleft; corolla two-lipped, superior lip flat, two-cleft; inferior lip three-lobed, middle lobe two-cleft; one lobe of each anther without pollen.

One species, *H. pungens*, native of New South Wales.

HEMIANTHUS, in *Botany*, a genus of the class *Diandria*, order *Monogynia*. Generic character: calyx tubular, four-toothed; lower lip of the corolla three-parted, middle segment incurved; filaments two-cleft; style two-cleft; capsule one-celled, two-valved, many-seeded.

One species, *H. micranthemoides*, a small creeping plant, native of marshes in North America. Nuttall.

HEMICIRCLE, Gr. ἡμι κύκλος, a half circle; from ἡμῖς, half, and κύκλος, a circle.

Besides, upon the right hand of her, but with some little descent; in a *Acrotyla* was seated *Erychia*, or Quies, the first hand-maid of Peace. *See Jeane.* Part of the *King's Entertainment*, &c.

HEMIDESMUS, in *Botany*, a genus of the class *Pentandria*, order *Diogynia*, natural order *Asclepiadæ*. Generic character: masses of pollen twenty granular; filaments connected at the base; capsule wheel-shaped.

One species, *H. Indicus*, native of Ceylon.

HEMIGENIA, in *Botany*, a genus of the class *Dydynamia*, order *Angiospermia*, natural order *Labiata*. Generic character: calyx five-cleft, five-angled; corolla ringent, middle segment of the lower lip slightly two-cleft; only one lobe of each anther bearing pollen.

One species, *H. purpurea*, native of New South Wales.

HEMIMERIS, in *Botany*, a genus of the class *Dydynamia*, order *Angiospermia*. Generic character: calyx five-parted; corolla wheel-shaped, one of the segments large, obcordate; cells of the corolla nectariferous; filaments shining; capsules two-celled, one of the cells gibbous.

Five species, natives of the Cape of Good Hope and South America. Willdenow.

HEMIONITIS, in *Botany*, a genus of the class *Cryptogamia*, natural order *Filices*. Generic character: capsules inserted into the reticulated veins of the frond; indusium none.

A genus of *Ferns*, natives of the West Indies.

HEMIPODIUS, from the Greek ἡμῖς, half, and ποῖς, a foot, Tem. Turnix. In Zoology, a genus of animals belonging to the family *Gallinacæ*, order *Gallinacæ*, class *Aves*.

Generic character. Beak slender, longish, straight, and much compressed; the upper mandible slightly arched at the tip; nostrils longitudinal, reaching to the middle of the beak, and covered with a naked skin; tail short, and hidden by the feathers of the rump; tarsi long, and having three toes distinctly divided and straight, but no hind toe.

This genus of birds, described by Lacedæ under

the name *Tridactylus*, and by Illiger under that of *Ortyx*, was included by Linnæus among his *Tetraones*, and by Latham in the *Perdices*. They are the smallest of gallinaceous birds, not being larger than a Thrush, and more nearly resemble the Quails, from which, however, they are remarkably distinguished by their short tails, consisting of ten quill feathers. There is but little difference between the male and female plumage. They are polygamous, but both young and old birds are solitary; their habits are not well known, but they feed principally on insects, and are found on barren lands; two or three species in the Southern parts of Europe, but the greater number in the warm regions of Asia and Africa. They do not fly much, but run with great speed; and when pursued, commonly hide themselves under any tuft of grass which may be in their way. They are believed, though not certainly, to be birds of passage.

H. Tachydromus, Tem.; *Tetrao Andalusicus*, Gmel.; *Perdix Andalus*, Lath.; *Swift-running Turnix*. About six inches long; belly white; back and scapulars marked with zigzags of red and black, each feather being also edged with white; wing-coverts yellowish, their inner webs marked with a red, and the outer with a black spot, the quills ashy, and the outermost edged with white; head blackish brown, marked with three longitudinal yellow stripes; throat white; front of the neck and chest red, inclining to yellow on the sides, the feathers of which parts are marked with black at some distance from their tips. Native of the South of Spain.

H. Lunatus, Tem.; *Tetrao Gibraltarius*, Gmel.; *Perd. Gib. Lath.*; *le Caille de Gibraltar*, Sootini; *Gibraltar Turnix*. Rather larger than the last species; has its brown back striped transversely with black; the wing-coverts light red edged with white, and each feather marked with a black spot circled by white; primaries black; the throat black dashed with white; the breast feathers ferruginous in the middle, edged with black, and a streak of white between the two colours; tail quills radiated with black and white, and edged with white; beak and feet yellow. Native of Gibraltar and the Southern parts of Spain.

H. Nigripennis, Tem.; *Black-fronted Turnix*. About the size of the *H. Tachydromus*; is distinguished by three broad stripes across the forehead; the first, which is white, extends on the base of the beak as far as the nostrils; the second, twice its breadth, is black, and the third white; the top of the head light red, and each feather streaked down the middle with little black stripes; the back of the neck clouded with olive green; the back and the upper parts are reddish yellow mingled with yellow and black; the middle and lesser wing-coverts more yellow, and each feather marked near its tip with a black spot; primaries and secondaries ashy; the throat light reddish yellow, as are also the neck and chest, but the two latter sprinkled with little semicircular black spots; belly, thighs, and legs white; beak red; legs light red, claws brown. Native of India.

H. Pugnax, Tem.; (*Deorion Gemma* of Java); *Fighting Turnix*. Not exceeding the last species in size; the back, rump, tail-coverts, and scapulars brown varied with red, and the tip of each feather transversely with deep black, zigzag lines, some of the scapulars being also spotted irregularly with black, and all edged with white; the throat deep black; the front of the neck, the chest, upper part of the belly, and wing-coverts, striped at equal distances with broad black and

HEMIPODIUS.

HEMIP-
DIUS.

white bands; lower belly and thighs mostly red; primaries and secondaries brown, the first primary white on its outer edge; top of the head blackish brown mingled with red; the forehead, eyebrows, cheeks, and spaces behind the eyes varied with black and white spots; occiput red; beak yellowish, and brown at the point; legs yellowish brown. Native of Java, where it is much sought after for fighting, after the manner of English Cock and Chinese Quail fighting: as much as twenty-five piastres are given for such birds as are valiant, and whose prowess is known. The natives are greatly addicted to this sport, and will lay very heavy bets, often a hundred piastres, on their favourite bird. It is a curious fact, that birds, timid as these and the other gallinaceous birds are, can be induced to fight with such fury as they manifest; but, as Temminck justly observes, *l'amour est tel la cause; faire la guerre et l'amour sont à la vérité des actions fort communes chez les animaux.*

H. Nigricollis, Tem.; *Cogan Turnir*. About six inches and a half in length; the top of the head, cheeks, and sides of the neck irregularly marked with black, white, and a little red; the front of the neck, from the base of the lower mandible to the upper part of the chest, deep black; the occiput, back of the neck, and the upper parts rayed transversely with ash, black, and red, the black rays being the broadest; the scapulars also edged with white; sides of the chest bright red; its middle, the belly, and other under parts light ash; wing-coverts ash and red mingled, but the red predominating, also spotted with round white spots, bearing each a small black semicircle; primaries and secondaries ash brown, the first four of the former edged externally with yellowish white; tail quills marked as the body. Native of Madagascar.

H. Thoracicus, Tem.; *Redbreasted Turnir*. Size of the last species; head, cheeks, and neck covered with black and white feathers, the former most numerous; throat feathers white, edged with black; lower part of the neck and the upper part of the chest bright red; other under parts light yellow; upper parts greyish brown, marked with very delicate black signals; wing-coverts marked with large black spots on a yellowish white ground, and above each a transverse stripe of bright red; primaries ash brown and spotless. Native of the Philippines.

H. Maculosa, Tem.; *Spotted Turnir*. About five inches long, is distinguished from the other species by the extreme shortness of its tail, which does not reach below the wings, and beyond it extend the feathers of the rump, which are very numerous; the black feathers on the top of the head are margined with ash red, and a white stripe, passing from before to behind, divides them longitudinally; sides of the neck and back of the head clear bright red; throat and cheeks reddish white; under parts of the neck and body and sides light red, the latter being marked also with streaks of white and black; the feathers at the upper part of the back and on the shoulders have a large black badge, are red near the tip, and margined with white; the back and rump feathers deep black, marked with little red zigzags, surrounded with a delicate yellow band which fades to bluish grey; wing-coverts reddish yellow, with a black spot at some distance from their extremity; the longest are red, spotted with black on their inner webs; primaries and secondaries light ash, margined with reddish white; beak and feet yellow. Native of Australia.

H. Fasciatus, Tem.; *Striped Turnir*. About five inches long; has the back and rump brown, mingled with black and red; the belly pure red; the side of the head, front of the neck, and chest striped alternately with black and reddish white; top of the head black; ocular circle striped alternately with black and white; back of the neck bright red; wing-coverts striped alternately with white and black; the longer feathers near the body are tipped with grey, and have their outer webs black; primaries grey; feet and beak yellowish. Native of the Philippines.

H. Hottentottus, Tem.; *Hottentot Turnir*. Is the smallest species of this genus, not exceeding a Lark in size. The throat is white, and each feather tipped with light red, and the cheeks are of the same colour; the sides and front of the neck and chest are reddish white, and a broad short black band crosses each feather near its tip, which is edged with yellowish white; the middle of the belly also yellowish white, spotted with brown; the top of the head black, and the feathers tipped with deep red, and a fine streak divides the head by passing to the back of the neck, which is ash colour, clouded with a deep tinge of the same; the back, rump, and scapulars marked with deep red stripes and spots in zigzag on a black ground, the latter edged with a broad white stripe, and another of deep black; wing-coverts marked with red, black, and white, the red on the inner, and the black and white spots on the outer web; primaries and secondaries light brown, tipped with yellowish white; tail quills marked with black and red zigzags, and large white spots. It lives on the confines of deserts, and is a native of the South of Africa, and was first discovered by Le Vaillant near the Cape of Good Hope. It runs with difficulty, but hides itself so well as only to be met with by accident; it is so fat that it cannot often fly, and is easily taken with the hand when found.

See Temminck, *Histoire Naturelle Générale des Gallinacés*; *Cuvier, Règne Animal*; *Latham's General History of Birds*.

HEMiptera, in Zoology, an order of sucking insects, established by Linnaeus, but restricted by Degeer, answering exactly to the order *Rhynodes* of Fabricius.

Ordinal character. Wings two, covered with *elytra*; mouth proper for suction, without distinct jaws; mandibles formed of a tubular, jointed, cylindrical, or conical trunk, curved on the front of the chest, containing three bristles, forming together a needlelike sucker.

According to Savigny, the mouths of these insects are only modifications of those of the other orders. He says, that the two upper bristles fill the place of the mandibles, the two lower threads (which are united together) represent the jaws, and the longest bristle represents their lower lip; while the sheath of their sucker is simply an elongation of their upper lip; so that the *palpi* are the only parts which are truly wanting, and even vestiges of these are to be found in the genus *Thrips*.

The *elytra* of some of the families are partly coriaceous and partly membranaceous, from whence the name of the order, *Half-winged*; in others they are netted, strong, and of an uniform texture. These insects live by sucking the juices of animals and plants, which they obtain by piercing them with their trunks. The *Hemiptera*, like most other insects, undergo three changes, but they have nearly the same form in all

HEMIP-
DIUS.
HEMI-
PTERA.

HEMI-
PTERA.
HEMI-
STICH.

their stages; for the only change which they undergo is occasioned by the development of their wings and the growth of the body, which requires that they should be furnished with a fresh skin. This order has been divided into two groups: first, those with the beak growing from the forehead, and the end of the elytra membranaceous, and placed horizontally; when folded together called *Heteroptera*, containing the family *Cimicidae*, or Bugs, living on animals, and *Geocorisidae*, or Water Bugs, living on vegetable juices. The other, called *Homoptera*, have the beak growing from the under side of the head near the chest, and the elytra, half membranaceous or coriaceous, of the same texture throughout, and placed slopingly: these all live on vegetable juices. This group contains three families; the *Cicadidae*, the *Aphididae*, and the *Coccidae*.

HEMISPHERE, } Fr. *hemisphere*; It. *emisfero*;
HEMISPHERICAL, } Sp. *emisferio*; Lat. *hemisphaericalis*;
HEMISPHERICAL, } Fr. *hemisphérique*; Lat. *hemisphaericus*, from
Hemisphere, half, and *sphaera*, a sphere or globe.

Half of a sphere or globe; (in Geometry) when such a sphere is divided by a plane passing through its centre.

Lofty between their distant hemispheres,
(Their *hemispheres* the least ally globes excell.)

A path more white than in the name it bears,
The lacinal path, conducts to the sweet dwelling
Where best Delight all joys at once freely dealing.
Spenser. Brian's Idyl, can. 3.

That we call a fairy stone, and is often found in gravel-pits amongst us, being of an *hemispherical* figure, hath five double lines arising from the centre of its base, which, if no accretion distinct them, do commonly cross and meet in the pole thereof.

See Thomas Brown. *Fulgar Errata*, book ii. ch. i.

Without this circular motion of the earth, here could be no living: our *hemisphere* would be condemn'd to perpetual cold and darkness, the other continually roasted and parched by the sun-beams.

Ray. *On the Creation*, part i.

And to creatures, whose eyes are without motion, as a diurnal insect, in this case either they have more than two eyes, or their eyes are nearly two protuberant *hemispheres*, and each *hemisphere* often consisting of a prodigious number of other little segments of a sphere.

Dehkon. *Physico-Theology*, book ii. ch. ii.

Water, oil, and, in short, all liquids run nearly in a *spherical* form, when hang on a small surface, as at the point of a pin; or into an *hemispherical* figure, on a broader surface; their self-attraction causing the former, as that of the earth, and the surface on which they lie doth the latter.

Id. *devo-Thology*, book ii. ch. i.

Each of a *hemispherical* form, covered with sharp strong spines, above an inch long.

Fennet. *British Zoology*. Echinus.

When Columbus had engaged King Ferdinand in the discovery of the other *hemisphere*, the sailors with whom he embarked in the expedition had at little confidence in his commander, that, after having been long at sea looking for coasts which they expected near to find, they raised a general mutiny, and demanded to return.

Johnson. *The Adventurer*, No. 99.

Each *hemispheric*, depressed, with five linear sexuous ambulacra or areolae.

Fennet. *British Zoology*. Echinus.

HEMISTEMMA, in Botany, a genus of the class *Polypodiaria*, order *Monogynia*, natural order *Dilleniaceae*. Generic character: calyx five-leaved; corolla, petals five, obtuse, or emarginate; stamens numerous, arranged in a straight line, the exterior stamens sterile.

A genus allied to *Cistua*, containing two species. Natives of Madagascar. Decandolle.

HEMISTICH, } Fr. *hemistichus*; and It. and Sp.
HEMISTICHAL, } *hemistichus*; Lat. *hemistichus*; Gr.
HEMISTICHAL, } *hemistichus*, from *hemis*, half, and *stichos*, a verse.
Half of a verse.

Virgil seems to endeavour to keep up his versification to an harmonious dignity; and therefore, when his words do not offer with some ease, he will rather break off in an *hemistich*, than that the line should be lazy and languid.

Gerth. Ovid. *Metamorphoses*. Preface.

The reader will observe, the constant return of the *hemistichical* point, which I have been careful to preserve and to represent with exactness; as I suspect that it shows how these poems were sung to the harp by the minstrels.

Warburton. *History of English Poetry*, vol. i. s. ii. p. 5. *Emendations and Additions*.

The accent, or tone, is understood to be an elevation or sinking of the voice in reciting; the pause is a rest that divides the verse into two parts, each of them called an *hemistich*.

Goldsmith. *Essay* 18.

HEMLOCK, A. S. *hemleac*, *hymlic*, *cicuta*, Junius, Skinner, and Minshew say nothing about the origin of this word. It has not obtained in the cognate languages.

But cursed spashing set out in the image of gollywees, what is it else than the poison of *hemlock* mixed with wyse? as that the venom is more pleasantly strong, in that it is mingled with a most balsamie matter.

Uttal. *Jamen*, ch. ii.

Here heubens, poppy, *hemlock* here,

Fructuring deadly sleeping,

Which I do minister with leas,

Not fit for each man's keeping.

Drayton. *The Muse's Elysium*, *Nymphs* 6.

As touching *hemlocke*, it is also a make payson, witnesse the publicke ordinance and law of the Athenians, whereby malefactors, who have deserved to die, were forced to drinke that odious poison of *hemlocke*.

Holland. *Pistons*, book xxi. ch. xiii.

The rule's wall, compos'd of stinking mud,
O'ergrown with *hemlock*, as supporters stood.

Pemfry. *Love triumphs* over Reason.

Alas! the drops which morning sheds

With dewy fingers on the meads,

The pink's and violet's robes to fill,

Alike the noxious juices fed

Of deadly *hemlock's* poisonous weed,

And give 'em fatal pow'r to kill!

Cooper. *The Apology of Aristippus*.

HEMORRHAGE, } Fr. *hemorrhagie*; Gr.

HEMORRHAGY, } *haimorrhagia*; *sanguinis erup-*

tion, or breaking or bursting forth of the blood, from

haima, the blood, and *haimorrhagē*, to break.

Others wear [bloodstones] against *hemorrhages*.

Bayle. *Works*, vol. iv. p. 767. *Essay of the Force and Use of Animal Bodies*.

That the maternal blood flows most copiously to the *placenta uterina* in women, is manifest from the great *hemorrhage* that succeeds the separation thereof at the birth.

Ray. *On the Creation*, part i.

Inflammatory and bilious fevers, *hemorrhages*, apoplexies, inflammation of the brain, mania, have arisen from the increased impetuosity [of anger] has given to the vascular system.

Cogan. *On the Passion*, vol. i. p. 301. *Anger*.

HEMORRHOIDS, } Fr. *hemorrhoides*; It. *emor-*

HEMORRHOIDAL, } *roidi*; Lat. *hemorrhoides*; Gr.

haimorrhoides; *sanguinis fluxus*, a flowing of the blood,

from *haima*, the blood, and *haimorrhagē*, to flow. Also written

emorrhoids, &c. v.

Hemorrhoids are veins in the fundament, of whence do happen sundry passions, sometimes swelling, without bleeding, sometimes suppurating blood by the painfulness of nature, in by them expelled, and so be they very convenient.

See Thomas Elyot. *Castell of Helth*, book iii. ch. x.

On, as some thought, for that his body was dried up, by reason that certain passages, which now we term *hemorrhoids*, were closed up and grown to a scabrous hard crust, they were so bound with cold.

Holland. *Annotatus*, fol. 392. *Valerianianum* and *Faleus*.

HEMI-
STICH.
HEMOR-
RHOID.

HEMOR-
RHOIDS.
—HEMP.

Eusebius, an holy writer, affirmeth, there grew a strange and unknown plant near the statue of Christ, erected by his *hemorrhoidal* patient in the Gospel, which attaining unto the stem of his vesture, acquired a sudden faculty to cure all diseases.

See Thorus Brown. Fulger Errant, book vii, ch. xviii.

To these useful stones I might add the warming-stone, digged in Cornwall, which, being once well heated at the fire, retains its warmth a great while, and hath been found to give ease and relief in several pains and distempers, particularly in that of the internal *hemorrhoids*.

Ray, On the Creation, part i.

And I shall proceed to take notice of a distemper, that physicians generally reckon among diseases, I mean the flowing of blood at the *hemorrhoidal* veins.

Boyle, Works, vol. v, p. 233. A Free Enquiry into the received Notion of Nature.

[The Leech] inhabits standing waters. The best of phlebotomists, especially in *hemorrhoids*.

Fennell. British Zoology. Hirudo. Leech.

HEMP.

HEMPEN.

HEMPY.

HEMP-DEATER.

HEMP-OIL.

HEMP-PLANT.

HEMP-SEED.

A. S. *hæmep*, *cannabis*; Ger. *hanf*; D. *hennep*; Sw. *hampa*; by which the Etymologists agree to be from the Gr. *κάνναβις*; Lat. *cannabis*; whence the Fr. *chanvre*; Sp. *cannamun*; It. *cannopa*.

And she had on a sockery

That set of *hempe* hercules was

So fine was some in all Arms.

Chaucer. The Romance of the Rose, fol. 121.

Yet could not be (good man) for all his art the colors might,
But byt the *hempe* could, and of the best the hands he brought,
Whereby the byrd was bound, and by her fate did hang at mast.

Spenser. Virgils. Æneid, book v.

A man in deepe despair, with *hempe* in hand,
Wrest out in haste to ease his wretched dayes;
And where he thought the galle tree should stand
He found a pot of gold.

Turberville. Of Two Disparate Men.

The *hempe* groweth about Smolensk upon the Polish border, 300 miles in compass; much of the soil is so impoised.

Hakluyt. Voyages, &c, vol. i, fol. 364. Distances of Places.

Hemp in effect secureth itself from thieves, not because it is envious for them to steal that which is the instrument of their execution, but because much pain (which little persons hate at their heels) is required to reduce *hempe* to profit.

Fuller. Worthies. Dorsetshire.

— And to increase his fears,
In fowle reproch of knight-hood's fayre degrees,
About his necke an *hempe* rope he weaves,
That with his glittering armes does ill agree;
But he of rope, or armes, has now no memore.

Spenser. Florio Quene, book i, can. 9.

'Twixt the rind and the tree (called magnolia) there is a cuticle or *hempe* kind of mow, which they call for their clothing.

Hewitt. Letter 54, book ii.

— New your thump,

A thing dar'd'st sent from your *hempe*-dealer,

Takes a man's wind away most spitefully.

Beaumont and Fletcher. The Pseudo-Madman, act iii.

The juice of greene *hempe*-seed being dropped into the eares, drieth out any wormes or vermin therein engorged, yea, and what enowes or such like creatures that are gotten therein; but it will cause headach withall.

Holland. Plume, book vi.

It is said, that they make cordage here of *hempe*; but if they here any such manufactory, it is some distance from the town, for here is no sign of any such thing.

Dampier. Voyages, Anno 1685.

The ships do commonly hire of the merchants here each two cables to moor by all the time they lie here, to save their own *hempe* cables.

M. R. Anno 1699.

I was told by a colonel, that the soldiers this winter making use of saltil oil to keep their locks from freezing, found they could not discharge; but being advised to use *hempe* oil, they were not.

Boyle. Works, vol. ii, p. 716. Experiments and Observations relating to the History of Cold.

All eve last Midsummer no sleep I sought,

But in the field a bag of *hempe*-seed brought;

I scattered round the seed on every side,

And three times, in a trembling accent, cry'd,

This *hempe*-seed with my virgin head I sow,

Who shall my true love be the crop shall show.

Gray. Poems 4, l. 28.

If the *hempe* and flax of Ruys are purchased with the tobacco of Virginia, which had been purchased with British manufactures, the merchant must wait for the return of two distinct foreign trades, before he can employ the same capital in repurchasing a like quantity of British manufactures.

Smith. Wealth of Nations, book ii, ch. v.

The farmer of these are made of the bark of a pine-tree beat into a *hempe* state.

Cook. Voyages, vol. ii, book iv, ch. ii.

Except the flax, or *hempe* plant, and a few other plants, there is very little herbage of any sort, and soon that we eatable, that we feed; except about a handful of water-cresses, and about the same quantity of celery.

Id. B. vol. vi, book i, ch. v.

HEMPSEED, according to Pliny, is very efficacious in medicine. Among other qualities it is an admirable cosmetic, it strengthens the sight, subdues inflammations, and quiets colics. When roasted it is an astringent; mixed with vinegar it cures dysenteries, and eaten with raisins it is a specific in liver complaints. It may be exhibited very usefully in consumptions; callosities and tumours are softened by it; and if it be mixed with the root of the wild cucumber, it draws out stings and thorns. Broken bones, herpetic sores, and eruptions, are under its control. It is good for the nails, and may be beneficially employed in complaints of the stomach and throat. (xt. 92.)

But the use to which it is applied by the love-sick maiden in the above extract from Gay was unknown to the Roman Philosopher. The superstition is practised in Scotland, but the time at which the charm is to be tried is transferred from Midsummer eve to that night of wonders, the Hallow e'en, the vigil of All Saints Day, on the first of November. Burns, who no doubt had often witnessed and practised the ceremony, and most probably believed in its efficacy, has very accurately described it in the notes on his Poem *Hallowe'en*—"Steal out unperceived, and now a handful of Hempseed, hallowing it with any thing you can conveniently draw after you. Repeat, now and then, 'Hempseed I saw thee, Hempseed I saw thee; and him (or her) that is to be my true love come after me and pos thee'. Look over your left shoulder, and you will see the appearance of the person involved in the attitude of pulling Hemp. Some traditions say, 'Come after me and show thee'; that is, show thyself; in which case it simply appears. Others omit the hallowing, and say, 'Come after me and harrow thee.'"

HEN,

HEN-COOK,

HEN-HARRIER,

HEN-HEARTED,

HEN-PECKER,

HEN-ROOST,

HEN-TURKEY.

A. S. *hen*, a hen; *han*, *hana*, a hen; cock; D. *henne*, *hinn*, a hen; *haen*, a cock; Ger. *henne*, a hen; *haen*, a cock; Sw. *henna*, a hen; *haen*, a cock. I have observed, that he has seen two Etymologists describing of notice: the one, that *hane* (a cock) is from the Lat. *canere*, or the Gr. *κάνναβις*; as it is peculiar in that bird to warn men of their duty by their noisy crowing; the other, that *hane* is from the proemian *han*, he, and *hana*, from

HEMP
—HEN.

HEN.

hen, she, (*hen's* *hen's*). Junius supplies two more, the Gr. *hen*, the vocative of *hen*, a king; or *hen*, by apo-copse, for *hennera*, *nurse*, arise.

And as *hen* in various syllables

R. Gloucester, p. 404.

Hen also would I gather together this children as an *hen* gathereth together here chickens under her wings, and thou wilt not.

Wiclif. Matthew, ch. xxi.

How often would I have gathered thy children together, as y^e *hen* gathereth together her chickens under her wings, but y^e would not.

Bible, Anno 1551.

This peevish cock had in his governance

Seven *hen*s, for to doon all his pleasure,

Which were his sisters and his paramours,

And wonder like to him, as of calceurs.

Chaucer. The Nuns Priores Tale, v. 14872.

But as a cock among the *hen*s.

Gower. Conf. Am. book viii, fol. 174.

I my self, with many other more, have seen the cocke swan kill his *hen*, because she followed another cocke.

Fines. Instruction of a Christian Woman, sig. 8. viii.

He is reneued a lewde and a *hen*-hearted rascal, that maketh an squerdill when wrong is done unto him.

Udall. Jemmy, ch. i.

A wren shall know a good and wisely *hen* by her comb, when it is straight and upright; observable also double crested; also by the pious feathers blacke, the upper plume reddish.

Holland. Plume, book 2. ch. li.

And new (saith he) the soldiers are comforted and refreshed well yeaugh, and none there is but my brother rascal that would have the battail differd; who so doubt is more *hen*-hearted than bolli hart.

Id. Lewis, fol. 423.

Captain Swan, to encourage his men to eat this coarse flesh, would commend it for extraordinary good food, comparing the seal to a roasting pig; the boobies to *hen*s, and the porpoises to ducks.

Dansey. Voyages, Anno 1682.

So that with provision chests, *hen*-cages and parrot cages, our ships were full of fowls, with which we intended to sail.

Id. B. Anno 1676.

This sort of good man is very frequent in the populous and wealthy city of London, and in the true *hen*-cock man, the kind creature cannot break through his kindnesses so far as to come to an explanation with the tender soul, and therefore goes on to comfort her when nothing else but, to appease her when she is not angry, and to give her his cash when he knows she does not want it.

Spectator, No. 176.

It would show his reading, if the poet put a *hen*-turkey upon a table in a tragedy; and therefore I would advise it in *Hemist*, in stead of their painted villes.

King. Art of Cookery, let. 6.

A common *hen*, if moderately fed, will lay above a hundred eggs from the beginning of spring to the latter end of autumn.

Goldsmit. Amused Nature, part iii. book iii. ch. ii.

The *hen*-harrier weighs about twelve ounces: the length is seven-teen inches; the breadth three feet three inches.

Pennant. British Zoology. The Hen Harrier.

Thus we, who lead poetic lives,

The *hen*-cock'd calls of sixes wives,

Reverie their orders, and obey,

Like husbands in the common way.

Lloyd. On Rhyme. Epistle to a Friend.

Gipsies, who re'st ill run sure,

Except the ill of being poor,

Who charms 'gains' loss and apes sell,

Who coo in *hen*-roost and a spill,

Prep'd by art, to them best known,

To catch all feet accept their own.

Chapman. The Ghost, book i.

HENCE, v.

HENCE, adv.

HE'NCEFORTH,

HE'NCEFORWARD,

Very variously written. See the extracts from Wiclif and Chaucer. A. S. *hronan*, *hronon*; D. *hen*, *hennra*; Ger. *hin*; from the Lat. *hinc*, say Skinner and Minshew. Perhaps from the A. S. *hig-an*, to hit, to go. It is applied to,

HENCE

The time or place from which motion, remoteness, or distance is made or measured; to that from which any thing moves or begins its motion, to the source, origin, cause; from here, from this, *ac*, place or time; source, origin, or cause.

Sidney makes a verb of *hence*.

— Holynesse and love has ben long *hence*.

Piers Plouman. Faun, p. 79.

If ye have feith as a corn of Sesever, ye schulen say to this hil passe thus *hence*, and it schal passe. Wiclif. Matthew, ch. xvi.

And I seye to you, to schen not so me fro *henceforth* til ye seyen Mend is he that comith in the name of the Lord.

Id. B. ch. xxi.

And therefore in I come, and eke Alein,

To grind our corn and cary it hawe again:

I pray you speke us *hence* that ye may.

Chaucer. The Reece Tale, v. 4031

And yett have I alway a colles tothe.

As many a yere as it is passed *hence*

Sin that my tap of lif began to rease.

Id. The Reece Tale, v. 3887.

Be Saints Marie, send this leverens,

The child sayth with, for he hath said this yere

Hence over a stile, under a gret village.

Both map and woman child, and hyne, and page.

Id. The Pardoner's Tale, v. 12621.

— — — — — God him grant graces

That he may, or he *hence* pace

Conteste wiche chereless

Through the verite of porience.

Id. The Remant of the Rose, v. 4922.

Such weech on hem for fetching of Helene

There shal he take, at that we *hence* weald.

Id. The Ith Book of Tristram

But *henceforth* I wil my process hold

To speake of adventures and of batailles,

That yett was never herd so gret merveilles.

Id. The Squire's Tale, v. 10572.

See [Gregoria] decreed that y^e election of the emperours should continue from *henceforth* amongst the princes of Germany.

Bale. Payment of Papes, by Stedley, fol. 70.

Go, hawling cur, thy hungry man go fill

On yon fool flock, belonging not to me.

With that his dog he *hence'd*, his flock he cur'd.

Sidney. Arcadia, book i.

Playing on 'chaumes and trumpets, that from *hence*,

Their sound did reach unto the heaven's height.

Spenser. Faerie Queene, book v. can. 5.

— — — — — *Hence* borlath shadow,

Varell mock'y *hence*, Shakespeare. Macbeth, fol. 142.

Kino. Follow him at foots,

Tempt him with speed shoud:

Delay it not; He have him *hence* to night.

Id. Hamlet, fol. 272.

Hence-*hence*, is banish from the world,

And world's exile is death.

Id. Romeo and Juliet, fol. 67.

— — — — — My ships are ready, and

My people did expect my *hence*-departure

Two days ago. Id. Winter's Tale, fol. 201

Or why should ever I *henceforth* desire

To see faire heaven's face, and the rest least,

Such that false tyrime did my honour reave?

Spenser. Faerie Queene, book ii. can. 1.

When the once could see to what end the Spanish gentlemen tended, she would willingly assist him [the French King] all the assistance he could possibly could, lest the adversaries *hence*-forward, as heretofore, should reap advantage by his security.

Comins. Essayist, Anno 1595.

— — — — — But first of all

How we may steale from *hence*: and for the gap

That we shall make in time, from our *hence*-going,

And our returne, to arrive: but first how get *hence*.

Shakespeare. Cymbeline, fol. 381.

HENCE.
—
HENDE-
CASYL-
LABLE.

Henric (as if by miracle
Preserv'd by fates long
From hence-ward treasons) did arise
To right his nation's wrong.
Warner. Albion's England, book vi. ch. xxxiii.

Now hear th' awad, and happy may it prove
To her, and him who best deserves her love!
Depart from hence, in peace so free as air,
Search the wide world, and where you please repair.
Dryden. Palamon and Arcite.

What mortals henceforth shall our power adore,
Our fates frequent, our oracles implore,
If the proud Grecians thus successful boast
Their rising bulwark on the seaboard coast.
Pope. Homer. Iiad, book vii.

And now having seen what the true causes of all our misapprehensions of God are, let us from hence-forward beware of them; and so far as is in us lies, labour to avoid them.
Scott. Christian Life, part ii. ch. vi

Not Every base, nor creeping Gain,
Does the Muse's walk to stain,
While bright-eyed Science waits round;
Hence away, 'tis holy ground!

Gray. Ode for Music.

Baptist or Pagan, all that travel here,
He wou'd henceforth should try this passage dear,
For with their spoils, false the virgin's doom,
He wou'd a thousand trophies at her tomb.
Hud. Orlando Furioso, book xxix. l. 540.

I have survived my reputation, my fortune, my friendships, and
nothing remains henceforward for me but solitude and repentance.
Goldsmith. The Good-natur'd Man, act v.

HENCHMAN, } Skinner from *hine*, a servant.
HENCH-BOY, } and man, q. d. *hine-man*, or *hine-man*.
Spelman from *Ger. heugst*, a war-horse. *Dra.*
Percy and Blackstone say, "Henchman *quasi* henchman,
one that goes behind another. *Pedisequus*," ac.
stands or follows at his *hanch*. And Mr. Steevens remarks
that this Etymology may receive some support
from the passage already quoted, in *r. Haunch*, from
the Second Part of Shakspeare's *Henry IV.* See
HAUNCH. And see the note on the *Midsummer Night's*
Dream. Generally,

An attendant, a follower.

And every knight had after him riding
Three hench-men on his awaiting.
Chaucer. The Friar and the Leuf.

Cyprian was the leaven, & poor simple disciples of Jesus, with the
sacred pompe, passing the pompe of any worldly prince, of such as
go before the bishop, of his *hennemen*, & trumpeters, of country tunes,
&c. *Udell. Mark*, ch. xi.

Her highness hath of late, whereas some doo much n'ed, dissolved
the ancient office of the henchmen.
Lodge, vol. i. fol. 356. *Francis Allen to the Earl of Shrewsbury*.

For, for my own part,
Kill or be kill'd, (for there's the short and long on't)
Call me your shadow's hench-boy.

Perd. The Ladies' Trial, act i. sc. i.

Why should Titania crosse her Oberon?
I do but beg a little changing boy,
To be my henchman.

Shakspeare. Midsummer Night's Dream, fol. 149.

Three henchmen were for every knight assign'd,
All in rich livery clad, and of a kind:
White velvet, but unshorn, for cloaks they wore,
And each within his hand a truncheon bore.
Dryden. The Flower and the Leaf.

HENDECASYLLABLE, Gr. *ἑνδεκά*, eleven, and
συλλαβή, a syllable. Explained by the citation below.

I will only, therefore, premise further that I designe to give these

trifles ten titles of *hendecasyllables*, (*hendecasyllabi*), in allusion to the
measure in which the verses are composed.

Melmoth. Play is Palermus, book ii. let. 14.

In þys half þere were selows þe noble men and þronds,
Syre Iyger Duc of Babiloyne, & another Duc al so,
And the Ryl of Salisbury, and of Cyestre þer to.
R. Gloucester, p. 216.

So loveth she this hendy Nicholas,
That Albedine may blow the bucken home:
He as had for his labour but a scorne.

Chaucer. The Mithras Tale, s. 3386.

Mele þe j married more for her mechel richesse
þan to holpnesse oþ hendours, oþ for bye kynde.
Piers Plouman. Vision, p. 28.

And held holpnesse a jape, and hendynesse a wastour.
Id. R. p. 399.

I heghed that hirdnes, and hendeliche I sayle.
Id. Certe, p. 9.

HENDY, Skinner says, *hend*, *hende*: feat, fine,
gentle, q. d. *handy*, or *handsome*. See HAND. *Un-*
hende (see H. Gloucester, p. 655) is used; fierce, cruel.
HENEAGUAS, or HENAGUAS, two of the most
Southern of the Bahama Islands. The original name
is *Inagua*, a Spanish word signifying a watering-place.
A strait of about five miles in width separates the two
Islands. Little Heneguan is not at all inhabited nor
visited, except perhaps by the wreckers and other wan-
dering adventurers of this Archipelago. The Great
Heneguan is about 45 miles in length from South-West
to North-East, and 16 in its average width. It is
chiefly known from the great number of shipwrecks
which it has occasioned by its position at the mouth of
the windward passage, the frequented strait between
Cuba and St. Domingo. A dangerous reef runs at
some distance off the shore, and from the strength and
uncertainty of the currents, vessels are continually and
unexpectedly driven upon it. In 1800, the *Lowestoffe*
man-of-war, and eight Jamaica ships under her convoy,
were cast away and destroyed on this treacherous coast.
The land is low, and of an uninviting appearance, but
in the interior are extensive salt-ponds, which induced
some families from the Northern Islands to settle there
in 1803. But owing to the difficult navigation of the
shores, and the consequent obstruction to mercantile
adventures, the colony does not appear to have in-
creased. The Eastern coast of the Great Heneguan
lies nearly in longitude 72° 55' West, and the Southern
shore in latitude 21° 3' North. The most Westerly ex-
tremity of the Island is the promontory called Devil's
Point, on both sides of which, to the North and South,
there is good anchorage.

HENRIETTA, in Botany, a genus of the class
Decandria, order *Monogynia*, natural order *Melastoma-*
myceae. Generic character: calyx bell-shaped, five-
lobed, lobes broad, obtuse; corolla, petals five, ovate,
base of the anther bifid, the apex long beaked; berry
five-celled.

Two species, natives of Jamaica and Ceylon. *De-*
candolle.

HENT, Skinner, *hent*, *henten*, to catch, q. d. to hand,
man's prehendere, to seize with the hand. A. S. *hend-*
on, or *hend-an*, to catch, to seize, in which sense, says
Lye, Chaucer uses *henten*; and *henten pro raptoribus*.
In Shakspeare, *Measure for Measure*, to seize, to
occupy.

Versa he was ware adrad, þat þe gent was þefre ney
And so þeles he hente herie.

R. Gloucester, p. 204.

HENDE-
CASYL-
LABLE.

HENT.

HENT.
HEPTA-
LUS.

Hunger *heat* in haste. *Wasteur by the maw.*

Pera Phoksson. Fines, p. 137.

And of this *erie* no wbole they never steuten,
Till they the ruins of his bridel *denton*.

Chaucer. The Knights Tale, v. 906.

We scorn such *nature*, and *denters* of foulest things.

Id. Burton, book i. fol. 211.

Increasing his wrath with many a threat,

His harmful *hathel* by *heat* is *hent*.

Sprauer. Shepherd's Calendar, fol. 6.

The generous and greatest citizens

Itue *hent* the guile, and very seem upon

The duke's *ent'ring*.

Shakespeare. Measure for Measure, fol. 79.

With his left foot fast forward *gan* he stride,

And with his left the *Papa's* right arm *hent*.

With his right hand meanwhile the man's right side,

He cut, he wounded, mangled, tore, and rent.

Fourier. Geoffrey of Rulain, book six, st. 16.

HEPATICA, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Ranunculaceae*. Generic character: involucre three-leaved, calyx-like, close to the flower, leaves entire; corolla, petals six to nine, disposed in a double or triple series.

A beautiful Alpine genus, divided from *Anemone*, containing three species, natives of Europe and North America. *H. trifida*, well known in gardens, with single and double blue, white, red, and purple varieties, is a native of Europe.

HEPATICK, Gr. *ἥπατις*, from *ἥπαρ*, *ἥπατος*, the liver; Fr. *hepatique*.

Of or pertaining to the liver.

This observation can scarce be made good, without entering into the controversy, which, for its difficulty and importance, has perplexed divers modern physicians; whether there be any medicines that have a sympathy with the head, heart, liver, &c. and thereby deserve the name of cephalic, cordial, or hepatic, &c.

Boyle. Works, vol. v. p. 93. Of the Reconvertibility of Specific Medicines, &c.

The bile is of two sorts, the cystick, or that contained in the gall-bladder, which is a sort of repository for the gall, and the hepatic, or what flows immediately from the liver.

Arbuthnot. Of Aliments, p. 10.

His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event.

Johnson. Life of Littleton.

HEPATUS, in *Zoology*, a genus of short-tailed crabs, established by Latreille, allied to *Calappa* of Fabricius.

Generic character. All the legs for walking hooked, and extending horizontally; shell the segment of a circle, narrowed behind and finely toothed on the edge; second joint of the first jaw-like feet sharp pointed.

These *Crustacea* are intermediate between the Crabs and the *Calappa*. Only one species is well known.

The *Cancer princeps* of Bosc, the *Cancer annularis* of Olivier, and *Calappa angustata* of Fabricius, figured by Herbst, pl. xxxviii. fig. 2, found in the American Ocean.

HEPIALUS, in *Zoology*, a genus of *Lepidopterous* insects, belonging to the family *Bombycidae*, established by Fabricius.

Generic character. *Antennae* moniliform, shorter than the *thorax*; lower *palmi* very small, very hairy; trunk none or imperceptible; wings long, narrow, lusciculate, always shelving in repose.

These insects, from the rapidity of their flight, are trivially called *Swifts*. There *larvæ* are observed with difficulty, as they live on the roots of plants; their body is generally bald, and their mouth armed

with two strong pair of jaws, by which they cut the roots. They form their cocoon under ground of fine earth; their chrysalis is cylindrical, rather convex above, and enveloped by the short wing; the sides of the ring of the body are armed with teeth pointing towards the tail.

The type of the genus is *Phalæna humilis*, Linnaeus, which lives on the roots of hops, and commits great ravages in their plantations. It is often found in church-yards, and as the males are of a beautiful white, they are trivially called *Ghost Moths*.

HEPTACA, in *Botany*, a genus of the class *Polygynia*, order *Diocelia*. Generic character: hermaphrodite flower, calyx, three-leaved; corolla, petals ten; stamens numerous; style one, berry seven-celled, many-seeded. Male flower: calyx, three-leaved; corolla, petals ten; stamens about one hundred.

One species, *H. Africana*, a small tree, native of the Eastern parts of Africa.

HEPTAGON, } Gr. *ἑπτα*, seven, and *γωνία*, an
HEPTAGONAL, } angle.

A figure with seven angles, and, consequently, seven sides.

In a circle describe an heptagonal and equilateral figure; from whence every side shall fall equilateral triangles.
Drayton. Polyolbion, song 11. note by Selden.

For the space about any point may be filled up either by six equilateral triangles, or four squares, or three hexagons; whereas these pentagons are too little, and three heptagons too much.

Ray. On the Creation, part viii.

HEPTARCHY, } Gr. *ἑπτα*, seven, and *ἀρχή*, a
HEPTARCHIST, } principally. For the use of the
HEPTARCHICK, } word see the Examples.

This *heptarchy* or division of this island into seven kingdoms, came not in all at once, nor yet in an equal partition, but some part of time one after another, and the invaders had strength to expel the natives.

Baker. Of the first known Times of this Island.

The Saxons pursued their invasion with courage and success, equal to the multitudes of their nation that swarmed over this island, and with such an uninterrupted course of fortune and victories, after the year 500, that by the end of the next century, they had subdued the whole body of the province, and established it in seven several kingdoms, which were, by the writers of those times, styled the *heptarchy* of the Saxons.

Temple. An Introduction to History of England

Seven independent thrones, the Saxon *heptarchy*, were founded by the conquerors, and seven families, one of which has been continued, by female succession, to our present sovereigns, derived their equal and sacred lineage from Woden, the god of war.

Gibbon. Decline and Fall of the Roman Empire, ch. xxxviii.

HER, } A. S. *heora*, here, her; written in old
HEARSE, } English, *hir*, here, here, here, and used
plurally (i. e. where we now use *their*) as well as singularly. The A. S. *heora*, of which *here*, *her*, are contractions, may be compounded of *he*, (itself used with no distinction of number or gender,) and *ora*; which latter must be left to some future Etymologist. See *He*.

*Jo fader was þu glad y now, and had hire [Hera] vnderstode,
To whom he wolde y married be with þe drithe dei yz loode.*

R. Glouceter, p. 30.

With *hir* [Maude] went many a knight tilte *Asolove* þat centre.

R. Branne, p. 107.

I was *afraid* of *here* face.

Pera Phoksson. Fines, p. 13.

His modir kepte togidre alle these wordis & here he is *he* here.

Wiclif. Late, ch. ii.

HEPIA-
LUS.
= HEP.

HER-
HERALD.

Bethely I say to you shei has reneyed her moode.

Wichf. *Matthew*, ch. vi.

Ful wel she sange the service devine,
 Entuned in here nose full sweetly;
 And French she spake full fyre and fytally,
 After the Seale of Stafford she bore,
 For French of Paris was to here unknowne.

Chaucer. *The Prologue*, v. 124.

And smale soules maken melodye,
 That slepen alle right with open eye
 So prithen hem nature in her carges.

M. B. v. 11.

And the air eis up to the heave
 She cawte, and say, as I then mykyle,
 Here shall thou through thy sleuth kinde
 A lady dady for love of thee.

Gower. *Conf. Am.* book iv. fol. 67

With that upon a grene bough
 A sernt of nite, which she there had
 She kint: and so her selfe she lad,
 That she about her white covere.

M. B. fol. 67.

It dyd, and berge her selfe there.
 His daughter had a bed all bi hirer,
 Right in the same chamber by and by.

Chaucer. *The Reeve Tale*, v. 4140.

The kyng of Englande, when he was enformed of the matter, sayd,
 howe that he wolde counsell there Midford to have pace, so that
 alwayes he might be duke of Betayne, and somewhat to recompense the
 lady, callinge her selfe dechene, with some honest knyght, assigne-
 inge her some countrye next yerely to be payd out of some place,
 wher she might be sure to have it without danger.

Lord Berners. *French*, *Cranyke*, vol. i. ch. 229.

The ioyous day gan early to appeare;
 And layre Avers from the dewy bed
 Of gyft Tibone gan her selfe to reare
 With myr cheeres, for shame as blissing red;
 Her golden locks, for lust, were loosely shed
 About her eares, when Uon her did make
 Clymbe to her chert, all with flowers spred,
 From herye high to chace the cheerelesse darks;
 With myrre note her lowd solutes the mounting larks.

Spenser. *Purcell Queen*, book i. can. 11.

HERACLEUM, in *Botany*, a genus of the class
Pentandria, order *Diogenia*, natural order *Umbelliferae*.
 Generic character: corolla irregular, inflexed, emarginate;
 involucre caducous; fruit elliptical, emarginate,
 compressed, striated.

The species are natives of the North of Europe. *H.*
spondylium, the cow parsnep, is a native of England.

HERALD, *n.* Ger. *herold*; D. *heraut*; Sw.
herald, *n.* herold; Fr. *herault*, *heraut*; It.
heraldo; Sp. *heraldo*. About this
 name of *herald*, divers (says Ver-
 steegan) have been diversely con-
 ceited. For which conceits may be consulted Ver-
 steegan himself, ch. x. Menage, Spelman, Vossius, de
Filiis, and Wachter. Junius and Wachter seem the
 most reasonable; viz. from the Ger. *herren*, to cry, to
 proclaim, (the same word, probably, with the A. S.
hergan, *herian*, to *herg*, *q. n.*) The Fr. have the verb
her-auder, which Cotgrave explains, in blaz; publicly
 to denounce, manifest, or commend.

Shakespeare uses the verb; to *herald*, to act as *herald*
 to. And see HERALD, in our *Second Division*.

A crier, proclaimer, publisher, messenger.

Thus have ich bee his *herald*, her end in helia,

Piers Plowman. *Vision*, p. 318.

As *heralds* on a wallfold made as o,

Thi that the soone of the peple was ydo.

Chaucer. *The Knight's Tale*, v. 2536.

The vice cleped mountance,

With pride hath take his acquaintance.

VOL. XXIII.

HERALD.
HERALD.

So that his ewre price be lassest,
 When he such measure compasseth,
 That he his ewre *herald* is.

Gower. *Conf. Am.* book i. fol. 21.

And though there be no cause why,
 Yet will he surge, not for the
 As he whiche hath the *herald*
 Of hem, that vae far to lie.

M. B. book ii. fol. 36.

Than as *herald* of the duke of Querles, who could well in the
 language of French, was reformed what he should say, and so he rode
 tyll he came into y^e French hunt; and then he drew hym to Rynges
 Philippe, and to his countesse, and sayd, y^e kyng of Engleide
 is in the fild, and dayreth to have battell, power agaynst power.

Lord Berners. *French*, *Cranyke*, vol. i. ch. 21.

Ang. Wee are sent,
 To give thee from our royal master thanks,
 Onely to *herald* thee into his night,
 Not pay thee.

Shakespeare. *Macbeth*, fol. 132.

My *herald* thoughts, in thy pure bosome rest them.

M. B. *Two Gentlemen of Verona*, fol. 29.

To tell the glory of the feast that day,
 The goodly service, the delectable nights,
 The bridegroom's state, the bride's most rich aray,
 The pride of ladies, and the worth of knights,
 The royal banquet, and the rare delights,
 Were worke fit for an *herald*, not for me.

Spenser. *Faerie Queene*, book v. can. 2.

The Gables seeing their man slain, sent immediately an *herald* to
 Rome to accuse Fabius, how against all right and reason he began
 wars with them, without any open proclamation made before.

Sir Thomas North. *Plutarch*, fol. 57. *Numa*.

Let us see whether titles of honour be anything useful in themselves to
 be given to bishops, or what the guine of Christendom hath been in
 her spiritual *herald*.

Taylor. *Polemical Discourses*, fol. 152.

And very likely, when this limit was made, that in honour of him
 [Mercury] being by some president of ways, and by his office of
herald, purveyor, i. e. peace-maker, as an old stamp titles him, they
 called it *Wodenstide*.

Dryden. *Poly-olion*, song 3. *Note by Selden*.

The sound of trumpets to the voice reply'd,
 And round the royal lists the *herald* cry'd
 "Acacia of Thebes has won the beauteous Arde."

Dryden. *Palamon and Arcite*.

Certainly that must needs be a glorious thing, that thou givest
 titles of glory to the Prince of glory, that thus fills the *heraldry* of
 heaven, and calls gifts, graces, blessings and every good thing, after
 its own name.

South. *Sermoes*, vol. x. p. 302.

And now the queen, to glad her soul, proclaims

By *herald* hawkers, high heria games.

Pope. *The Dunciad*, book ii.

There are several proofs which indicate that many romances of the
 fourteenth century, if not in verse, at least those written in prose, were
 the work of *heralds*.

Warren. *History of English Poetry*, vol. i. p. 331.

The peripatetic circumstances of which these *heraldic* narratives con-
 sisted, and the minute prolixity with which they were displayed, seem
 to have infected the professed Historians of the Age.

M. B. p. 336.

O'er chant of *heraldry* the dewey song,
 How tyrant blood, o'er many a region wide,
 Rolls to a thousand throves in execrable tide.

Beattie. *The Minstrel*, book ii.

HERAULT, a Department of the South of France,
 bounded on its Northern limits by the Departments of
 Gard and Aveyron, on the West by the Department of
 Tarn, and on the South and South-East by that of Aude
 and the Mediterranean. It takes its name from the
 river Herault, which enters the Department at Ganges,
 and falls into the sea near Agde. At some distance
 from the sea it communicates with the great Canal du
 Midi. This river washes down from the mountains a
 considerable quantity of gold, which is found mingled

HERB. For the cold, lean, and emaciated, such *herby* ingredients should be made choice of to warm and cherish the natural heat, depurate the blood, breed a laudable juice, and revive the spirits.

Evelyn. Acetaria.

No man goes about to poison a poor man's pitcher, nor lays plots to forage his little garden made for the hospital of two bee-hives, nor the leasing of a few Pythagorean *herb-nesters*.

Taylor. Sermon 16, part ii.

MAN. Who is my principal?

Why, your *herb-nurse*; one that sets seeds and roots of shame and iniquity.

Shakespeare. Pericles, act iv. sc. 6.

It is just with such a person as with an ignorant physician, though possibly he may know the shape and the colour of an *herb*, as it is set down in an *herbal*, yet neither knows its virtue nor its operation, nor how to prepare it for a medicine.

Baker. Works, vol. iii. p. 313. On the Fear of God.

As the *herbaceous* eastern (for instance) are many, and decay much; so dryland surface we find naturally every where almost carpeted over with grass, and other agreeable wholesome plants.

Derham. Physico-Theology, book iv. ch. xl.

With wholesome *herbs* mix'd, the direful bane
Of vegetable venom taints the phlegm;
From Poesy sprung, their potent imparts
To all the Phœnix race his healing arts.

Pope. Homer. Odyssey, book iv.

Delicious is your shelter to the soul,
As to the hunted hart the mallow spring,
Or stream fall flowing, that his swelling sides
Laves, as he floats along the *herby*'d brink.

Thomson. Summer.

Others made it their business to collect in voluminous *herbals* all the several leaves of some one tree.

Spectator, No. 455.

The *herbal* surgeon gave his sense delight.

Quarles. History of Jonah, 1699. l. 3. b.

I knew two or three virtuous that are good *herbarists*, who travelling in divers parts of America, partly islands, and partly regions of the continent, found there and brought away for Europe, many scores, if not many hundreds, of undescribed plants, some of which they showed me, and others they presented me to.

Boyle. Works, vol. vi. p. 247. The Second Part of the Christian Virtuoso, act 4.

Which I do not say to detract from the excellent pains and performance of that learned, judicious, and laborious *herbarist* (C. Banks), or to detract him of his desert'd honor, but only to shew, that he was too much sway'd by the opinions then generally current amongst *herbarists*, that different colour or multiplicity of leaves in the flower, and the like accidents, were sufficient to constitute a specific difference.

Ray. On the Creation, part I.

The Apothecaries' Company very seldom miss coming to Hemstead every spring, and here have their *herbarizing* feast; and I have heard often say that they have found a greater variety of curious and useful plants near and about Hemstead than in any other place.

Scorne. Analysis of Hemstead Water, 1734, p. 27.

But far remov'd is thund'ring camp is found

He stumbles short, his bed his *herbarist* ground.

Dryden. Absolon and Achitophel, p. li. l. 9.

When the earth came to furnish spontaneously all those primitive luxuries, and culture became requisite, separate inclosures for rearing *herbs* grew expedient.

Wells. On Modern Gardening ch. vii.

Swift as his word, an arrow flew;
The dropping prize bescent with dew
The brother's, in contention grey,
Catch, and on guinea's *herby* lay.

Joan. The Hindu Wife.

An *herbery*, for furnishing domestic medicines, always made a part of our retreats.

Warton. History of English Poetry, vol. ii. p. 331, note n.

I speak of graminaceous and *herbaceous* birds; such as common fowls, turkeys, ducks, geese, pigeons, &c.

Patsy. Natural Theology, ch. xvi.

Nor in December, if we reason close,
Are fields porticularly call'd *herbaries*.

Byron. Critical Remarks on Horace, book ii. ode. 3. v. 17.

HERBER, i. e. arbour, so written. See **ARBOUR**.

Prize pride in pen as attitude in *herber*,
For none is negligent, for nettles spread our feet.

R. B. Brum, p. 250.

And shapen was this *herber* roof and all

As a pretty parlour.

Chaucer. The Ploure and the Lente, fol. 366.

Til of fortune, they entred an *herber*

With trees shadowed, by the sun these

Ful of flowers, and of herbeis grene

Wooden wholsome, of night and vine.

Lidgate. The Story of Thebes, part iii. fol. 385.

HERBER, v. See **HARBOR**, ante.

HERBER, n. To shelter, to lodge.

HERBERAGE, *herberger*, an *herberger*, q. v.

HERBEROUGH, one who looks out for a harbour

or lodging for another.

Stow. I well herberous na.

Chaucer. The Remount of the Rose, fol. 144.

But of his craft to reke we wil his tyme

His stremes and his straudes him beides,

His *herber*, his mone, and his lodemage,

Ther was non swiche, from Hall unto Cange.

Id. The Prologue, v. 605.

The miller sitting by the fire he fond,

For it was night, and forther night they sought,

But for the love of God they him brought

Of *herber* and of an, as for his pay.

Id. The Reeve Tale, v. 4117.

Wel myde Salomon in his langage,

Ne bring set every man into this hous,

For *herbering* by night is perilous.

Id. The Cooks Prologue, v. 4330.

A ha (quod he) for Crises panien

This miller had a sharpe conclusion,

Upon this argument of *herberpage*.

Id. B. v. 4325.

And in swiche place as thought hem advantage

For his entente, they taken his *herberpage*.

Id. The Man of Lawes Tale, v. 5467.

The same anon throught the towe is here,

How Alis king that come on pilgrimage,

By *herberger* that wasson him before.

Id. B. v. 5417.

Doun to the towre she gan to ronne

In to an *herber* all hir owne

Where many a wonder wold meete

She made.

Gower. Conf. Am. book ii. fol. 67.

To him gub Eide the both right

And tolde him of his lordes tidings

And praid, that for his comynge

He wolde assigne him *herberpage*.

Id. B. book ii. fol. 55.

After this manner he came with brye arrays to the cite of Tarsoe,
whiche was sette on fyre by the Persians, because that Alexander
shoulde fede no *herber* there.

Brande. Quintus Curtius, book iii. fol. 56.

The German lord, when he went out of Newgria into the cart,
tooke order to have his armes set up in his last *herber*.

Ben Jonson. Discoveries.

HERCULANEUM.

HERCULANEUM.

HERCULANEUM, or *Hæcclanum*, as it is written on the Continent after the authority of Cicero, (*ad Att.* vii. 8.) a city of great antiquity on the Bay of Naples, buried under ashes and lava during an eruption of Vesuvius at the close of the 1st century, and accidentally discovered in 1713. At the time of the discovery, the learned were by no means agreed as to the site of the ancient Herculaneum. The *Tabula Theodosiana* fixed it at the 11th mile-stone from Naples; but the erroneoussness of this calculation was discerned by Chrysivius, who placed it on the site of Torre del Greco, still two miles to the South of its actual position. Some thought that the subterranean City was the Pompeii of antiquity, (for the true situation of Pompeii was not discovered till 40 years later,) while others believed it to be that *Retina* so often named by the younger Pliny in his account of the fatal eruption: this last conjecture appeared to receive support from the circumstance that the buried town is actually under the site of the modern *Resina* which might be supposed to have inherited the name of the town, on whose ruins it arose. The excavations, however, had not been long continued, when it was determined, beyond a doubt, by the inscriptions found, that the place was *Herculaneum*.

Described
by the
Ancients.

This town is cursorily mentioned by a great number of ancient authors, but by none is it circumstantially described. Pliny, Florus, and several other writers agree in fixing its position between Naples and Pompeii. Strabo says it was the first place that occurred on the road from Naples; and that it nearly adjoined Pompeii may be inferred from Pliny and from Columella. Strabo informs us that it was built on a promontory (or rather cape) exposed to the African or South-West wind, and on that account remarkably healthy: the situation was probably low, and from that circumstance, as well as from its position relatively to the mountain, enjoyed in a peculiar manner the refreshing current of the sea-breeze. The ancient shore appears, from the late investigations, to have been not more than 30 feet above the sea. The *Saline Hæcclæe*, alluded to by Columella, were, probably, lagoons on the flat shore or salt-marshes in the valleys, which have been, subsequently, filled up by scorie and streams of lava.

Origin.

The origin of Herculaneum is lost in the dimness of mythic traditions. Dionysius of Halicarnassus (l. 44.) relates that Hercules, returning from Spain after conquering the tyrant Geryon, anchored here and built a town, (to which he gave his own name,) having the advantage of a port secure at all seasons. This port was the *Portus Retinensis*, (the bay between the points of Herculaneum and the ancient *Retina*), which appears from Pliny to have been a station of the Roman navy, till the time of the eruption, which altered the coast. The arrival of Hercules is supposed to have taken place 60 years before the Trojan war, or 1342 before the Chris-

tian era. This Hercules was, unquestionably, the Phœnician hero of that name, or, in other words, the town was, originally, a Phœnician colony, which took its name, as was usual in antiquity, from its patron deity. The names of Vesuvius and of the places in its vicinity may be traced to the Hebrew and other languages of that family, and all have a reference to volcanic eruptions, of which the Greeks and Latins did not even preserve a tradition. The worship of Hercules was preserved, as is evident from numerous sculptures and inscriptions, as long as the town existed, together with a considerable share of Egyptian superstition, which appears, indeed, at whatever period it may have been introduced, to have been pretty widely diffused through all Magna Græcia.

HERCULANEUM.

However fabulous the accounts which ascribe the foundation of the town to Hercules, no doubt can be entertained of its great antiquity. The investigations of late years have shown that below the stratum of lava on which Herculaneum was built, and at the depth of 168 palms beneath the present surface of the ground, there occurs a stratum of earth bearing the visible traces of human industry. (*Diss. Jangco. ad Herc. Explan.*) This coast, therefore, must have been inhabited and cultivated long previous to the arrival of the Pelægian Greeks, whose traditions, as we before remarked, do not reach so far back as the volcanic activity of Vesuvius. We may here observe that the name and achievements of Hercules were frequently recalled to the antiquaries of the Augustan Age, by numerous monuments round the Bay of Naples. This coast was afterwards successively possessed by the *Osci*, the *Tyrrheni*, the *Pelægi*, and the *Sannites*. (Strabo, lib. v.) The *Tyrrheni* were, it is probable, a Pelægian nation, although they have hitherto been always confounded with the *Etrusci*; not the least vestige, however, of Etrurian Art has been discovered in Herculaneum. Its most ancient monuments are all of the Grecian or Pelægian character.

Its great
antiquity

The *Sannites* being subdued, the Romans were masters of Campania, whose delightful shores soon became the favourite residence of the wealthy senators. But it does not appear that Herculaneum ever held an eminent rank among the cities of this Province: the town itself, there is reason to think, was inconspicuous; but the neighbourhood, and the whole coast indeed, were rich and populous. Cicero, (*de Leg. Agrar.*) enumerating the principal cities of Campania, frequently names Pompeii, but never in this place Herculaneum. Seneca, also, calls Herculaneum *oppidum*, which he designates Pompeii as *celebrem Campaniæ urbem*. To those may be added the direct testimony of Silius, an old Historian quoted by the Grammarians, who calls it *oppidum parvis munitum cinctum*. The expression of Pliny, *frequens erat civitas loci*, is evidently not to be applied to the populousness of Herculaneum, but to that of the whole tract of

Its rank and
importance.

HERCULANEUM.

A Roman Colony.

country along the bay: we are, therefore, warranted in concluding that Herculaneum was a place of minor importance, and certainly inferior to Pompeii. The desire alone to enhance the interest of a singular discovery could have induced Mr. Eustace to entertain a contrary opinion. (*Class. Tour*, vol. i. p. 582.) Inscriptions found at Torre del Greco, long before Herculaneum itself was discovered, proved it to have been a Roman Colony; but at what time the inhabitants were admitted into the Roman Tribes, or when the town received the rank of city, cannot be clearly ascertained. The latter event, however, is supposed to have taken place about the time of Augustus; but the town of Hercules, which, if we follow Dionysius, must at that period have already had an existence of thirteen centuries, and to which we are disposed to ascribe a still higher antiquity, was not destined to survive very long its accession of political dignity.

It is destroyed.

In the reign of Nero, and in the 63d year of our era, a violent earthquake desolated the Campanian coast. Pompeii was swallowed up, Herculaneum nearly ruined. This is the simple statement of Seneca. (*Quæst. Nat. lib. vi.*) The alarm of the inhabitants, however, lasted no longer than the violence of the shock, and the beauties of the Campanian coast continued to attract a numerous population. But fifteen years had hardly elapsed, when a new and unheard-of visitation effaced all traces of human habitation from this abode of wealth and luxury. In the 79th year of the Christian era, and in the first of the reign of Titus, took place the eruption of Vesuvius, which buried Herculaneum. The volcanic character of that mountain had been recognised before this event from various analogies, but antiquity had preserved no traditions of its active fires. A calamity so awful, occurring in the gloomy period of Rome's first decline, is touched on by Tacitus with his usual force of expression. *Sed vero Italia et novis cladibus vel post longum sæculorum seriem repetitis, afflictis, Haruste aut obrute urbes fecundissimam Campanie orbi.* (*Hist. lib. i. c. 2.*) The younger Pliny, who witnessed the eruption, and describes the manner in which his uncle fell its victim, (*vi. 16.*) makes no mention of the extent of its devastations. Though Herculaneum was among the buried cities, and we find its fate lamented by many subsequent writers, as by Martial, among others, who says, (*lib. iv. 42.*)

*Hic loca Herculeo nomine clausa erat;
Concave jacent flammae et trahi uerres fœvillæ.*

Yet Dion Cassius is the first author who explicitly ascribes the destruction of the city to the eruption which took place in the reign of Titus. In the mean time no places of importance had risen upon the sites of the buried towns to represent their magnitude and splendour; and the *Herculia Porticus* of Petronius, from which the modern Portici derives its name, was too slightly related to the ancient Herculaneum, on whose grave it was built, to serve to distant Ages as a monument of its geographical position.

The circumstances connected with the destruction of so many cities, are but inadequately described by ancient writers. Nevertheless the phenomena attending so great a natural convulsion, the sudden annihilation of so much property, and the excessive misery which must have been its inevitable consequence, deserved the minutest attention of the Natural and Civil Historian. Herculaneum was completely buried under showers of ashes, as modern

researches have evinced; a stream of lava flowing over it afterwards burdened the surface, and running into the sea, changed the figure of the coast; the local features were totally altered, and nothing was known of the city but the name, when accident led to the discovery of its ruins. In the year 1713, the Prince d'Elbeuf, Emanuel of Lorraine, having married a daughter of the Prince of Salza, wished to fix his residence in the vicinity of Naples, and, resolving to build a Palace for that purpose, fixed on Portici as its situation. He engaged in his service an artist who excelled in the composition of stucco from pounded marble and terra cotta. A large supply of these materials was required, and was at first procured from a peasant on the ground adjoining, who found them in abundance while sinking a well. The Prince purchased from him the right of making further excavations; the well happened to be immediately above an ancient Theatre, and the labour of a few days brought to light a vault, in which were found first a statue of Hercules, and then a Cleopatra. The Prince was encouraged by this success to prosecute the research, and the workmen soon after reached a marble doorway with an inscription on the architrave, and shortly after three statues of female figures resembling Vestals. The discovery had by this time created a great sensation; the jealousy of the Neapolitan Court was excited, and the Prince was forbidden to proceed further in the research. The statues of the Vestals, which were said to be of exquisite workmanship, were given to the Austrian ambassador. From him they passed into the possession of Prince Eugene, and afterwards into that of Augustus, King of Poland. In 1733, they were carried with the rest of that Prince's splendid collection to Dresden, where they were destroyed, Winkelmann says, in the Thirty Years' War.

A period of 25 years now elapsed without any further attempt to investigate the buried ruin; but when Don Carlos, uniting by conquest the crown of Naples to his hereditary dominions, fixed his residence at Portici, in 1738, the excavations were reopened, and continued on a grander scale. The Theatre was almost immediately discovered, and the inscriptions found on the architraves recording the name of the founder, Lucius Memmius, established beyond doubt that the place was Herculaneum. Immediately previous, however, to this discovery, were found several paintings in fresco, and some well-executed marble statues of the *Novian* family. The attention of all was now directed to the Theatre, which was of Grecian architecture it was supposed.

Its external circumference was 290 feet, the internal, as far as the stage, 230. The breadth or diameter internally 150 feet, the width of the stage was about 72 feet across, and its height not above 30. Some authors make the height of the Theatre 60 feet; and we may observe, in general, that great diversities exist in the statements of contemporary writers with respect to its measurements, which appear to have been guessed at rather than correctly ascertained. This Theatre resembled in figure all the other Theatres of antiquity. Three tiers of arches, one above the other, formed as many corridors, ascended by steps on the exterior and opening internally to the benches. The upper tier corresponded to the last seven benches, which, as they were built within the arcade, were covered, and are supposed to have been intended for the women. The walls of this fine edifice, which was large enough to contain three, and as some

HERCULANEUM.

It is discovered, 1713.

Further researches, 1738.

The Theatre.

HERCULANEUM.

Ignorance of the engineer.

have asserted eight, thousand spectators, were all cased with polished marble, and decorated with columns and statues, many of which were found in a state of perfect preservation. But from the manner in which the excavations were carried on, it was necessary to remove these ornaments as soon as they were reached. Instead of uncovering the Theatre, a mining system was adopted, which demolished the edifice as fast as the discovery proceeded. The mode of working was as follows: a narrow passage was cut in a straight line from the first opening; on one side of this a chamber about six feet square was hollowed out, and the rubbish carried away. Opposite to that chamber was cut another of equal size, and the rubbish placed in the former. Thus successive excavations were made, each preceding chamber being filled with the materials from that which followed it. At the same time no plans were taken of the galleries, their lengths and directions; it is no wonder, therefore, if the accounts which we have of the buildings thus burrowed through, and carried away piecemeal, should be extremely incorrect and unsatisfactory. The engineer at first appointed to superintend the work was a Spaniard, named Roch Joachim Aleubierre. To this man is ascribed the destruction of many precious monuments of antiquity. As a specimen of his ignorance and disregard of the classic objects of his researches, one anecdote will suffice. An inscription was met with, formed by large bronze letters, two palms in height, on a marble entablature. The letters were struck off, without copying the inscription, thrown together into a basket, and presented to the King. The few men of learning who were admitted into the Cabinets at Portici, amused themselves for some time in endeavouring to restore order to the letters, and guess their meaning, but their ill success gave rise to criticisms displeasing to the Court, and the letters were consigned to the lumber rooms. Above the principal entrance of the Theatre also was a chariot and four horses, or as others say, three chariots with two horses each, (so various are the accounts of these interesting discoveries,) of gilt bronze, and of colossal size. This fine monument of ancient Art, which in all probability had escaped injury during the catastrophe of the town, was knocked to pieces with the hammer, (as if nothing was to be thought of in the work of excavation but its rapid advancement,) and the fragments, without being marked or collected on the spot, were thrown into an outer court of the Palace. There they remained unnoticed until the complaints of the learned directed attention to them. Busts of the King and Queen were then cast from a portion of them; the rest were concealed, until, after some years, a horse was made from them, with an inscription recording the antiquity of his origin. Aleubierre was soon after promoted, and an intelligent Swiss, named Weber, succeeded to his office. Plans were now drawn of the subterranean operations, and of the traces of prior excavations, of which no mention is made in history. These interesting draughts were not allowed to be shown, and the secrets they contained have been so well guarded by the jealousy of the Neapolitan Court, that the existence of the documents themselves may, at the present moment, be reasonably doubted.

The excavations being continued on the same level, that is about 76 feet below the surface, a street was found, 36 feet in width, and having on each side a raised footway covered with arcades and porticos. The labours of the workmen were now directed to clear this

street, and they soon arrived at three public edifices, two of them joined together, and the third, which was the largest, separated from the others by the street, which formed as it were a common vestibule between them, an arch overhead uniting the three buildings. The largest of these edifices appeared to be a *Forum*, or *Chalcidicum*. Although the nature of the building to which this name was applied is but obscurely explained by ancient writers, yet its application in the present case seems determined by an Inscription found about a century before at Portici, importing that such an edifice existed at Herculaneum. This *Chalcidicum* was in form a parallelogram, 228 feet in length, and 132 feet broad. It was uncovered, but a portico, supported by 42 columns, went round the interior. About 40 feet from the front entrance were two squares, about 18 feet in length, adjoining the lateral porticos, and raised four feet from the ground; at the bottom of the court was another raised square, of 24 feet, ascended by three flights of steps; at the extremity of this was a pedestal, supporting three marble statues; the middle one standing represented Vespasian, the other two were seated in curule chairs, and were imperfect. In the corners, at the lower end of the portico, were two colossal bronze statues of Nero and Germanicus; they were nine feet in height, and of extraordinary beauty. Corresponding to the columns which formed the portico, were half columns, supported by pilasters against the walls, and between these pilasters statues of bronze and marble were ranged alternately. Of the bronze statues only a few fragments were found; of the marble statues those in the left wing were more or less imperfect; but those which had adorned the right wing had been all carried off, as was evident from the ancient excavations, the traces of which still remained. The *Chalcidicum* had five entrances, two in the lateral porticos, and three in front. These last were formed by four great pilasters, against each of which was an equestrian statue, two of bronze, which were totally destroyed, and two of marble, one of which (that of M. Nonius Balbus) has been perfectly restored, and is considered by connoisseurs to be even superior to the statue of Marcus Aurelius in the Capitol. This edifice was all cased with marble, except on the walls under the portico, which were covered with paintings in fresco: these are now in the Museum at Portici.

The two Temples opposite to the *Chalcidicum* formed *Temples*, one building under the same roof, about 60 feet in breadth, and 192 in length. Of this last dimension, 150 feet belonged to the greater, and 42 to the lesser of the two. These Temples were decorated internally with columns, frescos, and marble slabs, with the names of magistrates and various inscriptions engraved on them.

Of the houses in Herculaneum there is nothing particular to be said. None of the dwellings in this country appear to have been above one story in height, and the modern generally feels disappointed when he views the diminutive scale on which they were constructed. The streets were paved with lava, resembling that which is seen in the streets of Naples.

In the year 1753 was discovered, not far from the Theatre, and extending towards the sea, a Villa, adorned with a profusion of statues and fresco paintings. Adjoining it was a piece of water 230 feet long, 37 wide, and enclosed with a balustrade; on this were ranged bronze statues of excellent workmanship, which now

HERCULANEUM.
The Chalcidicum.

Villa

HERCULANEUM.

decorate the private apartments of the Queen. In this Villa was found that collection of manuscripts which has caused so many hopes and regrets to the admirers of classic lore. To these we shall return hereafter. All these discoveries are now mere matter of History; the portion of Herculanum to which the excavations extended, was all stripped or demolished, the avenues were immediately closed, and nothing at present remains to be seen but a part of the vault which formed the Theatre, and some of the benches cut in tufo, the marbles and other ornaments being carried away. The proximity of the village of Resina rendered it impossible indeed to uncover the subterranean town, or to continue the excavations in that quarter without danger, but it is hard to conceive a palliation of the ignorance, illiberality, and slowness with which so interesting a discovery was carried on, or of the imperfect manner in which it is recorded.

General results.

The whole extent of the excavations at Herculanum was about 600 yards from North-West to South-East, and 300 yards in breadth. The great street, in which the chief edifices were found, was the North-Eastern limit; to have passed that would have endangered Resina. Four other streets were found, one parallel to the former, and the other three intersecting these at right angles. The Theatre stood at the Northern angle of the town, about six miles from Naples. Numerous wells, sunk purposely in the neighbourhood, have ascertained with tolerable correctness the figure of the ancient coast. The points of Herculanum and of Resina were about a quarter of a mile asunder. The torrents of lava which overwhelmed the towns filled up the bay, and advanced the shore, (which at present runs in a straight line,) in some places, to nearly a quarter of a mile beyond its former position.

Statues, frescos, &c.

The statues, mosaics, frescos, medals, and vases found in Herculanum, would alone have been sufficient to furnish the richest Cabinet of antiquities in Europe. In the Royal Museum of Portici, they are united to the relics of ancient Art, which were found at Pompeii and at Stabia. The Paintings alone fill 16 chambers in the Royal Palace. The whole collection is published in a magnificent Work, *L'Antichità d'Ercolano*, published at Naples in 1757, in ten folio volumes, including Bayard's Catalogue. An Inscription found near Torre del Greco, however, appears to deserve notice in this place. It imports that the Colony of Herculanum was bound by various laws to prevent the dissipation and decrease of public edifices and dwelling-houses. The sale of any building for the purpose of its being taken down was declared void, and a fine was imposed on the contracting parties equal to double the purchase money. Without discussing the merit or tendency of this law, we will merely observe that the situation in which the Inscription was found, gives rise to a conjecture that Herculanum extended to Torre del Greco, or nearly two miles along the shore; its breadth could not have been great, the space between the mountain and the sea along this part of the bay being extremely contracted.

There were no precious effects, no vessels of gold or silver, nor valuable articles of furniture, found in Herculanum; a clear proof that the destruction of the place was not instantaneous, but that the inhabitants had time to save their properties as well as their lives. Few skeletons were met with, and these were in such a

state of decomposition, that they fell to dust the moment that the tufo in which they rested was removed.

All these discoveries, and the literary discussions arising from them, gave rise to the establishment of a Royal Academy at Portici in 1755, called the *Accademia Palatina*, composed of 15 members. But so shortlived was the zeal of the Neapolitan Government and Literati, that this Society soon ceased to meet, and even ceased to exist, within a few years, the original members having died without their places being supplied. At length the Academy was reestablished in 1787, but very little has been heard of its labours.

HERCULANEUM.
Accademia Palatina

Of all the remains of antiquity collected at Herculanum, there were none which created so lively an interest in the world of letters as the Manuscripts discovered in the Villa described above. They were found in a small apartment, hardly 10 feet square, arranged on shelves round the walls, and on stands in the middle of the chamber. At first they were not recognised nor attended to; nothing in fact could seem more unimportant; carbonized cylinders, about a foot in length, and resembling rolls of tobacco, appeared worthless in the eyes of the workmen, who might have exclaimed with the Mice in Phœdrus, *sed falso invidio Carbonem ut aivnt pro thesauro accipimus*. At length the regular order of their arrangement attracted observation, and but little examination was necessary to discover what they were. About 350 manuscripts were found in the same place. These, in the rolled state, are from 10 to 18 inches in length, and some of them, when perfect and unfolded, might have extended 100 feet. The papyrus is so extremely thin that the folded manuscript, with the umbilicus round which it is rolled, does not exceed three inches in diameter. The whole is formed of narrow slips of papyrus, glued together, and is written in columns about four inches wide, with an intervening space of nearly an inch, and arranged from right to left, so that to a person holding the manuscript in his left hand, and unfolding it with his right, the columns present themselves in order.

It was a long time before any mode could be devised of unrolling them, and in this dilemma some of them were cut with a knife longitudinally, as we divide a cylinder in the direction of its axis. This mode of proceeding disclosed the writing to view, but it completely destroyed the work. The different folds of the calcined paper adhered so closely together, that, in attempting to separate them, they fell to atoms, and all that could be obtained was a single column or page, of a manuscript that consisted perhaps of a hundred. At length Assemani recommended to the King of Naples a monk named Antonio Pignatelli, a writer at the Vatican, well known for his skill in copying, and his patient ingenuity. The persevering monk was foiled at first, but he went on with his tedious labour, and in the end made a machine by which he completely succeeded. His method was, after having found the beginning of the manuscript, to fasten to the exterior edge some threads of silk, which were wound round so many screws; these screws were slowly and simultaneously turned, and thus the manuscript, the back of which was at the same time lined with a thin membrane, was imperceptibly unrolled. The first papyrus unrolled contained a *Treatise on Music* by Philodemus the Epicurean. The pieces, as they were separated, were given to Mazzocchi, who filled up the

Method of unrolling them.

Their contents.

HERCULANEUM.

læurnæ in the manuscript, and wrote explanatory notes. In this labour he was succeeded by Rossini, who edited the treatise in the first volume of the *Herc. Vol. que supersunt*. This discourse of Philodemus against the utility of music is so dull a performance, that it makes one regret the frequent recurrence of the author's name in the Herculanæan manuscripts. A fragment of a Work by Epicurus on *Nature*, formed the second volume of the *Herculanæna*: the Neapolitan editors have proceeded no further. Many months are requisite for the task of unfolding one of these manuscripts, and after all only a fragment can be obtained, for the exterior fold of the papyrus must be cut away, until that part is found which has suffered no other injury than that of being calcined.

The patience and the funds of the Neapolitan Government appeared to have been exhausted by these ungrateful labours, when in the beginning of the present century his Majesty George IV., at that time Prince of Wales, proposed to defray the expenses of unrolling, deciphering, and publishing the manuscripts. The offer was accepted, and the reputation of Mr. Hayter, as a classical scholar, justified his appointment to the place, which the munificence of the Prince, and his taste for literature, had created. This gentleman arrived at Naples in 1802, and was nominated one of the Directors for the development of the manuscripts. But when the French invaded Naples in 1806, Mr. Hayter was obliged to retire to Sicily, and the papyri were all left behind. The copies, too, which had been made were in the possession of the Sicilian Government, and his Sicilian Majesty contended that he had never resigned his right to the possession either of the originals or of the copies. It was afterwards, however, conceded that the copies should be forwarded to London for publication; and these, together with several unrolled manuscripts, sent over at various times as presents to his Majesty, have been graciously presented by him to the University of Oxford.

The unrolled papyri presented an unpromising appearance; the various chemical processes to which they were subjected in order to unfold them, proved wholly unsuccessful. It happened, however, that, in 1816, Dr. Sickler, a Professor at Hildburghausen, succeeded in convincing a Committee of the Royal Society of Göttingen, that he had found a method of unrolling the papyri, and exhibited a fragment as a specimen of his skill. He was in consequence invited over to England on liberal terms, and with the promise of ample remuneration in case of eventual success. Experiments were immediately commenced on several papyri, in order to satisfy a Committee, appointed for that purpose, of the excellence of his method; but here he failed, and from a Report of the Committee appointed to superintend the Experiments of Dr. Sickler, ordered to be printed by the House of Commons in March 1818, it appears that his method was far inferior in general to that usually employed at Naples. The expenses incurred by these experiments exceeded £1100.

This investigation had, however, an important result. Sir Humphrey Davy had been appointed one of the superintending Committee, and his mind being constantly employed upon the subject, he was naturally led to consider the chemical changes which might have taken place in the papyri, and the various agents to which they might have been exposed. The investigation of these questions ought to be a preliminary step to any scientific process of unfolding the manuscripts.

In order to pursue these speculations, Sir Humphrey proceeded to Naples at the desire of his Majesty, by whose patronage every facility was procured for the attainment of his object. The result of his observations and inquiries there, we shall give in his own words, from an interesting Report published in the *Journal of the Royal Institution*, April 1819.

"Of the Manuscripts, the greater number (those His Report. which probably were least exposed to moisture or air, for, till the tufa consolidated, air must have penetrated through it) are brown, and still contain some of their volatile substance or extractive matter, which occasions the coherence of the leaves: others are almost entirely converted into charcoal, and in these, when their form is adapted to the purpose, the layers may be readily separated from each other by mechanical means. Of a few, particularly the superficial parts, and which, probably, were most exposed to air and water, little remains except the earthy basis, the charcoal of the characters and some of that of the vegetable matter being destroyed: and they are in a condition approaching to that of the manuscripts found at Pompeii, where the air, continually penetrating through the loose ashes, there being no barrier against it as in the consolidated tufa at Herculaneum, has entirely destroyed all the carbonaceous parts of the papyrus, and left nothing but earthy matter. Four or five specimens that I examined were heavy and dense, a considerable quantity of foreign earthy matter being found between the leaves and among the pores of the carbonaceous substance of the papyrus, evidently deposited during the operation of the cause which consolidated the tufa.

"The number of manuscripts and of fragments originally brought to the Museum at Portici, amounted to 1696; of these 88 have been unrolled and found in a legible state; 819 more have been operated upon, and more or less unrolled and found not to be legible; 24 have been presented to foreign potentates. Among the 1265 that remain, and which I have examined with attention, by far the greater number consists of small fragments, or of mutilated or crushed manuscripts, in which the folds are so irregular as to afford little hopes of separating them in such a manner as to form complete leaves; from 80 to 120 are in a state which presents a great probability of success, and of these the greater number are of the kind in which some volatile vegetable matter remains, and to which the chemical process may be applied with the greatest hopes of useful results.

"The persons charged with the business of unrolling the manuscripts in the Museum, informed me that many chemical experiments had been performed upon the manuscripts at different times, which assisted the separation of the leaves, but always destroyed the characters. To prove that this was not the case with my method, I made two experiments before them; one on a brown fragment of a Greek manuscript, and the other on a similar fragment of a Latin manuscript, in which the leaves were closely adherent; in both instances the separation of the layers was complete, and the characters appeared, to the persons who examined them, more perfect than before.

"It cannot be doubted that the 407 papyri which have been more or less unrolled, were selected as the best fitted for attempts, and were probably the most perfect; so that amongst the 100 or 120 which remain in a fit state for trials, even allowing a superiority of method, it is not reasonable to expect that a much larger

HERCULANEUM.

HERCULEANUM
HERD.

proportion will be legible. Of the 88 manuscripts containing characters, with the exception of a few fragments, in which some lines of Latin Poetry have been found, the great body consists of works of Greek Philosophers or Sophists. 9 are of Epicurus; 32 bear the name of Philodemus; 3 of Demetrius; and one of each of these authors, Colotes, Polystrobus, Carneades, and Chrysippus; and the subjects of these works, and of those of which the authors' names are unknown, are either *Natural or Moral Philosophy, Medicine, Criticism, and general observations on Life, Manners, and the Arts.*

Under the direction of Sir H. Davy a great variety of manuscripts were unrolled and rendered more or less legible, but their contents proved of little more importance than might have been expected from the nature of the specimens before examined. In 1824, the University of Oxford published two volumes entitled *Herculaneum volumnium Partes due*, containing four fragments lithographed from the papyri, without note, commentary, or any attempt to correct the text or supply the lacunae. Two of the fragments are Essays of Philodemus on *Vice and the Virtues* opposed to them. One a Treatise on *Anger* by an unknown author, and the fourth is from a Rhetorical Work by Demetrius. Prefixed to these volumes

is a Catalogue of the papyri, 95 in number, presented to the University by his Majesty; but we find nothing in it calculated to increase the regret of the learned at the difficulties met with in attempting to unfold these relics of ancient literature.

Brosses, *Lettres sur la Découverte de la Ville d'Herc.* 1750; Cochin, *Lettres sur les Peintures d'Herc.* 1751; Bellicard, *Observ. on the Ant. of Herc.* 1753; *Symbole Litteraire*, Florence, 1750, and Rome, 1754. This work contains the statements and dissertations of Scipio Maffei, Walch, Gori, D'Arheaus, and others, respecting Herculaneum. Pougheux, *Recherches sur les Ruines d'Herc.* 1769; Venuti, *Description of Herc.* translated by Skurray, 1750; Winckelman, *Critical Account of Herc.* trans. 1771; *Herculaneum volumnium omnia que superunt*, 3 vols. Nap. 1793-1806. The *Disertato Inaugurale*, forming the third volume, is an elaborate and somewhat inflated Essay on the history and destruction of the ancient city. *L'Antichità d'Ercolano*, 10 vols. fol. Nap. 1757; Barthelemy, *Voyage en Italie*, 1801; *Herculaneum*, by Sir W. Drummond, Lond. 1810. There are also several detached papers in the *Philosophical Transactions*, particularly between the years 1750 and 1756, on the discoveries at Herculaneum and Pompeii.

HERCULEANUM
HERD.

HERCULEAN, possessing qualities similar to those of *Hercules*.

Would you have
Such an *Herculean* actor in the scene,
And not his Hydra?

Ben Jonson. *Catiline*, act iii.

Thine of a genius (Montesquieu) not born in every Country, or every time; a man gifted by nature with a penetrating sagacity and with a judgment prepared with the most extensive erudition; with an *Herculean* robustness of mind and nerves not to be broken with labour; a man who could spend twenty years in one pursuit.

Burke. *Appeal from the New to the Old Whigs*.

HERD, v.
HEAR, n.
HE'ROES,
HERD-GROOM,
HERO-MAN,
HERO-MAN,
HERD-FORSAKEN.
Goth. *haerd-a*; A. S. *heorde*; G. *heerde*; (Sw. *heord*, *grez*, there derives from *herda*, *custodire*, and so also *heerde*, *pastor*). "Herd" (says Tootie) in the past part. of the A. S. verb *hyrd-an*, to guard or *hept*, and to him by whom it is guarded or *hept*. We use it both for *graz* and *pastor*. "Julius inclines to the same *hyrd-an*, but thinks it (*hyrd-an*) may owe its origin to *hyrd-el*, *crates*, Eng. *herdle*, g. v.

A herd is applied to

A number of sheep or kine *guarded* or *hept*; to a number of sheep or kine collected or congregated together for the purpose of being so *guarded*; generally to a number of kine; to a number of persons collected or congregated; also to the person *guarding* or *keeping*. To *herd* :—to collect, to assemble, to gather, to congregate together, as *herds* do.

To triest was he sette, forto waite þe chacece,
With a *herde* þu mette, a herte þerof ga lence.

R. Bruner, p. 94.

And females to females. *herded* so drove.Piers Ploughman. *Faun*, p. 223.

How *herde* wher is þyn hounde, and þyn hardy herte
For to wyne the wold. þu woldest fouleþe.

Id. A. p. 161.

VOL. XXIII.

I layde that *herdmen*, and hendleke I myde.

Piers Ploughman. *Credo*, p. 9.

Ther a' as ballit, no *herde*, no ether kine,
That he knew his sleight and his covine.

Chaucer. *The Prologur*, v. 605.

I wote well that it fured thus by me
As to thy brother Paris, an *herdeuse*
Which that claped was Cleone
Wrote in a complaint of her beuineuse.

Id. *Tristan*, book i. fol. 155.

And many a folt and litle horn
And pipes made of grene corne
As haue these litle *herd-grunes*
That hepe beastes in the brome.

Id. *The third Booke of Fame*, fol. 290.

And ther was there ayre vato the mountaine a great *herd* of wyas
feling, and al the devils brought him, sayng; send vs into the *herd*
of wyas, that we may enter into them.

Bible, *Isa* 1551. *Mark*, ch. v.

When there we came, and first in busen were entred, in we saw
The *herdes* of brast full ful to fede us wery alle ful free.

Piers Ploughman. *Book iii*.

The illis *herdman* all attended stande,
From the bye rock while he deth here the sound.

Piers Ploughman. *Book iii*.

For one shepherd or *herdman* is enough to eat up the ground with
cattle, to the occupying whereof about husbandry many hands were
requiste.

More. *Utopia* by Robinson, book i.

While (but these few) the rest,
However great we are, honest, and valiant,
Are *herded* with the vulgar; and so kept,
As we were only bred to consume corne;
Or wearie our woe.

Ben Jonson. *Catiline*, act i.

No was there *herd*, no was there *shepherd's* swaine
But her did honour, and she many a paine
Burst in her loue, and with sweet pleasing paine
Full many a night for her did sigh and groane.

Spenser. *Faerie Queene*, book vi. can. 9.

I vng'd my friends then, that to shewen their fate,
They would observe their oath; and take the food
Our ship offered; nor attempt the blood
Of those faire *herds* and flocks; because they were
That dreadful God's, that all could see, and hear.

Chapman. *Homers*, *Odyssey*, book xii. fol. 189.

P

HERD,
— HERE.

If these know not for whom thy master dies,
These marks shall make thee wise:
She is the *Aerdes* fair that shines in dark,
And gives her kids no food, but willow's bark.
Idyll. Arcadia, book iii.

So leying line you little *Aerds-primes*
Keeping your brats in the basked loaves.
Sprayer, Shepherd's Calendar, February.

But he forsakes the *Aerd-grum* and his flock,
Nor of his baggage takes at all so keep,
But to the stem wolf and deceitful fox
Leaves the poor shepherd and his harmless sheep.
Idyll. Arcadia, book iii.

For what would have come of it, if that communalism committing of
Aerdes and fugitive strangers, meeting out of their own countries
there to dwell, having under protection of a nocturnal and privileged
past gotten liberty, or at least-wise impotence; being now freed and
past fear of a royal maiestie, had begun to be troubled and disquieted,
with the swelling storms and sedulous tempests of the tribunes.
Idyll. Arcadia, book iii.

Great Pan, the father of our peace and pleasure,
Who giv'st us all this lesson,
Heave what thy hallowed troops of *Aerdesmen* pray
For their holy-day,
And how their voices to thee, they in Lycium pay.
Idyll. Arcadia, book iii.

Both parties joind to find their best
To damn the public interest,
And *Aerds* only in consults,
To put by one another's bolts.
Idyll. Arcadia, book iii.

Then was it not enough ye sons of Troy
Our flocks to slaughter, and our herds destroy.
Idyll. Arcadia, book iii.

The complaint, perhaps, contains some topics which are above the
condition of his person; and our author seems to have made his
Aerdesmen somewhat too learned for their profession.
Idyll. Arcadia, book iii.

Others are so seemingly freed of this social state, that they are under-
stood absolutely to confine it to their own species; and entirely ex-
cluding the tamer and gentler, the *Aerds* and flocking parts of the
creation, from all benefits of it, to set up this as one grand general
distinction between the human and brute species.
Idyll. Arcadia, book iii.

Ye gentle symphs of Tago's rosy bowers,
Ah, see what letter'd patron-here are yours!
Dull as the *Aerds* that graze their flowery dales,
To them is vain the injured Muse bewails:
No fostering care their barbarous hands bestow;
Though to the Muse their fairest fane they owe.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

And now the covert roads in open ground,
That spread wide views beneath at all around;
Thaw turbid waters, e'd with yellow reeds,
Roll through the sunset *Aerds-furrows* meads.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

There, fast roots in their bank,
Stand, never overlook'd, our far'nist slant,
That screen the *Aerdsman's* military hat.
Idyll. Arcadia, book iii.

HERE

pe body nos jei fonde, ye hude was in doots,
Up and down in ye fells pe meet it aboute,
To haf knowyng *Aerds*, alle jei were in weere, (a weery)
Tille ye hedde him self said, *Aerds*, *Aerds*, *Aerds*.
Idyll. Arcadia, book iii.

Quay repentance for nye
Thew yelt hongy heys ye fere, *Aerds* is helle.
Idyll. Arcadia, book iii.

He is not *Aerds*: he is ryse as he seide, come ye and se ye the
place where the Lord was leyed.
Idyll. Arcadia, book iii.

He is not *Aerds*: he is ryse as he seide. Come, and see the place
where the Lord was leyed.
Idyll. Arcadia, book iii.

And *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Aerds forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

I blike this commendement to thee thou some Tymothee after the
profecies that has be *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

For certainly our appetites *Aerds*,
Be it of warre, or prey, or love,
All is this ruled by the sight above.
Idyll. Arcadia, book iii.

Go now thy way, and upde the *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

For never *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

As ye have herle *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou hast told me *Aerds* for so man he heny to me, for I here in my body the
tokens of our Lordes Jesu Crist.
Idyll. Arcadia, book iii.

Thou shalt *Aerds* forsooth, brethren, be ghe comforted in the Lord and in the
myght of his verbe.
Idyll. Arcadia, book iii.

HERE.

It is moreover to be noted that never at any time *heretofore* either within the earth, or in other places of Limbo, there have been found any monuments at all of this antiquity in letters of the *Brunes*.
Hakluyt, Voyages, &c., vol. i. fol. 225. *The Geography of the D. of Meas.*

And *heretofore* I suppose it may be applied, that S. Paul writeth saying: Not that it is a *Jew's* copy, is a *Jew*.
Sirhan, Bishop of Winchester. On True Obedience, fol. 12.

Heretofore he calleth together all his maine debtors one by one.
Udall, Lake, ch. xvi.

The order of the blessed Spirits there
Must be his rule, while he inhabits *here*.

Must be his rule, while he inhabits here.

Bid them farewell, Cordelia, 'tis vain,
Thou lovest *here* a better where to fade.

Shakespeare, Lear, fol. 285.

Heretofore, as also all along, and up into the country throughout the province of Cusco, the common ground, wheresoever it be taken up, in every hundred pound weight of earth, yieldeth 25s. of pure silver, after the rate of a crown an ounce.

Sir Francis Drake. The World Encompassed, fol. 56.

Say, 'Tis not that or house, or I have lost my sin,
They are both far buildings, the walked plaguy fast,
And *heretofore* I lost her.

Bonavent and Fletcher. Rule a Wife and Have a Hift, act i.

All those great battles, which thou boasts to win
Through strife, and blood-shed, and avengement,
Now prayd, *heretofore* deare thou shalt repeat:
For life must live, and blood must blood, repay.
Spenser. Faerie Queene, book i. can. 9.

Yes, *heretofore* [the eating of meat] their hearts did so much rise,
that the apostle had not cause to fear, lest they would rather forsake
Christianity, than endure any fellowship with such, as made no con-
science of that which was then abominable.

Hosker. Ecclesiastical Policy, book iv.

What I am truly
Is mine, and my poor Country to command;
Whither indeed, before they [they] *here* approach
Old Seyward with her thousand warlike men
Already at a point, was setting forth.

Shakespeare. Macbeth, fol. 147.

My sooty sheeps (as sooty sheeps)
That *heretofore* there I wilfully vnde to keepe,
All were they loathe, as thou diddest see,
Been all strend with pine and penurie.
Spenser. Shepherds' Calendar. September.

Right so through the vertice of the brooch had he
What good kin list: she thought "How may this be,
Some privity thing new causeth this richness,
As did the ring *heretofore* I gave."
Brown. The Shepherds' Pipe. Eclogue i.

But peace, I must not quarrel with the will
Of highest dispensation, which *heretofore*
Happily had endd shore my reach to know.
Milton. Samson Agonistes, l. 51.

This brought to pass, the lords return with speed,
The parliament *heretofore* to certify;
Where they at large publish'd the king's own deed,
And form of his resignation verbally.

Daniel. History of the Civil Wars, book ii.

Me. 'Tis call'd the Euill.
A most miraculous work in this goodde king,
Which often since my *here* remain in England,
I have seen him do.

Shakespeare. Macbeth, fol. 147.

But yet exceeding all
For easement, that to health is requisite and meet;
Her piled shores, to keep her delicate and sweet;
Heretofore, she hath her tides, that when she is oppos'd
With heat or drought, still pour their floods upon her breast.

Drayton. Polyolion, song 3.

Bold Oxford leads the vanguard up amaine,
Whose valiant offers *heretofore* were vain,
When he to Lancaster repaird.

Bonavent. Berworth Field.

In which sense although we judge the apostle's words to have
been uttered: yet *heretofore* we do not require them to yield, that
thickly any other construction more sound.

Hosker. Ecclesiastical Policy, book iii.

Heretofore, after the battell was won, the dictator did not forget to
solicit us as well, and therefore first of all he censur'd Marius with a Jew-
land of oaken boughs.

Sir Thomas North. Plutarch, fol. 166. *Cicero*.

I send you *heretofore* the form which I used in shewing the Lord
Marquess in the presence of the Lord Primate of Ireland, the Lord
Bishop of London, and divers others.

Spauwood. Church of Scotland, book vii. *The Archbishop of Can-
terbury to the Archbishop of St. Andrews*.

Heretofore he mention'd a tower in Italy, belonging of old to the
state of Athens, of which Jews he said an oracle had foretold, that the
Athenians in process of time should build it new.

Raleigh. History of the World, book iii. ch. vi. sec. 5.

And *heretofore* this inscription *videtur* even, that is, with this or-
cane.

Green. Coma Sacra, book v. ch. vi.

It were not amiss that six of the most desperate of them should be
sent to the common goal of Cambridge, and six likewise to Oxford,
and some other of them to other goals near *heretofore*, so to your
wisdoms shall be thought expedient.

Strype. Life of Archbishop Grindal.

And *heretofore* that happened which is not unusual; that one con-
troversy arising occasionally out of another, the parties forsake the first
content, and fall into sharp conflicts about the occasional differences.

Burnet. History of the Reformation, Anno 1547.

But Crammer, Archbishop of Canterbury, and Shaxton, Bishop of
Salisbury, took great joy *heretofore*, as appeared by their letters.

Id. Memorials, Anno 1535.

Since every man is so highly concerned, as we have seen, to do
good in his life, let us all be persuaded seriously and heartily to apply
our minds *heretofore*.

Shespe. Works, vol. i. *Sermon 3.*

Heretofore also the grand propriety of truth is scribbled to the spirit,
which is conviction. It is said of him, John xvi. 8. that he shall con-
vince the world of its righteousness, and judgment.

South. Sermons, vol. viii. p. 406.

And, as a hare, whom hounds and hawks pursue,
Fleets to the place at first from whence she flew,
I still had hopes, my long vexations past,
Here to return—and die at home at last.

Goldsmith. The Deserted Village.

"Perhaps, then, the game is not very plenty *heretofore*," cries
Adam. "No sir," said the gentleman, "the soldiers, who are
quartered in the neighbourhood, have killed it all."

Fiddling. Joseph Andrews, ch. vii.

Perhaps no Philosopher, ancient or modern, has taken greater
liberties with language than Mr. Hume, of which we gave some
instances upon the former occasion, and many others will be given
heretofore.

Cayen. Ethical Questions, note 6.

We have elsewhere examined the meaning of *denom*, when applied
to the objects of popular worship in the heathen world, and where
from the united testimony of Pagans and Jews, from the authors of the
Septuagint version of the Old Testament, and from the New, that
we are *heretofore* to understand such human spirits as superstition deified.

Farmer. On the Demons of the New Testament, sec. 2.

Heretofore [imitation] it is that painting and many other agreeable
arts have laid one of the principal foundations of their power.

Burke. On the Sublime and Beautiful, sec. 16.

With respect to the Jews, it hath been already shewn, from their
own writings, that they considered denomiacs as insane in their ex-
tremity. And agreeable *heretofore* is the representation made of their
sentiments on this point in the Gospel.

Farmer. On the Demons of the New Testament, sec. vi. prop. 6.
It may happen,—indeed, it has happened *heretofore*—in our own
times it has happened, and it will inevitably happen again, that the
struggles of Christianity with the adverse faction may kindle actual
war between the secular powers, taking part on one side or on the
other.

Hervey. Sermon 7, vol. i.

HERED-
ITARY.
—
HERE-
FORD-
SHIRE.

HEREDITARY,
HEREDITARILY,
HEREDITABLY,
HEREDITAMENT,
HERITABLE,
HERITABLY,
HERITAGE,
HERITOUS.

Fr. *Hereditaire*; It. and Sp. *hereditario*; Lat. *hereditarius*, from *heres*, an *heir*, &c.
Taken or received as *heir*; coming or falling to any one as *heir*. See *Heir*.

No child he may be muer, his *heritage* myght to wrede,
Bot weith isou to weld, vntill his lyve's ende.

R. Brumet, p. 10.

Ye which I hold, it calls forgh right
Chayne to hold, as alle my right
Heritage of ye,
It of ym *heir* but later ye be.

Id. p. 251.

Seide is ye poure right rich, hote of has right *heritage*.

Piers Plouman. Vision, p. 260.

That the wite which is the hope of his cleyng, and which ben
the riches of the glorie of his *reigne* in maynt, and which is the
excellent pynesse of his vertue in so that has blessed by the
workyng of the myght of his vertue.

Wichf. Effenes, ch. i.

But wold ye vouchen saul upon muerde
Two yere or three for to respice me
Than wold I wel, for elles mure I sell
My *heritage*, ther is no more to tell.

Chaucer. The Franklin's Tale, v. 11588.

And if thou wolt by such a wile
Do my pleasure, and helde it still,
For ever I shall ben at thy will
Both I, and all mine *heritage*.

Gower. Conf. Am. book i. fol. 22.

By reason whereof, an *aftermyth* myne *successor* Gwynne, arose a
proverbe amonge the Frenchmen, sayinge (*Francipulus aliamus hereditarium non esse*) the which is to meane, the service of princes is not *hereditary*.
Polyan. vol. ii. *Ann* 1455.

At the which parliament y^e Duke of Alencon was inqurd to lose
his hofe, & his *hereditament* to be forfeyted unto y^e kinge.

Id. vol. ii. *Ann* 1461.

And the kyng by the consail of the quene his mother did gyve
hymcccc. markis starlyngs of red *aristotile*, to hold of hym in fee,
to be payed every yere in the towne of Bruges.

Lord Berners. Frontm. Crongole, vol. i. ch. xiv.

But and ye erle wold give him the offyce that John Lyon hath, he
wold so handell the mayntene, y^e the Erle of Flanders shalld
heretofore have y^e sayd profyts.

Id. Ib. vol. i. ch. 348.

He helden unen by coers germaine, the vicorde of Chaine Beis,
who is his *heritor*, eight moneth is the towne of Orlane in prison.
Lord Berners. Frontm. Crongole, vol. ii. ch. xxi.

The kyng made every man to aware and promys, that after his
dyscease they shold take his daughter, the lady Beuzourie, who was
as then but fyve yeres of age, for *heretofore* of y^e royals of Por-
tygale.

Id. Ib. vol. ii. ch. xlii.

So natuall a melody is it, and so universal, as it seems to be ge-
nerally borne with all the nations of the world, as an *hereditary* dis-
posicion proper to all mankind.

Daniel. Defence of Rhym.

And in this kingdom, such were *hereditarily* honoured with it [title
of Count Palatine], as being near the prince in court.

Dryden. Polyolicon, song 11. note by Selden.

Brave Martell's sonne, great Charles, the pride of France,
To plague the Pagans *hereditary* horse,
Who over th' Alps his ensignes did advance,
The German's terror, the Italian's scourge.

Stirling. Dunsen-day. The Ninth Hour.

That was, to sacrifice a distressed dame
Whom a strong tyrant did awfully thrall,
And from the *heredies*, which she did claime,
Did with strong hand withhold; Gracioris was his name.

Spenser. Faerie Queene, b. xca. i.

But the Earl of Athol had proposed a match between his son and
Lady Dwyer's daughter, and he had an *hereditary* claim to the
Lord Argyll and his family: so that could not be easily brought
about.
Burnet. Own Times. Charles II. *Ann* 1671.

But an *hereditament*, says Sir Edward Coke, is by much the
largest and most comprehensive expression: for it includes not only
lands and tenements, but whatsoever may be inherited, be it corpo-
real, or incorporeal, real, personal, or mixed.

Blackstone. Commentaries, book ii. ch. ii.

If we were not mutually attached to each other by as singular
good offices, I should remind you of that friendship which formerly
subsisted between our parents, but I leave arguments of this kind to
those who have neglected to improve their *hereditary* connections.
Melmoth. Cicer's Letters, let. 39. book xli. *Bulgynius* to Cicer.

Richard I. bestowed the lands on Richard Fitz-Aucher, to hold
them in fee, and *hereditarily* of the abbeys.

Pennant. Journey from Chester, p. 566.

He had formed a scheme, and began to put it in execution, for
removing the feudal grievances of *hereditary* jurisdictions in Scotland,
which has since been pursued; and effected by the statute 20 Geo.
II. c. 43.

Blackstone. Commentaries, book ii. ch. v.

Or had the first fair she, to hail ally'd,
Creation's sole reproach, eurs'd bear's and dy'd;
Not introduc'd in Nature's faultless frame
The wretched *heredie* of gulls and chane.

Blackstock. Advice to the Ladies.

HEREFORDSHIRE.

Boundaries,
&c.

HEREFORDSHIRE, an inland County of Eng-
land, bounded on the North by Shropshire, on the
North-East and East by Worcestershire, by Monmouth-
shire on the South-West, Brecknockshire on the West,
and Radnorshire on the North-West. It is in form
elliptical, but some detached portions lye beyond
the general outline. Thus the Parish of Farlow is
wholly insulated by Shropshire, that of Rochford by
Worcestershire, Lytton Hill by Radnorshire, and a
considerable tract called Puthog, with some acres on
the Devanin Hill, by Monmouthshire. On the other
hand, the Parish of Edwina-Loch, which is situated
within the County of Hereford, belongs to that of Wor-
cester. The length of Herefordshire, from Ludford on
the North to the opposite border near Monmouth on
the South, is 38 miles, and its breadth, from Clifford on
the West to Cradley on the East, 35.

The County may be considered as one wide valley,

having on the East the Malvern Hills, and on the West
the Hatterell, or Black Mountains, dividing it from
Wales. Almost all the rivers flow towards, and defi-
nitely through, the centre from North to South. The
hills which border the County are in many places rather
barren, but the central portions of it are highly fertile
as well as picturesque. Limestone is almost every-
where the subsoil, and in some places becomes a fine
grained marble, streaked with red, and bearing a good
polish. On the East of the County the soil is a stiff Soil.
clay, of a reddish colour; on the Western borders it is
poor and retentive of water, but throughout the in-
tervening space it is of a light calcareous or marly nature.
Deep beds of gravel are occasionally met with, but
neither chalk nor flint is found in any part of the County.
Iron ore was discovered in the Hundred of Wormelow
no early as the time of the Romans in Britain. Many
of the hand-bloomeries used by that people have been

HEREDI-
TARY.
—
HERE-
FORD-
SHIRE.

HERE-
FORD-
SHIRE.

found,* together with considerable quantities of imperfectly melted ore. The town of Ross, near that district, was famous for smiths in Camden's time, and the "marl-til ore" of the County is celebrated by Philips in his *Poem on Cider*. Of late years, however, no iron mines have been explored here, owing, perhaps, to the superiority of the ores found in the Forest of Dean in Gloucestershire. No other mineral has been met with, and the recent attempts to discover coal, though flattered by favourable appearances at first, have proved finally unsuccessful.

Rivers.

The Wye.

The principal Rivers of Herefordshire are the Wye, the Lug, the Minnow, the Arrow, the Frome, the Team, and the Leddon. The first of these, which contributes not a little to the celebrity of the County from the picturesque scenery which lies along its banks, rises near the summit of Pimlinton, in Montgomeryshire, and after dividing the Counties of Brecknock and Radnor, enters that of Hereford in the middle of its Western border. Its name in the ancient British is *Guy*, and in Latin *Faga*, from the mesdering of its course. Between Hereford and Ross, the scenery of the Wye, between lofty hills and hanging rocks, is bold and romantic, but through the rest of its course the landscape of its banks has a character more mild and luxuriant. Barges of 30 tons can navigate the Wye to Hereford; but in summer-time shoals frequently occur, which interrupt this communication, and when the floods take place, the violence of the current is so great as to render the navigation quite impossible. The floods of the Wye come on with terrific rapidity. In February, 1793, the river rose 15 feet in 24 hours, and did enormous damage through the County, by destroying bridges, drowning sheep and cattle, and sweeping away cottages. The Wye abounds in river fish, particularly salmon. These were formerly so plentiful, that it was a common clause in the articles of apprenticeship at Hereford, that the apprentice should not be compelled to eat salmon more frequently than two days in the week. The right of fishing is generally the sole privilege of the proprietor of the land immediately on the bank; there is, however, a space of six miles, called the *free water*, affording a common of fishery to the freeholders of the Hundred of Wormelaw.

Lug.

The Lug rises in Radnorshire, enters Herefordshire, passes by Leominster, and, receiving the Arrow and the Frome, falls into the Wye below the village of Mordiford. The Lug is too narrow and too deeply sunk within its banks to add much decoration to the landscape, though Drayton has ventured to describe it as "more lovely" than the Wye. Like the latter river it is liable to violent and sudden floods, which frustrate every attempt to render it navigable. About a century ago some locks were formed in its course, and barges could ascend as high as Leominster, but those works were totally destroyed a few years after by the floods, and have never been renewed. The Minnow rises in the Hatfield hills, within the County, and, after flowing through a rich and beautiful country, is received by the Wye a little below the town of Monmouth. Neither this, nor indeed any of the rivers except the Wye, is of even partial utility in the way of navigation.

Climate and cultivation.

The climate of Herefordshire is humid, the rains being frequent, though not heavy, and wet mists common. The fields are consequently clothed with a per-

HERE-
FORD-
SHIRE.

petual verdure, and no part of England is better suited to the cultivation of grasses, yet the aid of artificial grasses is but little resorted to, and agriculture is less understood than in any other part of the kingdom possessing an equally good soil, and yielding an equal produce. Draining is not encouraged, and little attention is paid to the collection of composts. Ozen are generally employed in the plough with the old and heavy yoke; drilling is little practised in the light soils, and irrigation not at all. The rent of the best wheat lands in the County may be averaged at not more than fourteen shillings. But perhaps the moisture of the climate, as it prevents the ripening of the grain and injures its quality, may discourage its growth. The rich meadows on the banks of the Wye, Lug, and Frome, are rented at from two to three pounds an acre. The soil of Herefordshire appears to be singularly unfavourable to the making of cheese, the produce of the dairy in this article being found, from accurate experiments, to be very inferior to that obtained under the same circumstances in Cheshire.

Hops.

The cultivation of hops, on the other hand, is a successful and increasing branch of rural economy in this County, into which they appear to have been introduced soon after their first importation into England, about the commencement of the XVIIth century. The best situation for this plant is in a dry loam or gravelly soil, sheltered from the West and South-West winds. Hop-yards worked by hand will, if properly managed, flourish during 40 or 50 years, but the plough hop-lands are generally worn out in 20 or 30 years. About five hundred weight of hops is estimated as a fair produce from an acre containing 2000 poles; the length of the poles is from 15 to 20 feet, and the cost of these, together with the labour and manure, renders the cultivation of hops extremely expensive, and as the produce depends much on the fluctuations of the weather, heavy losses are occasionally sustained.

Orchards.

Another branch of rural economy in which Herefordshire has long been preeminent, is the cultivation of the apple. Already in the reign of Charles I. this County, according to Evelyn, was "in a manner one entire orchard." The orchards are generally planted in hop-grounds; the ground between the trees, of each of which is allowed a space of nine square perches, being kept well tilled and manured. These plantations are often of considerable extent, embracing 30 or 40 acres. The merit of cider depends as much on the skill employed in its manufacture as on the quality of the fruit. The varieties of apples most prized are found to become extinct in the course of time, and it becomes necessary to create by cultivation other kinds of equal excellence. It is said that the fruit in Herefordshire had gradually deteriorated during the early part of the last century; of late years, however, an improvement has been effected. The price of the best cider exceeds what is paid for wine in the most celebrated vineyards of France or Germany. It is often sold as high as £30 the hogshead, direct from the press. A single acre will yield in good seasons from 18 to 24 hogsheads; the quantity of apples required to make a hogshead of cider is from 24 to 30 bushels. The culture of the pear tree and the management of perry differ so little from those of the apple and its produce, that the same general rules are applicable to them both. The price of the common cider is generally fixed by a meeting of the dealers at Hereford fair, on the 20th of

* Bloomaries, in smelting, are reverberating furnaces in which the ore is reduced to bloom, or half-brought iron.

HEREFORDSHIRE.

Cattle.

October annually, and averages about 30 shillings per hoghead.

Herefordshire is also famous for the excellence of its cattle, which are supposed to hold the first rank among the native breeds. They are very large, with white faces, and distinguished for their sleek appearance and the silky brightness of their coat. Oxen are generally reared for agricultural purposes, nearly half of the ploughing in the County being performed by them. After they have been worked about five or six years, they are sold to the graziers of Buckinghamshire and the adjacent Counties, who fatten them for the London market. About 1000 or 1500 head of cattle are in this way sold annually in Hereford fair. The native breed of sheep, called the *Ryeland* sheep, from a dry sandy district in the neighbourhood of Ross, where the choicest flocks are fed, are of equal excellence. Their flesh is excellent, and their wool, the "Lemster's silken fleece" of Phillips, vies with that of Spain in fineness. Leominster, from being the chief market of this wool, shares in its celebrity, though the rich pastures in the neighbourhood of that town are thought to injure the fleece. The excellence of the Herefordshire wool has not given birth to any manufactures; the neighbouring Counties of Gloucestershire and Somersetshire appear to have engrossed by anticipation that branch of industry. To the absence of manufactures in this County may perhaps be ascribed the imperfection of the roads and the want of canals.

Population

The County of Hereford is divided into 11 Hundreds, and contains one City, seven Towns, and 221 Parishes. The population amounted, in 1811, to 94,073, and in 1821 to 103,243. At this latter date, the number of families engaged in agriculture were 13,558, those engaged in trade or manufactures 5633, and those not included in the preceding classes 2726. The Members returned to Parliament are eight in number, viz. two from the County, two from the City of Hereford, and two from each of the Boroughs of Leominster and Weobley.

City of Hereford.

The City of Hereford is of great antiquity; before the close of the VIIIth century, a Synod was held and a Bishop consecrated in it. *Hēr-ford*, its British name, signified the old ford, and the Saxon corruption, which forms its present name, is rendered by Gough, (*Add. to Camden's Brit. ii. 451.*) the ford of the army. Polydore Vergil describes its Church as *Templum magnificum* even early in the reign of Offa, King of Mercia. In the Xth century the City was enclosed by walls, but these did not save it from being sacked by the Welsh in 1055. The foundation of the Castle is assigned to the reign of Harold, but after the conquest of Wales by Edward I. it appears to have been allowed to fall to decay. The Parliament which deposed Edward II. assembled in Hereford, and here the younger Spenser, and other of that unhappy Prince's adherents, were executed by the order of his Queen. At a subsequent period of our History, after the defeat of the Lancastrians at Mortimer's Cross in this County, Owen Tudor and nine other persons of rank suffered death within its walls. During the Great Rebellion, Hereford distinguished itself by its loyalty, and was more than once alternately in possession of the forces of the King and of the Parliament.

The City stands near the centre of the County, on the Northern bank of the river Wye, which is navigable so far with barges, and is crossed by a stone bridge of six

arches, erected in the XVth century. The streets, for the most part, are clean, spacious, and well built. In a square in the High Town, in about the middle of the City, stands the Shire Hall, an ancient wooden building. A modern County Gaol was built in 1797: that of the City is of considerable antiquity. An Infirmary, a Lunatic Asylum, a Bank, and a Theatre are the chief other Civil edifices. Of the Castle, which occupied a part of the Southern and Eastern sides of the City, and which Leland describes as having been "one of the largest, finest, and strongest Castles in England," and of as great circuit as that at Windsor, the only portion now remaining is a small fragment of the South-West angle, converted into a dwelling. The area of the outer ward and the site of the lower keep form well-planted and agreeable public walks. Here, after the battle of Lewes, were confined Henry III. and his son, afterwards Edward I.

HEREFORDSHIRE.

Castle.

On the murder of Ethelbert, King of the East Angles, by Offa, about the middle of the VIIIth century, the body of the deceased Prince was interred by his assassin under a magnificent tomb in the Church, which we have above noticed as existing at Hereford.

The tomb soon acquired a high reputation for working miracles, and Milfrid, the Viceroy of Mercia under Egbert, having investigated these wonders to his satisfaction, employed the gifts of Offa, and the offerings of pilgrims, in constructing a Church of stone in honour of St. Ethelbert, on the site of the former edifice, which, however magnificent for its time, was yet only of wood. This second structure itself was rebuilt within two centuries by Bishop Athelstan; and his Church having been destroyed during the Welsh incursion before noticed, it was not until after the Conquest that Bishop Robert de Lozinga commenced the present Cathedral, after the model of that at Aix in Chapele. This Prelate died in 1095, leaving his great work unfinished, and it received various additions from time to time till 1786, when the Western front and tower having fallen to the ground, were rebuilt, and the whole Cathedral repaired by Wyatt. The Cathedral is in the customary form of a cross, with a square tower, formerly surmounted by a spire 92 feet in height, at the intersection of the nave and transept. The rebuilding of the Western front has been conducted with a total disregard to the general character of the architecture of the remainder of the Church, and affords a very grievous specimen of innovation. The interior, also, has suffered not a little from modern boldness. The North end of the transept, called St. Katherine's Aisle, is used as the Parochial Church of St. John the Baptist. The Lady Chapel is fitted up as a Library; beneath it is a Crypt, and the pentagonal Chapel of Bishop Audley on the South is divided from it by a rich screen. The Chapel of Bishop Stanbury projects from the North side of the Choir. Among the monuments is that of Bishop Cantilupe, who died in 1283, and is said to have been the last Englishman who obtained the honour of Canonization, (in 1310.) So great was his repute, that his arms were adopted as the bearings of the See, and still remain so. Bishop Aquablanca, who died in 1268, lies under a rich and costly altar-tomb and canopy. The Chapter House, which was a beautiful octagon 37 feet in diameter, has been entirely destroyed, and so also has a Saxon double Chapel of St. Katherine and St. Mary Magdalen, between the Cloisters and Bishop's Palace, of unquestionable pretensions to the very

HERE-
FORD-
SHIRE.

remotest antiquity. The plan and elevation of this curious building may be found in Gough's Camden. (il. pl. xiv.) The Cloisters contain an area (our *Lady's Arbour*) 115 feet square, and form a communication between the Church and the Palace; and their Western side is now occupied by a Grammar School.

The dimensions of the Cathedral are as follows:

	Feet.
Length from East to West, including the walls,	870
Length of the Nave	144
Length of the Choir	109
Length from the Choir to the Lady Chapel.	20
Length of the Lady Chapel	73
Length of the Transept	140
Breadth of the Body and Aisles	68
Breadth of the Lady Chapel	30
Height of the Nave	68
Height of the Tower on the West front	130

The Bishop's Palace is agreeably placed near the banks of the Wye. He once possessed eight residences within the County of Hereford, besides one in London. The Deanery and Prebendal houses adjoin the North-Eastern angle of the Cathedral, and besides these is a College for the Vicar's Choral, a stone quadrangle of about 100 feet, erected in the reign of Edward IV. The Chapter consists of a Dean and five Canons residentiary. The Diocese includes the whole County of Hereford, excepting eight Parishes in that of St. David's, a large part of Shropshire, four Parishes in Monmouthshire, eight in Radnorshire, six in Montgomeryshire, and 21 in Worestershire.

Besides the Cathedral, Hereford before the Great Rebellion possessed five Parochial Churches. St. Peter's, All Saints, St. Nicholas's, St. Martin's, and St. Owen's; the last two were destroyed by the Parliamentary ravagers in 1645. The site of St. Guthlac's Priory, a cell of Benedictines, is now covered by the County Gaol. The remains of a Monastery of Black Friars may be found on the North of the City, and present the Prior's lodgings in good preservation, and a beautiful hexagonal Preaching Cross. Coningsby Hospital, a charitable foundation of James I., not far from these ruins, is on the site of a House of Knights Hospitaliers. Besides this establishment, there are two other retreats for the indigent, St. Giles's Hospital and St. Ethelred's Almshouses. The manufactures of the City are not extensive, and consist chiefly of gloves, hats, and flannel. Hereford has returned two Members to Parliament since 23 Edward I. Population, in 1821, 9990. Distant 135 miles West North-West from London. Guiliam the Herald was born in this City about 1565, Garrick in 1717, and the notorious Eleanor Gwynn drew her first breath in an obscure dwelling in Pipe Lane, nearly adjoining the Episcopal Palace, which was afterwards occupied by her grandson. About six miles South-East from Hereford, in a little Parish of the same name with itself, stands *Holm Lacey*, a venerable seat originally of the Lacies, which passed by marriage to the family of Scudamore in the reign of Edward III., and is now the property of the Duke of Norfolk. The greater part of the house was rebuilt in the beginning of the XVIIth century by the last Viscount Scudamore.

* These dimensions are taken from the List appended to the *Survey of Gothic Architecture*, collected and published by Taylor in 1802, a list in general of very great accuracy. In this instance, however, they differ widely in many particulars from those laid down by Dugdale.

the friend of Pope, and tradition still shows the room in which that Poet penned "The Man of Ross," with whose virtues he doubtless became acquainted during visits in this neighbourhood. The house and grounds are particularly interesting, as having been allowed to retain uninjured the style in which they were originally framed; and the Gallery is very rich in portraits.

Bromyard, a small, irregular, ill-built Market Town, with a fine Church of early Norman, if not of Saxon, architecture, stands in a very beautiful country near the river Frome. Population, in 1821, 1227. Distant 125 miles North North-West from London.

Kington, or *Kineton*, a small Market Town on the river Arrow, for the most part respectably built, stands on the Black brook under Bradnash mountain, on the summit of which are the remains of a square Camp. It once possessed a Castle for the protection of the Marches. The Church is very singularly built, and the tower is detached from the main body. Population, in 1821, 1980, chiefly employed in manufacturing narrow cloth. Here is a good Free Grammar School. Distant 19 miles North-West from Hereford, 154 West by North from London.

Ledbury, an ancient Market, and once a Borough Town, stands on a declivity about a mile West from the river Ledon, near the extremity of the Malvern hills. Two principal streets cross each other at right angles. The Church is large and ancient, and from the XVth century to the Reformation was Collegiate. At present two sinecure Rectors (Portionaries) are presented by the Bishop, and interchange their titles, &c. every third year. They alternately nominate a Vicar. The buildings consist of a nave, side aisles, and chancel, a Chapel of St. Katherine,* and a detached tower crowned with a lofty spire. An Hospital of St. Katherine, a Market House, and Free School are the other public edifices. The right of sending two Members to Parliament was surrendered by this Borough on the plea of inability to support them. The chief manufactures are ropes and sackings. Population, in 1821, 3421. Distant 16 miles East from Hereford, 120 West by North from London.

Ross, a Market Town, is situated on a considerable elevation on the Eastern bank of the Wye. It was constituted a free Borough by Henry III. The streets are rough, narrow, and steep; the Church is of ancient date, and the views from it luxuriant and picturesque. But the chief celebrity which attaches to the town is derived from the well-known portrait by Pope of "the Man of Ross," John Kyrk, who died in 1724, in the 84th year of his age, and whose good deeds do not appear to have been overcharged by the Poet. His residence is now converted into the King's Arms Inn. Population, in 1821, 2957. Distant 12 miles South-East from Hereford, 121 West by North from London. The iron trade, for which it was once noted, has greatly decreased.

About three miles East from *Ross* is *Rose*, or *Bury Hill*, the *Aricanum* of Antimnius, and beyond it is the sequestered site of *Pengard Castle*; but the glory of the neighbourhood is *Goodrich Castle*, between three and four miles from *Ross*, on a finely wooded eminence, round which the Wye flows in a semicircular channel.

* Katherine Audley, temp. Edward II. who, with her maid Mabel, had revelations, and lived her abode in Ledbury because she heard the bells ring there spontaneously. Camden by Gough, it. 436.

HERE-
FORD-
SHIRE.

Bromyard

Kington

Ledbury

Ross

Goodrich
Castle.

Other Re-
ligious
Foundations.

Holm
Lacey.

HERESY.

HERIOT.

Constantine easily believed that the *heretics*, who presumed to dispute his opinions, or to oppose his counsels, were guilty of the most absurd and criminal schism; and that a reasonable application of moderate severity, might save those unhappy men from the danger of an everlasting condemnation.

Gibbon. *Decline and Fall of the Roman Empire*, ch. xxi.

And this the Poet has done with more force and eloquence than is often to be found in whole volumes wrote against that *heretical* opinion.

Warburton. *Works*, vol. ii. p. 76. *A Commentary on Mr. Pope's Essay on Man*.

HERETOCH, Low Lat. *heretochius*; A. S. *heretoga*, from *toch*, an army, and *toch*, to lead. Hence, adds Spelman, the Germans at this day call a leader, *heretoga*. And see the Quotations from Blackstone.

Therefore the bishops, earls, sheriffs, *heretoches*, or marshals of armies, &c., must be all diligently attending.

Spelman. *Of the Ancient Government of England*.

Among the Saxons the Latin name of *dukes*, *duces*, is very frequent, and signified, as among the Romans, the commanders or leaders of their armies, whom in their own language they called *Dæpocya*; and in the laws of Henry I. (as translated by Lambard) we find them called *heretochs*.

Blackstone. *Commentaries*, book i. ch. xii.

We find a very ill made use of it by Edric, duke of Mercia, in the reign of King Edward the first, who by his office of duke, or *heretoch*, was entitled to a large command in the king's army, and by his repeated treacheries at last transferred the Crown to Canute the Dane.

Id. *ib.* book i. ch. xiii.

HERIADEAE, in Zoology, a genus of *Hymenopterous* stinging insects, belonging to the family *Apidae*; established by Max. Spinola, who separated it from *Megachila* of Latreille.

Generic character. Third joint of the labial *palpi* inserted obliquely near the summit of the outer side of the second, which is much shorter than the first. Maxillary *palpi* very small, formed of two joints; the last nearly enclined. These insects form their nests in the trunks of old trees.

The type of the genus, *H. truncorum*, Spinola; *Anthophora truncorum*, Fabricius; *Apis campanulata*, and *A. truncorum*, of Kirby.

HERIOT, or } D. *her-gæade*, *her-gæwæde*; Low
Hæriot. } Lat. *heretum*; A. S. *her-gæd*;
g (*good utilitarianism est*) in *i transiente*, Spelman.

"*Her-gæd*, armour, weapons, or provision for war; a tribute of old given to the Lord of the Manor for his better preparation toward war: from *her*, an army, and *gæd-an*, or *gæd-an*, to pour out; not unlike the tribute called *heretid*. We now call it a *heriot*, and understand by it the best horse, ox, cow, or such like chattel, which the tenant hath at the boure of his death due to the Lord by custom." Sninner.

Who could e'er say my lord and the next morn

Made frequent *heriot*? or that any harsh

Oppressive usage made young lives soon fall?

Cortwright. *On the Death of Lord Raynham*.

Heriot, which I think are agreed to be a Danish custom, and of which we shall say more hereafter, are a render of the best beast or other good (as the custom may be) to the lord on the death of his tenant.

Blackstone. *Commentaries*, book ii. ch. vi.

Heriot, which were slightly touched upon in a former chapter, are usually divided in two sorts, *heriot-serve* and *heriot-custum*.

Id. *ib.* book ii. ch. xviii.

The tenants are chiefly customary and *heriotable*, Burnet. *History of Cumberland and Westmoreland*, vol. i. p. 174.

The strict meaning of *HERIOT* in Law is explained above. We find a provision in the laws of Canute, that at the death of a tenant of the Crown, so many horses and arms were to be paid, as the deceased in his

VOL. XXIII.

lifetime was obliged to keep for the King's service. It differs from *Relief* in this particular, that *Heriot* is generally a *personal*, *Relief* always a *predial service*. *Heriot service* is due upon a special reservation in a grant or lease of lands, and may be considered as a rent. *Heriot* custom depends upon immemorial usage, and is now, for the most part, confined to copyholds. The *Heriot* sometimes is the best beast, sometimes the best inanimate good, as a jewel or piece of plate, but it is always a personal chattel which, on the death of the tenant who owned it, having been ascertained by the option of the Lord, became vested in him as his property. No *Heriot*, therefore, is taken on the death of a *feme-covert*, since she has not ownership in things personal. If there be a composition established by indisputable ancient custom, then both Lord and Tenant are bound by it, but no such new custom may be created.

HERITABLE. See *HEREDITARY*.

HERITERIA, in Botany, a genus of the class *Polygamia*, under *Monocœia*. Generic character: hermaphrodite flower; calyx five-toothed; corolla, none; anthers ten, sessile, two between each germin; germens five; style conical; drupe dry, carinaceous, carinate, winged, one-seeded. Male flower, as the hermaphrodite, filaments columnar, anthers five to ten, mioute, connected into a cylinder.

Two species, natives of the East Indies.

HERMANNIA, in Botany, a genus of the class *Monadelphia*, order *Pentandria*, natural order *Matacœa*. Generic character: calyx bell-shaped, five-cleft; corolla, petals five, spirally-bowed; filaments lanceolate, the five styles approximating; capsule five-celled, many-seeded.

A genus of more than thirty species, natives of the South of Africa.

HERMAPHRODITE, } Fr. *hermaphrodite*; It.
HERMAPHRODITICAL, } and Sp. *hermaphrodito*;
HERMAPHRODITICALLY, } Lat. *hermaphroditus*; Gr.
HERMAPHRODITES, } *ἑρμαφρόδιτης*, from *ἑρμῆς*,
Mercurius, and *ἄφροδις*, Venus. See Ovid, *Met.* lib. iv. v. 258, and the Quotations from Pliny. Brome coins the verb; and Beo Jonsson the general term *hermaphroditiv*.

Divinity and art were so united,

As if it him both were *hermaphrodit*.

Brome. *On the Death of Mr. Jones Shute*.

—A more strange thing

Than ever Nile yet join light could bring,

Made as Creation surely to despise,

Not man, nor woman, scarce *hermaphrodite*.

Drayton. *The Morn-Golf*.

Beyond these *Nasamones*, and their neighbours confining upon them (the *Marthylæ*), there has been formerly *hermaphrodites*, called *Androgynæ*, of a double nature, and resembling both sexes, male and female.

Holland. *Pinar*, book vii. ch. ii.

Some do believe *hermaphrodit*,

That both do act and suffer.

Ben Jonson. *The Alchemist*, act ii. sc. 2.

Thus we do find in Pliny, that Nævo's chariot was drawn by four *hermaphroditical* mares, and Cardan affirms he also beheld one at Aethiopia.

Sir Thomas Brown. *Fulgar Erroneæ*, book iii. ch. xvii.

F. iv. Look to me, wit, and look to my wit, Land,

That is, look to me, and with all thine eyes,

Male, female, say, *hermaphrodit* thee.

Ben Jonson. *The Staple of News*, act i. sc. 1.

He makes this difference in the sexes too;

He sells to men, he gives himself to you,

To both he would contribute some delight;

A more poetical *hermaphrodite*.

Dryden. *Prologus* 34.

HER. To the *hermaphrodite*, whose sex is quite doubtful, is allotted the smallest of two shares, I mean the worst of two conditions.
MAPHRODITE. *Sir W. Jones, Words, vol. viii. p. 256. The Mohammedan Law of Intolerance.*

HERMIT. [Worms are] the envelopes of wet places; without head or feet, hermaphroditical; to be distinguished by their feelers.
Pensant. *British Zoology. Worms.*

HERMAS, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Umbelliferae*. Generic character: flowers polygamous; general involucre three to twelve leaved, partial involucre two-leaved; umbel hemispherical; radial florist truncated; seeds orbicular, compressed; longitudinally striated.

Five species, natives of the South of Africa.

HERMELLA, in Zoology, a genus of *Annelida*, belonging to the family *Amphitridae*, founded by Savigny.

Generic character. Mouth below; two gills completely smooth on the lower face of the first segment, each formed of many rows of simple sessile divisions; the first segment provided with bristles placed in concentric rows, forming an opercular crown. These animals live in fixed sandy tubes, open at one end, and cemented side by side to other tubes of the same kind. Groups of these tubes are called Sea Honeycomb on the coast. The type of the genus is *H. alvoluta*, Savigny; the *Sabella alvoluta*, and *Eutopora areolata*, of Linnæus; well described by Ellis in his *Corallines*, pl. xxvii.; and by Reaumur, in the *Academy of Sciences*, 1711. There is also an Indian species, of a much larger size, the *Nereis chrysosphaera* of Pallas.

HERMESIA, in Botany, a genus of the class *Dioecia*, order *Oxandria*. Generic character: male flower, calyx two or three leaved; corolla none; filaments very short: female flower, calyx four or five leaved; styles two; capsule two-celled, two-nerved.

One species, *H. Castaneaefolia*, native of South America.

HERMETIA, in Zoology, a genus of *Dipterous* insects, belonging to the family *Muscidae*, established by Latreille.

Generic character. *Antennae* much longer than the head, of three distinct joints, the last compressed, divided into eight rings, and destitute of any bristle.

All the species of this genus are exotic. The type is *H. illucens*, Latreille, the *Musca illucens* of Linnæus, found in Surinam.

HERMETICK. } Chemistry was called the *Her-*
HERMETICAL. } metick art, under the supposition
HERMETICALLY. } that it owed its origin, or its improvement, to *Hermes Triemegistus*.

A glass is said to be *hermetically sealed*, when it is so closely stopped that not any exhalation can issue from it.

HERMETIC K.

See CHEMISTRY, *Hist. Int. p. 589.*

HERMIT.

Their scales, their characters, *hermetic rings*.

There janna of riches, and bright stone, that brings

Insolubility, and strength, and tongue.

Ben Jonson. The Underwood. Ecce, upon Fulcon.

And what the *hermetical* philosophy saith of God, is in a sense verifiable of the thus ensouled soul, that its centre is every where, but its circumference so where.

Glanvill. The Vanity of Dignificatio, ch. xlv.

Some have written mystically, as Paracelsus, in his book *De Astrâ, or de signis et fâciis*; and as several *hermetical* philosophers, leaveth therein the secret of their Elixir, and enthusiastically expressing the nature of their great work.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xii.

And I know (continues Fleetham) that the person you have accused, of an opponent of the *hermetical* doctrine, will not so far prevail against your native and wanted equity, as to keep you from acknowledging, that philosophy is much beholden to the nations and countries of egyptus.

Boyle. Works, vol. i. p. 549. The Scriptural Chymist.

By my diary it appears, that one of the last times I observed the *hermetical* weather-glass to stand at near about the same height, namely, the 34; the liquor in the other glass was no lower than 41.

Id. ib. vol. ii. p. 488. New Theoretical Experiments.

This little tube was open at one end, and the other, where it was *hermetically sealed*, had a small glass bubble to receive the air, whose dilatation was to be measured.

Id. ib. vol. i. p. 21. Experiments Physico-Mechanical touching the Spring of Air.

Among the numerous students of *hermetical* philosophy, not one appears to have denied from the lack of transmission from conviction of its impossibility, but from weakness of wit, or impatience of delay, a broken body, or exhausted fortune.

Johnson. The Rambler, No. 63.

HERMINIUM, in Botany, a genus of the class *Gynandria*, order *Monandria*, natural order *Orchideae*. Generic character: corolla rather spreading, lip without a spur; masses of pollen naked, distinct.

One species, *H. monorchis*, the *Ophrys monorchis* of English Botany, native of England.

HERMIONE, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Narcei*. Generic character: spathe, three or more flowered; corolla six-cleft, spreading in the form of a star; tube slender, angled, longer than the segments; three of the filaments shorter than the tube; stigma three-lobed, lobes round.

A genus, (divided from *Narcissus*), of which the *Jonquil* may be considered the type.

HERMIT.

HERMIT, or
HERMITE,
HERMITAGE,
HERMITARY,
HERMITRESS,
HERMITICAL,
HERMITICAL,
HERMIT-TROUEN. } Also written *eremite*, q. v.
Fr. *hermite*, *ermite*; It. *heremita*; Sp. *eremitano*; Gr. *ἐρημίτης*, from *ἐρημος*, a desert, a solitude.
One dwelling in a desert, in solitude; who lives or passes a recluse and solitary life.
An anchorite, or anchoress, q. v.

Hermits in the passage below from *Macbeth* is explained by Stevens, "as we *Hermits* shall always pray for you."

Title after houses of ye castle has possessed make he go,
Title *hermites* is villa seke men, & after of stills sit.

R. Brome, p. 136.

Among believers of Laodice, and kinds *hermitus*.

Peter Plachman. Vision, p. 75.

And in the type of this Phryg, Godfrey de Bulion, with many other Christian princes, at the entreaty of Peter the *hermit*, sailed into the holy land, and wore the cross of Jerusalem of the *Sacred* banners.

Felgus, vol. i. ch. 215.

When Robert the *hermit* had been a month with the king he took his leave, and at his departure the king gave him great gifts.

Lord Berners. Froissart. Cronicle, vol. i. ch. 244.

And after, as afterwards my sayde ancestor, not farre from Warynye, in a wyldekenne, he [Guy] purchased, by Goddes persuauance, a litle place, in an *hermitage*, where, by the forme of it penes and more he dwelled and kepte his herle life.

Felgus, vol. i. ch. 185.

To proceed therefore with my purpose, after these, there followed in like sort vnder other kinds of monastical life, as anchorites, *her-*

HERMIT *mois, Cynique and Benedictine monks, albeit that the heremitical profession was scarce allowed of in Britain, until the coming of Augustine the monk.*

Holmsl. Description of Britain, book 1, ch. 12.

A little lowly hermitage it was,
Down in a dale, herd by a forest's side,
Far from resort of people, that did pass
In travel to and fro: a little wyde
There was an holy chapel edifyde,
Wherein the hermit dwelt wont to say
His holy things each morn and evnyng.
Spartan. Pierre Quene, book i. can. 1.
For those of old and the late dignities,
Heav'd up in them, we rest your ermites.
Shakespeare. Macbeth, fol. 134.

If comes, church-widows, organs, and founts, ere now batter'd down,
I little wonder at it; for chapels, monasteries, hermitages,
sunnies, and other religious houses, were us'd so in the time of old king Henry.

Huicell. Letter 77, book ii.

Alexis, here she stray'd, among these pines,
Sweet hermitage, she did all alone repair it
Here did she spend the treasure of her hair,
More rich than that brought from the Colchian mines.
Drummond. Sonnet 66, part i.

If I were sav'd into quarters, I should make fourte dozen of such
battered hermits as was Master Shalton.

Shakespeare. Henry IV. Second Part, fol. 96.

For never hermit under grave pretence,
Has liv'd more contrary to common sense.

Dryden. Essay on Satire.

I am confident, that if the statute against jurers and locus-petens
blasphemes were extended to State affairs, and strictly put in execution at
this instant, some (nameless) places of very great resort would be as
perfect hermitages as that your servant lives in.

Boyle. Works, vol. vi. p. 45. Letter to the Countess of Romoloph.

You describe as well your hermitical state of life, that some of
your ancient authorities could go beyond you, for a cave in a rock,
with a fine spring, or any of the accommodations that befit a solitary.

Pope. Letter 11. To Ed. Blount.

The most perfect hermits are supposed to have passed many days
without food, many nights without sleep, and many years without
speaking, and glorious was the man (I believe that name) who con-
trived any cell or seat of a peculiar construction, which might expose
him in the most inconvenient posture to the inclemency of the seasons.

Gibbon. Decline and Fall of the Roman Empire, ch. xxviii.

This, in 1262, belonged to the see of Landis; for I find in that
year that William de Radnor, then bishop, had leave from the king to
hedge in the cloister of his hermitage at Charing, whenever he
came to London.

Pennant. London, p. 151.

Then gently deign to guide my feet
To your hermit cradled seat;

Where I may live in last my own,
Where I at last may die unknown.

Granger. Poem. Solitude.

Distinction
between
Hermit and
Anachoret.

The distinction between a HERMIT and an ANACHORET, to which we have already pointed under the latter of these heads, does not appear to have been always rigidly observed. Du Cange (ad v. Anachoretam) cites from the Rules of St. Benedict, (esp. 2.) *Secundum genus (Mouachorum) est Anachoretarum, id est Eremitarum*, and in common parlance the words were often used synonymously. Nevertheless Isidorus, (who has been less careful in his *Origines*, (vii. 13. *De Monachis*), and has there admitted *Eremitae id sunt qui et Anachorite*), in his *Tract de Officiis Ecclesiasticis*, very clearly distinguishes between the two. *Secundum genus (Mouachorum) est Eremitarum qui procul ab hominibus recedentes deserto loca et vastas solitudines sepius aliquae habitantem deserto loca et vastas solitudines sepius aliquae habitantem deserto loca et vastas solitudines sepius aliquae habitantem*

*eis per certa intervalla temporum deficiunt, vel aquis con-
tactu; sique exercitium pennis et ab omni hominum
conspetu remoti, divino laudum colloquio perfunguntur,
cui puris mentibus inhærent, cujus amore non solum
mundum et etiam hominum consortium reliquerunt.
Tertium genus est Anachoretarum, qui jam consuetudine
conversatioque perfecti, involuntur sancti ipsos in cellis
procul ab hominum conspectu remotis, nulli præbentes
accusum, sed in solâ contemplatione divinis viventes
perseverant, id est Theoricis. Sed isti examinationis Caro-
bium probati in omnibus disciplinis Monasterii per
xxx annos ad hanc contemplationem per obedientiam
eliguntur. (xi. 15.)*

Mr. Fosbrooke (*British Museum*, 489.) points out this original distinction, but he does not refer to any higher authority than that of Mosheim, (i. 199.) and even this reference, as far as we see, is incorrect. For the succeeding Ages, Mr. Fosbrooke cites the *Anglia Sacra*, (xi. 436.) *Heremite subtrahi aut Anachorite conclusi*; and a work of another writer, whom, however highly we estimate him in his line, in which, indeed, he stands unrivalled, we little expected to find brought forward as a referee in Ecclesiastical History; De Foe in *Robinson Crusoe*.

It is to the III^d century that the Ecclesiastical writers, with one accord, attribute the rise of those principles, which induced the first Hermits to fly from all converse with mankind, and, burying themselves in caves and deserts, to practise self-privations, under which nothing short of the insane obstinacy of fanaticism could have supported human nature. A few particulars of the most celebrated early Hermits, of whom Paul the Theban and Antony were the chief, (*Avvius vita autor Paulus, illustrator Antonius*, and yet higher, *ut ad superiora accendat principes Johanne Baptistia fuit, Hieron. Ep. xxii. ad Eustoch. 18.*) will go far to explain the nature of the discipline which they practised and enjoined. For this purpose we have ample authorities in the *Lives* of the first by St. Jerome, and of the second attributed to Athanasius.*

It may not be requisite that we should give implicit credence to all which these grave writers relate, in order to become acquainted with the manners and morals of their heroes; but we may, perhaps, accept without misgiving the relation of their austerities, and of their high repute among their contemporaries. We shall begin with Antony, because, though he does not occur first in strict chronological arrangement, yet still he was contemporary with the Protohermit Paul; and he has had the fortune, we do not pretend to decide whether it be good or ill, of being presented to posterity much more at length of the two.

Antony, born of noble Christian parents, in Egypt, Antony, A. D. 231, showed an early aversion both to letters and society. When but little more than 20 years of age, having accepted our Saviour's injunction to the rich man (*Matt. xix. 21*), literally, he sold and distributed his patrimony, and having placed his only sister under the guardianship of some faithful professed virgins, he coveted solitude for himself. At first, prayer and manual labour were his sole occupations, and he diligently collected whatever instructions he could procure from neighbouring recluses. Those who had addicted them-

* See a discussion relative to the authenticity of this piece in Jortin's *Remarks on Ecc. Hist.* ii. 143.

HERMIT. selves to this mode of life, were to be found, as yet, not far from great towns, for Monasteries in Egypt were few, and the Desert hitherto was untenanted. The struggles of Antony with the Power of Evil commenced from the very outset of his profession; and as long as Athanasius permits us to consider them as merely spiritual, they are described not without vigour and effect; but unfortunately the conflict soon becomes too personal to retain its dignity. Satan having in vain assailed the youthful Saint by such allurements as were most likely to prevail over one in the flower of life, at length, gnashing his teeth, and no longer master of himself, appeared to him in the shape of a black boy, (*μῆλον σέβης φαντασία παῖς*), and with a lamentable voice announced himself as the Spirit of Fornication, whose efforts, successful with others, were in this instance unavailing. Antony, in great joy, replied that blackness betokened the Fiend's mind, boyhood his weakness; and the Devil fled from this first interview in consternation. To prevent these intruders as much as possible for the future, the Saint macerated his body more and more, he never tasted food till sunset, and sometimes fasted through two or even four days; his diet was of the simplest kind, bread, salt, and water, his bed was straw, or frequently the bare ground. For the sake of more uninterrupted self-speculation (*κατασκήνησεν ὁ ἐν ἐσόμενῳ τῷ ἑαυτοῦ φαντασίᾳ*) he withdrew into some tombs at a distance from human habitation, and having agreed with a friend to provide him with bread, at many days intervals, he barred the gate, and shut himself in alone. His enemy, fearing that such an example might people the Desert with Hermits, broke into the tomb one night with a whole legion of Fiends, and beat Antony so soundly as to leave him speechless on the ground, where he was found on the next morning by his friend, and conveyed, more dead than alive, to a neighbouring church. Hence, however, though surrounded by kinsmen who congratulated him on his escape, while they, overjoyed at his safety, were sleeping, by the assistance of the same friend he again betook himself at nightfall to his former retreat. Here once more closing the gate he remained alone, and being unable to stand from the pain of his beating, he prayed in a recumbent posture, and fearlessly dared the Evil One, who was not backward to accept the challenge. If the reader will call to mind any etching of the Flemish School, which he may have chanced to see, representing the Temptations of St. Antony, he will have before his eyes the vivid description which Athanasius has given of those conflicts which now succeeded. Satan had no difficulty in assuming new shapes of ill. So great was the noise which he raised on that memorable night, that the whole place was rocked and shaken, and the four walls of the vault being rent, the Fiends gained access to its interior; thronging round under the varied images of beasts and serpents, of lions, bears, leopards, bulls, snakes, basilisks, scorpions, and wolves; roaring, bawling, creaking, and rushing. Antony, however, was undismayed, and he was rewarded with a beneficent vision. As he raised his eyes the roof opened, and a beam of light descended. The Demons vanished, his bodily pains remitted, and the building, which was lately ruined, became whole. Antony's first question to the celestial visitor was somewhat querulous. He asked why it had not come earlier and assisted him at the beginning. The reply was that it had been present from the first, in order to watch his struggle; and that as he had achieved victory,

it would be with him for ever for the future, and render HERMIT.

This Hermit arose refreshed by this assurance, and though now in his 35th year felt greater strength than at any former period of his life. He plunged boldly into the Wilderness and sought a mountain, regardless of a lure of gold and silver which the Tempter threw in his way, and which vanished like smoke (*ὡς καπνὸς*) when thus neglected. His next abode was a tower on the bank of a river, deserted by every thing but snakes, which made way for him. Here he laid up bread for six months; after which period the supply was renewed by some friends, who let it down from the roof, without seeing or even conversing with him. Often, however, both by day and night, if they lingered without the walls, they heard menacing voices urging Antony to depart. At first they supposed them to proceed from men, who had forced their way in by ladders; but when, after peeping through a crevice, not a soul was visible, they were convinced that they could be produced by nothing short of Devils. Alarmed for Antony's safety, they called to him repeatedly by name, but he, equally disregarding friend and foe, answered only by a louder Psalm-singing, which assured them that he was yet living.

This rigid seclusion, we are told, lasted for twenty years, and Antony then came forth precisely as he had entered his retirement, neither fatter nor thinner, (*τὸ αἶμα ἦν αὐτοῦ ὡς ὁ γὰρ ἱερὸς*). As natural consequences of his sanctity he performed numberless miracles, induced many to turn Hermits, and preached in the Egyptian tongue a sermon of inordinate length, which occupies seventeen folio pages in the Greek of Athanasius. In the course of it he recounts his various Temptations, how the Fiends threatened him, surrounded his abode like armed men, filled his cell with hideous shapes, brought light into his darkness, sang Psalms and quoted Scripture, clapped their hands, hissed, danced, shed tears, and howled; offered him food and treasure, buffeted and tormented him. One interview with the Fallen Spirit is not without sustentation of narrative. Having heard some one knocking at the gate of his retreat, the Saint went forth, and was encountered by a person of huge limbs and lofty stature. He asked his name? Satan, was the reply, readily given, and one whereat the good Father did not express surprise, for these visits had now become so regular, that he did not consider them either intrusive or out of the course of things. What was his business there? "Why," returned the Fiend, "do the Monks and all the other Christians accuse me falsely? why do they curse me hourly?" "Why," said Antony in answer, "are you so troublesome to them?" "It is not I," continued the Tempter, "who trouble them; they trouble themselves. Have they not read, 'O thou enemy, destructions are come to a perpetual end, even as the cities which thou hast destroyed? I have now no place, nor weapon, nor city. The Christians are everywhere, the Deserts are thronged with Monks; but let them look to themselves, not curse me without cause.'" Antony lost in wonder at the grace of Heaven, was brief and sharp in conclusion. "Liar as thou art, and unable in conceit truth, in this instance thou hast spoken it against thy will. It is Christ who by his coming has weakened, stripped, and overthrown thee"—and at the word the Devil vanished.

Antony now resided in a Monastery, where he com-

HERMIT. plied as little as he could help with the dictates of Nature. He was heartily ashamed of those compulsions, which forced him to eat, drink, and sleep; and the two first offices were always performed in private. His dress was haircloth within, sheepskin without, and this he wore till the hour of his death, never cleansing his body nor washing his feet. (*ἡγὼν ἄδαν ἐὰν ῥήσας ἔλασι λέναι, μὴδ ἔλασι τὰς πόδας ἀπαιρῶντες*), inasmuch, that if while on a journey he was obliged to wet them in crossing a stream, this was done most sorely against his will; for no one, till he was to be stretched out for burial, ever saw Antony naked. Such elevation of mind naturally attracted the wonder of numerous admirers, and Antony, finding that his privacy was broken in upon in the Monastery, determined to penetrate into the upper Thebais, where he was unknown. For this purpose he took sufficient bread with him, and sat down on the banks of the Nile to wait for a chance passage. But a voice from Heaven warned him to change his design, and rather to go into the Desert, (*εἰς τὴν ἐρηρίαν ἵστασθαι*), whither accordingly he was guided by some Saracens, (*Σαρακενῶν*) sent expressly for the purpose; and after a journey of three days and nights, he fixed himself at the foot of a lofty mountain, gladdened at its foot by a clear, cold, and refreshing spring, and where on the plain beyond were scattered a few wild palm trees. Here, where later times have dedicated a Monastery to the Saint, near Mount Colzim on the Red Sea,* he cultivated with his own hands enough ground to afford him bread and potherbs. These little crops at first were infested by the neighbouring wild animals, but the Saint, as opportunity offered, gently laying hold of one of these intruders, asked him, why, being unharmed himself, he chose to hurt others, and bade him begone in the name of the Lord. The admonition had its effect, and Antony's garden was unmolested afterwards by the beasts.† But the Devils were not so easily rebutted, and the few persons who obtained permission once a month to bring the Hermit such trifling indulgences as his advancing years now began imperatively to require, (and these were no more than a few olives, a little pulse and oil,) were often terrified by strange sights and noises; tumults, voices, clashing of arms, and shapes of wild beasts at night. Antony, moreover, had to contend with the Fiends in bodily form, and sometimes they appear to have animated monsters unheard of elsewhere, for the sole purpose of tormenting the Recluse. One of these showed itself human to the hips, and thence downwards like an Ass, (*ἀνθρώπιν ἐκ ἡδὲ ὀπίσθου, ἀνθρώπιν μὲν ἔκκινεν ὅταν τῶν ἀγρίων, τὰ δὲ καὶ καὶ τοὺς πόδας ὀπίσθου ἔχων ἔστω*). At the sign of the Cross the whole rhabble fled, for Legion was within this monster; and so hasty was its attempt to escape, that it fell dead after a few steps, and the Devils in vain attempted to drag the carcass out of the Desert.

Antony's miraculous powers seemed to increase with his years, and he performed all the customary wonders attributed to the devout of his time; wonders which appear in most instances to have been singularly devoid of the great legitimate purposes of a Miracle, the confirmation of a divine mission and the increase of the glory of God. He raised the dead and cured diseases

by his prayers only; and one case, in which he was called in, was itself so much out of the common way that it doubtless required an uncommon remedy. It was that of a young woman, whose tears and other secretions from the head, as soon as they fell to the ground, were changed into worms, (*τὰς τῆς δάκρυα αὐτῆς καὶ αἰὶ μύξα, καὶ τὰ δὲ τῶν ὀφθαλμῶν τείχευται χαμαὶ αὐτὰρ ἐνὶ τῷ ἐγγύοντι*). Antony not only freed her from this uncomfortable affliction, but he stopped her friends as they were beginning to describe the symptoms, and recounted the whole diagnosis of the complaint. He saw the soul of his friend Ammus carried to Heaven, though he had just died in a Hermitage on Mount Nitra, 13 days' journey distant. He was gifted with a kind of second sight as to the number of visitors who would come to him on any particular day, and very often as to the cause of their coming. Once, when being about to visit a neighbouring Monastery, it was necessary that he should embark on board a vessel with many other Monks, he alone complained of a very disagreeable and overpowering stench, (*ὁσμήν ἀνέσταν καὶ τὸν νεκρὸν*). The mariners said it arose from salt-fish. But Antony was not so easily to be deceived; he invoked a holy name, and immediately an Evil Spirit flew out of a miserable Demonic among the crew, leaving behind him a smell which every one acknowledged was that of the Devil, (*ὡσπερ ἐκ Ἱερωνίου ἐκ τοῦ δαιμονίου τῷ ᾧ ἀνέσταν*.) Occasionally he was snatched up into mid air; and on one night he was presented with a distinct view of the passage of the Soul to another Being. A tall, shapeless, and awful figure appeared, as he stood, to touch the clouds, while others, as if with wings, attempted to mount them; some of them were dragged down when the Spirit stretched out his hands triumphantly, while as others rose in security he gnashed his teeth with envy and despair.

Thus gifted, it was not likely that Antony would hold communion with Heretics, and accordingly he avoided both Meletians and Manichæans, and loudly anathematized the Arians to the great joy of the people. Certain Greek Philosophers who came to scold were soon discomfited by his answers; and some men of Letters were unable to find a reply to his axiom, that to a sound mind Literature was unnecessary. This doctrine, indeed, he embraced so cordially that he never learned to write; and when Constantine and his sons had addressed complimentary despatches to him in the hope of obtaining a reply, he for a long time refused to open them, alleging that it was useless so to do since he was not able to answer. At length in his 105th year, having warned his friends of his approaching departure, and having earnestly requested that his body might be buried in the ground, not preserved after the Egyptian fashion, he bequeathed his wardrobe as follows: one sheepskin (*μυλινόν*) to Athanasius, together with an old blanket, (*τὸ ἐνδοπαιδαριόφορον ἱμῆτιον*), which that Bishop had given him when new, another sheepskin to Serapion, and his haircloth (*τὸ τριχύνον ἐσθῆτα*) to his attendant. Having thus done, he gave up the ghost tranquilly, in entire possession of all his bodily

* Hieron. in *Vit. Hieronymi*. Siccard, *Mémoires du Levant*, v. 122-200.

† Jerome, in his *Life of Hieronim*, tells this story differently. The offender was a wild ass, (*asneus*) and Antony, striking him with his staff, *loculo tandem lateris*, asked why he eat what he had not sown?

* This was always a very satisfactory proof of the presence of a Devil, and abundant instances to the purpose might be cited. A single one from Sulpicius Severus, perhaps, may suffice. St. Marcin has been assailed by a Fiend by a powerful exorcism. *Ad hunc vocem statim ut fumes recessit et cellam rursus factore completam ut cadaver videlicet reliquit Diabolus se fuisse.* (Père S. Mart. 24.)

HERMIT. functions, and in the fullest odour of sanctity; for his Biographer repeats once again, with great apparent satisfaction, that even when old age advanced upon him, he was yet unconquered, and steadily refused either to change his clothes or to wash his feet, *ἡγέρθη ἐκ τοῦ γόφου ὑπὸ τοῦ ποδὸς τοῦ ἀρχίου τοῦ ἀδελφοῦ καὶ σιφόνου αὐτοῦ τὸν πόδα ῥύον.*

Paul the
Theban.

Paul, born in the Thebais, about the time of the Persecution of Decius, differed from Antony very materially in one respect. He was fond of and deeply imbued with Literature both Greek and Egyptian, and at the age of 15 had manifested great scholastic proficiency. In order to escape the treachery of a brother-in-law, who intended to betray him to the Roman Magistrates, he betook himself to the mountains, and found refuge in a cavern, somewhat picturesquely described as well watered and shaded, which had once, under Antony and Clemenpatra, been the haunt of coisers. Here his sole food and raiment were afforded by an old palm tree; a fact for which Jerome pledges his veracity, and which he is confident will not be doubted by those who recollect other Hermits whom he himself had seen in the Syrian Desert, one of whom for 30 years had lived upon barley bread and dirty water; and another, whose cell was in an old tank, (*cisterne veteri quam gentili sermone cubam Syri vocant*) ate no more than five dates *per diem*. Paul, having once fixed himself, does not seem to have been itinerant, and the remainder of his history comprises little more than his acquaintance with Antony. The first was already 113, the second 90 years of age, when it occurred to Antony one day, that besides himself no other perfect Hermit existed in the Desert. As a corrective of this arrogant belief, it was imparted to him at night that there was another much better than himself whom he ought to lose no time in visiting. When the morning rose he was most anxious to set out, though he knew not whither, and while he was in doubt, casting his eyes upon a Hippocentaur, who happened to pass by, having first crossed himself, he asked if the monster knew the way to the abode of the servant of God. The Hippocentaur, *barbarum nescio quid inferendus et frangens potius verba quam proloquens*, pointed the course with his right fore leg, and galloped off, so that Antony never really knew whether he was Angel or Devil. Still he followed the direction till he met a second monster, a little man with a hooked nose, a horned forehead, and a body ending in goat's legs and feet, who offered him some dates, which the Father took in good part, especially when he found upon inquiry that the Sylvan was a Christian, and that he requested his prayers. Of the truth of this rencontre not a doubt, says Jerome, can exist. All the world knows that during the reign of Constantine such another man as this was caught and brought alive to Alexandria, where the whole City saw him; and that his body after his death was pickled and salted, and carried to Antioch, as an exhibition for the Emperor.* On the third day, Antony, following a she-wolf panting with thirst, arrived at a cave at the foot of a mountain, and stumbling against a stone announced himself to Paul, who, disliking visitors, immediately barred his wicket. Many hours passed before the supplications of the stranger could gain admittance, but when this was once obtained, the two Hermits rushed into each

other's arms with very gracious salutations. Meantime a raven descended from the palm tree, and gently laid a whole loaf of bread at their feet; for sixty years past she had brought but half a loaf, but, as the occasion required, the supply was now doubled. And here arose an egregious scruple of politeness,—which of the two should break the loaf. This amicable struggle was protracted till evening. Paul urged the honourable office upon Antony as his guest, Antony upon Paul as his elder. It ended by an ingenious compromise; they pulled the loaf in sunder between them; *tandem consuetum fuit ut apprehensus a regione pane, dum ad se quique nititur pars cuiusque sua remaneret in manibus*. The night was passed in prayer and vigils, and on the following morning Paul told Antony that he had arrived in time to assist at his burial, and requested, as the last friendly duty which he could perform, that he would commit his body to the ground, wrapped in the sheepskin which he (Antony) had received from Athanasius. Paul, it seems, knew by revelation that Athanasius had made this present. He was, in truth, quite indifferent in what state his senseless body might be interred, but in order to spare his friend the bitterness of parting, he adopted this excuse to send him home for the sheepskin. Antony was sorely perplexed; how much he valued his sheepskin, and how much reason he had to value it, as his only duplicate, we have already noticed in the history of his own life; moreover, it must cost him six days' journey through the Desert to fetch it out and return, and in that time Paul might depart. He went, however, and his worst fears were realized; he found his friend dead on his return, and not having had the forethought to provide a spade, he was assisted in digging a grave (in which he placed the corpse, but not the sheepskin) by two weeping Lions. The beasts, when they had finished their work, fawned upon him, licked his hands and feet, bent their ears, inclined their necks, and went away very well satisfied with his blessing. The incident with which the *Life* concludes is somewhat *naïf*. Antony considered himself to be executor and residuary legatee, and as such fairly entitled to the unappropriated property of the deceased. *Postquam autem alia dies illuxit, ne quid pius hæres ex intestati bonis non possideret, tunicam ejus sibi vendicavit, quam in sportularum modum de palmarum foliis ipse sibi contulerat. Ac sic ad Monasterium reverens discipulis cunctis ex ordine reprobavit, discubusque notensibus Pascha et Pentecostas semper Pauli tunicâ vestitus est.*

Some notices of early Eremitical virtue may be borrowed from Jerome's *Life of Hilarion*. This Saint, born at Thanaia, near Gaza, initiated himself under Antony, and entered on his own account upon the Desert at 16 years of age, wearing skins and sack-cloth, and eating 15 dates daily after sunset. Like his master he was soon beset with Devils, who tormented him chiefly by noises: *quoddam nocte cepit infantium audire vocitus, balatus pecorum, magulus bovm, plantarum quasi mardiarum, leonvm rugitus, murmur carceris, et rursus variarum portenta vocum*. But these he must pass over; suffice it to say he was undismayed. From 16 to 20 he lived in a little hut framed of sedge and reeds; afterwards he constructed a superior cell, four feet wide, five feet high, and a very little longer than the length of his body; this cell was standing in the days of St. Jerome. He cut his hair once a year at Easter, lay upon reeds on the bare ground, never washed the sackcloth in which he was clothed, observing that it

HERMIT.

* Flay long before had been granted with a similar wonder. *Nas principatus (Glaudi) Cæsaris) aliam sibi ex Ægypto (Hippocentaurum) in nectis voluiss.* (vii. 3.)

HERMIT, was superfluos mundiciis in cilicio quærere, or changed his single garment till it dropped off from raggedness. His daily bill of fare for different periods of his life has been accurately preserved: from his 21st to his 27th year, for the first three years he ate lentiles in half a pint of cold water; for the next three dry bread, salt, and water; from his 27th to his 30th year wild herbs and undressed roots; from his 31st to his 33th year six ounces of barley bread and parboiled cabbage without oil. But finding himself becoming near-sighted, and that his skin was turning scurfy, he added a little oil, and persisted in this diet to his grand climacteric. From 64 till 60 he abstained altogether from bread, and substituted five ounces of a certain *matre*, composed of flour and chopped cabbage, (*de farinâ et comminuto olera sorbituncula*.) This *corte* without doubt is unvaried, and it is perhaps the most interesting reminiscence which Hilarion has left behind him. Like Antony he possessed the power of discovering the presence of Evil Spirits and their particular genus by his nose; *habebat enim senex hanc gratiam ut ex odore corporum, vestimentum et earum rerum quas ictigerat, sciret cui damni vel cui vitio subjaceret*. He appears to have led a wandering life, and the particular circumstance which attached him to one of his last residences may be worthy of notice. In a part of Cyprus, about 12 miles from the sea, rough, desolate, uninhabited, and girt by such steep mountains that he could scarce ascend them by painfully creeping on his hands and knees, he found the ruins of an old Temple, from which by day and night were heard cries of such cumbersome Devils, that you would believe these to be an army; *quo ille valde delectatus quo scilicet antagonistas habere in proximo*; and accordingly here he lived for five years, the short space of life remaining to him.

Particulars
from Sulpicius
Severus.

The reader who is accustomed to classical Latinity, may not be disoriented to quit the rude, harsh pages of St. Jerome for the polished style and more rounded periods of Sulpicius Severus; the purest writer of Ecclesiastical History, as he has been named by Joseph Scaliger, the Christian Sallust as Barthius! has called him. The great object of this writer's admiration is St. Martin; and from his *Life* of that holy man, and three *Dialogues* in which he is largely mentioned, we may collect several incidental particulars of early Eremitical manners. His description of a Hermitage which Pothumianus, one of his interlocutors, visited, 12 miles from the Nile, is such as might tempt an enthusiast to seek it; and the simple pleasures of the Coptic *Senex* of the Poet, scarcely exceed the calm delights of the aged devotee who inhabited it. But it was not without its wonders as well as its enjoyments; a Lioness stood still while the Recluse plucked dates from a tree in the presence of his trembling visitors, and, having tied from his hand, stalked away to pesce. (*Dial. l. 7.*) The fashion, however, was a common one; and it is as rare to meet with a Hermit without a Lion as his playfellow, in the Ecclesiastical Writers, as it would be to find a true Virgin similarly untreated in those of Romance. One Syrian Hermit turned his acquaintance with a wild animal, not so ferocious a nature, no IbeX, to admirable account. He had resolved to live upon herbs, but not being versed in Botany, he had unfortunately in the outset eaten many which had piteously disagreed with him: *cum ergo edentem vis interna langueret et*

immensus doloribus vitalia universa quaterentur, ac frequenter vomitus cruciatibus non ferendis ipsum animo sedem et macho jam fatiscente dissolveret, unius penitus que essent edenda formidans, septimum in jejuniis diem spiritus deficientes ducibat. In this state of torment (which Sulpicius may be supposed to have described while himself was fresh from the pangs of sea-sickness) he tossed the bundle of herbs, which he dared not touch, to an IbeX which was sporting near him. The sagacious beast separated the innocent from the noxious vegetables, and the Hermit ever afterwards profited by the lesson. (*Ib. 10.*) Another Recluse, in the same Desert, is described as going stark naked, and having his body covered with bristles, or, as Sulpicius expresses it with quaintness of conceit, *nullo rostro usu, setis corporis suis lectus, nuditate suam divina munere testabatur*. (*Ib. 11.*) The same costume is given by other writers to Macarius, Ouphris, and Paul the Theban. Indeed it may be stated, once for all, that whether the habits and histories of the Hermits really abounded in coincidences, or whether their Biographers freely borrowed from each other from poverty of invention, there is little which belongs to any individual among them which has not, in some form or other, been attributed to all.

One other reference which we shall make to Sulpicius, will sufficiently prove the extraordinary sanctity which was attached to the character of a Hermit, and the superiority with which the deserter from active duties became invested over his more operative brethren. A young Asiatic, of noble birth and large possessions, who had filled the office of Tribune in Egypt, and was distinguished in military service, having also a wife and an infant child, suddenly took a fancy to turn Hermit. Accordingly he quitted all his connections, and, entering the Desert, distinguished himself by fasting, humility, and faith. After a time, however, the thought occurred to him, *injuncta per Diabolum*, that it would be better to return home and labour for the salvation of his wife and family. Thus determining, *istiusmodi falsæ justitiæ colore superatus*, he quitted his cell. No sooner, however, had he entered a neighbouring Monastery, and informed the Abbot of his evil intention, to which, notwithstanding admonition, he persisted, *malò animo et in fœlici obstinatione*, than he was seized with violent frenzy, and became a demoniac for more than two years. Prayers and exorcisms at last restored him, and he returned to his Hermitage: *aliis post futurum exemplum ne quem aut falsæ justitiæ umbra decipiat, aut incertis mobilibus insiditi levitate compellat senex capta decerere*. (*Ib. 13.*)

Perhaps no more compact narrative of solitary virtue is extant, than may be found in a Volume by the Monk Cavacius of Padua, *Illustrium Anachoretarum Elogia, sive Religiosi Viri Museum*, Venet. 1625. It is dedicated to St. Benedict, *Anachoretarum maxime*, and contains the lives of 30 Hermits diligently compiled from original authorities, and illustrated with curious plates of each in his retirement. We can afford room for little more than the names of those whom he celebrates, which may be accepted as a catalogue of the most distinguished of their kind.

Lives by
Cavacius.

Paulus Thebanus,
Antonius Aegyptius,
Hilarion Palæstinus,
Abraham Syrus,
Malchus Syrus,
Joannes Aegyptius,
Theodorus Oxariensis,
Apollonius Hieropolitæ,

Motius Follinor,
Helenus Aegyptius,
Joannes Bectus,
Euphrasius Hierosolymitanus,
Dionysius Colossæus,
Helius Antiochia,
Sergius Antiochia,
Phyron Aegyptius,

* De essendi temp.

+ Advers. lib. 4.

HERMIT.

Eulogius Egyptian,
Apelles Faber,
Origenes Egyptian,
Eugenius Ponticus,
Oron Egyptian,
Cyprian Egyptian,
Macarius Egyptian,

Macarius Alexandrianus,
Araban Egyptian,
Chrysostom Pharaonicus,
Amos Nitriotes,
Onophrius Egyptian,
Pammon Diocretus,
Hieronymus Dolmatia.

There is but little variety in their adventures. Theonius Ozrymencus observed silence during thirty years; Helenus Egyptian rode on a Crocodile; Joannes Rectus obtained his title from standing upright till his legs failed him; and Didymus Celliensis walked barefoot without injury over venomous beasts. They all fasted, prayed, neglected their persons, and worked miracles innumerable; and it is difficult to say which was the most famous or the most useless in his generation.

Lives of the Saints.

This list may be increased, almost without number, by any one who will turn to the *Vite Patrum*, to the Collection by Rosweide, or to the four 8vo. Volumes published in 1754, containing *The Lives of the Fathers, Martyrs, and other Principal Saints*, adapted to the daily use of the Romish Breviary. If the reader will but take the trouble of picking out the Hermits from the long array of Saints, Martyrs, Virgins, Confessors, and Bishops, with whom they are intermixed in these Volumes, he may supply himself with a sufficiently copious Catalogue.

Decree of Council of Constanti-
nople.

Hermits were early subjected to Church discipline. The VIth General Council, A. O. 481, has a Canon, the XLIII, directed against the abuses which even then had crept into their practice. "We decree that those bearing the name of Hermits, who, clothed in black (*schismatici*) and suffering their hair to grow long, wander about Cities, in free communication with laics, men and women, doing wrong to their peculiar profession, if they choose to cut off their hair and assume the garb of other monks, they shall be received into Monasteries, and counted among the Brethren. If otherwise, that they shall be altogether driven out of Cities, and compelled to live in the Deserts from which they have borrowed their name." (Conc. Gen. v. 335.)

English
Hermits,
Godric of
Finchall.

As a choice specimen of English Hermits, we may take the account which Matthew Paris has given of Godricus, (not Godfrey, as Mr. Foshrooke miscalls him,) in the reign of Henry II. This good man was born at Walpole (Walpole) in Norfolk, and appears to have traded first as a pedlar, and afterwards to have made short voyages in bolder commercial daring. Having acquired some money in this way, he took the Cross according to the fashion of his day, and devoutly visited Jerusalem and Compostella. On a subsequent pilgrimage his mother was his companion, and whenever the path was particularly rough, the dutiful son carried her on his shoulders. On his return he resolved to turn Hermit; and going to Carlisle, he begged a *Psalter* of St. Jerome from a relation, and learned it by heart. Hence he went into the woods, where the Serpents and wild beasts (with which, it is plain, England at that time was incommoded) gazed at without harming him. While in this retirement, he had an adventure founded upon that of Antony with Paul; a sort of incident which seems, indeed, to have been transmitted as an heir-loom, a common-place necessary to occur once in the lives of all who betook themselves to the Desert. He found at the point of death an aged brother Hermit, Aldric who, though he had never set eyes upon Godric before, knew him at once, and begged him

to superintend his funeral. A voice next instructed him to proceed once more to Jerusalem, and afterwards to fix his residence at Finchall, where he should meet with divine protection. To Jerusalem accordingly he proceeded, and, strange to say, on returning to England, he set up his hut not at the place appointed, but in a wood at Eskdale. Here, after rather more than a year's residence, he was disturbed by the Lords of the Manor, (*a dominis fundi molestias sustinuit*.) and he migrated thereupon to Durham, where he renewed his acquaintance with the Psalter, of which he acquired after all but an equivocal knowledge: *Psalterium ex integro discens, tantum in brevi proficit, quod in Psalmis, Hymnis et Orationibus eruditus est, quantum sibi sufficere videbatur.*

One day, however, having heard a shepherd call to his flock, "Let us go to Finchall to water," he remembered his former Divine admonition, and, giving his guide the only penny which he possessed, he advanced into the Forest, unterrified by a huge Wolf which the Devil sent to scare him from his purpose, and whose ferocity he tamed, *salon le règle*, by the sign of the Cross. Having, with becoming respect for Ecclesiastical discipline, obtained a License from Ranulph, Bishop of Durham, he constructed a hut, *et cepit ibi habitare serpentum sociis et ferarum.* The Serpents, indeed, were without number; sometimes when he sat by the fire they would crawl between his legs, sometimes they coiled themselves within his bowl or platter. All these intrusions he bore quietly for some years, but at last, finding that they interrupted his prayers, one day when the Serpents had come according to custom, he ordered them never to cross his threshold again, and was implicitly obeyed. The Devil, however, often appeared to him as a Bear, a Lion, a Bull, a Wolf, a Fox, or a Toad; but all were in vain: and, for the rest, he subdued any troublesome appetite by eating barley bread, one-third of which was ashes. His other austerities resembled those of his Brethren, save that he was fond of passing the winter nights up to his neck in the river, where he poured forth prayers, psalms, and tears. On one of these occasions the Devil ran away with his clothes, which he had left upon the bank, but Godric soon obliged him to drop his booty.

Among other visions he was honoured one day by a conversation with the Virgin and Mary Magdalen. The former taught him an English Hymn, which, in all respects, is a great curiosity; and to which, in order that it may be understood, we subjoin its Latin translation. *Post hæc autem Dei Genetrix Canticum quoddam coram illis musicis modulatione precinnit, et ipsum cantare edocuit, quod frequenter repetens Godricus memoria firmiter commendavit. Est autem Canticum illud Anglico idiomate compositum sic,*

Sainte Marie clane Virgine,
Mader Jesu Christis Hazarene,
Onlo scild thin Godrich,
On lang bring haall wiðh the in Godes rich.
Sainte Marie Christes bux,
Kendres clenhad, moderes flur,
Bilie mine senner, rise in min mod,
Bringre me to pinnit wiðh selfs God.

Hoc Canticum potest hoc modo in Latinum transferri.
"Sancta Maria Christi thalamus, virginis puritas,
matris flos, dele mea crimina, regna in me, duc me ad
felicitatem cum solo Deo." *Præcepit itaque Mater
Christi Godrico ut quotiens dolori, tedio, vel tentationi
subcumbere formidaret, hoc æ Canticum solaretur.*"

HERMIT.

HERMIT.

Having performed a full course of miracles, raised sundry persons from the dead, received the Eucharist from the hands of St. Peter, chased away two Devils who brought a litter purposely to carry him to Hell, and recovered from a heavy blow which another Devil struck on his head with a joint-stool, after pulling him out of bed, this excellent Hermit departed on the 21st of May, A. D. 1170, after sixty years' abode at Finchall; and such was his humility, that not many years before his death when requested by a neighbouring monk to give him some particulars of his life and character, he sketched the following, not over-flattering, portrait. *Vitam Godrici, amice, falem esse cognosce—Godricus primo rusticus pinguis, fornicator, immundus, fenerator, fabarius, decipitor, perjurus, adulator, discors, petulans, et gulosus, modo puler mortuus, cunis foetidus, vilis vermiculus, non Heremita sed hypocrita, non solitarius sed mente diffusus, devorator elemosinarum, fastidiosus deliciarum, cupidus et negligens, otiosus et stertens, prodigus et ambibitionis, et qui non esset dignus alii servare quotidie ubi ministrante verberat et oburgat. Hec autem et his per ora scribere poteris de Godrico.* (Matt. Paris, *Hist. Ang.* ann. 1170. p. 117 et *sa*. Ed. 1640.)

Roger of
Marate.

But Hermits, at least in England, were not always wholly without company, though apparently they took effectual pains not to derive enjoyment from it. There are few Histories of the kind more extraordinary than that given by Dugdale (*ix* *Hist. Abb. St. Alban.* *Bibl. Cott. Claudina*, E. iv. c. 104. b.) of the Hermit Roger of Markate, near Dunstable, and his companion Christina; and one of the most remarkable features in the story is the grim satisfaction with which the narrator dwells on the sufferings of this assuredly deluded, perhaps most fearfully abused lady. The circumstances occurred a few years earlier than those just related of Godric. *Hujus Rogeri discipulū adheut beatā Christinā virginē de Houtingdonū oriundā, quē propter amorem castimonie amplius rituliquet possessiones domūq; paternā dititissimā. Non tamen consensit ipse faciem videre virginis, quāvis apud eum quatuor annis et eo amplius reclusa fuisset. Erat nempe oratorio ducti Rogeri domus contigua quē cum illo fecit angulum conjunctione dedit. Is antepostam habens unam tabulam illa celari ut deforis aspiciens nullum iustitiam haberi persuaderet, ubi tantum plus paulo semis inerat. In hoc carcere Rogerus gaudens Christianam posuit, et admolet pro hostio concenens ligni roboris; quod fuit tanti ponderis ut ab inclinat nullatenus admoventi vive removeri poterit. Hic ancilla Christi coartata super duram petram sedit et frigidam, aque ad Rogeri obitum, per annos quatuor et amplius, ut perfertur, latens Heremita quinque, et omnes qui cum Rogero pariter habitabant. O quantas una sustinuit incommoditates ætus et frigoris, famis et sitis, jejuniique cotidiani. Angusta loci non patiebatur eam habere legumentum necessarium cum algeret, indurissima claustris cum adibat nullum refrigerium indulgebant, longè inedia contracta nunt et aruerant ubi intestini, quādoque pro sitis ariditate frusta sanguinis coagulati ex ejus naribus bullire; extrorsus non nisi sero licebat ad ea quæ natura poposcit, quia nequibat, licet instaret necessitas, ubi ipsa aperire, et Rogerus de more tardabat: itaque necesse fuit eam immobiliter in loco sedere, torqueri et tacere, quia in Rogero habere voluerit, voce vel pulsu eam vocare oportebat: sed qualiter faceret hoc absconditā, quæ nec una fuit trahere vel amussu spirare, metubant namque ne quis præter Rogero adveniret, qui vel a nobilitate suspirantis auditu latebras suas deprehenderet, et illa quidem in carcere mori mallet quàm tunc temporis rudam æternam patferi. Talia patientem corripuit dira morborum varietas, et omnes anxietates equanimiter tolerabat amore Christi. Verum amicus Dei Rogerus eam nunc doctrinā nunc exemplū informabat et docebat incredibilia pene de secretis celestibus.* (Monasticon Ang. i. 350. Ed. 1652.) It is scarcely possible to acquit Roger of all suspicion under these very marked circumstances; and both the abduction and the concealment of the young lady wear a very questionable aspect. But we are not about to follow Bale by prying into forbidden mysteries, which, perhaps, for the sake of all parties, both of the actors in them and of posterity, had far better remain uninvestigated, and we forbear to awaken the long dormant scandal of the veil and the arcupulary. Christina's reward was the succession to the Hermit's cell after his demise, and a total freedom from temptation, in consequence of a Beatific vision. The fact, which we learn from her story, is this; that Hermits, as well as Canobites, sometimes congregated together, though, probably, in small numbers. In the instance before us we read of no less than five Hermits, besides other persons who were in consort with Roger. The date of this Recluse is under Ganfridus, the 16th Abbot of St. Alban's, in the reign of Henry I.

The sanctity of their character, however, did not always protect Hermits from the vengeance of those in power whom they offended. A notable instance to this effect was furnished in the reign of King John, by the execution of Peter of York, or, as he is more generally known, through Shakespeare, Peter of Pomfret, for predicting, in the month of January, 1213, that, on the following Ascension Day, John should be cast out of his Kingdom. Upon the truth of this prophecy the unhappy Recluse gaged his life,—and it proved true; for the Crown was resigned to the Pope's Legate on the very day before the Feast of Ascension. But John was not so easily satisfied. Had he been classically read in the ambiguous terms employed by the ancient Oracles, perhaps he might have pardoned the Hermit: as it was, he dragged him, at a horse's tail, from the prison at Corke to the town of Warham, and there mercilessly hanged him, together with his son. (Matt. Paris, *ut sup.* p. 237; Holinshed, ann. 1213, vol. ii. p. 311. Ed. 1807.)

HERMIT.

Peter of
Pomfret.

To the XVIIth Century, although the profession of Hermit had fallen much into disrepute, a strenuous attempt was made to revive it. Michel de Salnets Sabine, in the year 1634, under the patronage of Ferdinand, Infant of Spain, and the Bishop of Madaura, endeavoured to reestablish the Institution in Lorraine; and he drew up a Code for the purpose, *L'Institut des Ermites Reformé sous l'Innocence de Saint Jean Baptiste*. In his Dedication he complains loudly that this *vie toute angélique et plus divine qu'humaine* had grievously fallen off. *Hélas! par le laps et l'injure du temps, l'omission des diables, le malice des hommes, la légèreté des Ermites de ce temps, et la nouveauté des Supérieurs, cette sublime profession s'est altérée et abâtardie et a tellement deschu de la gloire de sa première institution, qu'elle est devenue (comme dit S. Basile) le Cour des Châles Sénateurs et des favoris du Ciel; elle est maintenant la retraite et le réceptacle de la lie et de la bature du monde.* We know not what success attended these representations, but it is but just to add, that the Articles of Sabine's Code are very simple and reasonable; one of them, nevertheless, betrays rather a fearful anticipation as to the nature of the subjects from whom

Revival of
Hermits in
France.

HERMIT.
HERO.

the Bishops would have to make their selection. *Art. XVI. Les incorrigibles vagabonds et débécitants aux Vitaeurs et aux Majeurs seront chassés des Diocèses.*

In recounting the particulars which we have given above, we have strictly and carefully abided by the original narratives; in no respect exceeding their statements, nor heightening their colouring, and often adopting their very expressions. It may be necessary to offer this assurance on account both of their truth and their romance. That the Hermits frequently imposed upon themselves a degree of voluntary suffering from which our nature recoils with horror, is not to be doubted: that they thereby obtained such special Grace from Heaven, as to be endowed with miraculous powers,

HERMIT
HERO.

is a position against which we need not argue here. It should be remembered, however, that such a position was accredited, not only by their Biographers in Ages which we call dark, but is still embraced, in more enlightened times, by many who even now address prayers to these Saints, and consider their mediation as availing with the Most High. The patience with which Fanaticism submits to self-inflicted torture, is not, perhaps, without some claim upon respect. It is a virtue mistakenly applied. But the superstition which almost deifies Folly, and measures out snellily according to the proportion of pious error in its object, at the best can deserve no other feeling than our pity.

HERN. } See HERON.
HERNSHAW, }

HERN, A. S. *hryn*, a corner.

*In Aurili vultu, huius hinc vultu digne
Ita vultu gladii, huius hinc vultu digne.*
H. Gower, p. 137.

At euer were yf eyes in echs hurns shoote. *Id. p. 272.*

*As yonge clerkes, that ben likens
To redde artes that ben curious,
Seken in every hulle and every herne
Particular sciences for to lerne.*

Chaucer. The Franklin's Tale, v. 11433.

*When daniel ys, if it to talles be?
In the sekerles of a toon, quod he,
Lurking in herne, and in lazes blinde.*

Id. The Chaucer's Yennesse Prologue, v. 16126.

*He herd their strokes, that was ful steris,
And yere he waytes in this herne,
And al was made ful fast to hold.*

Yennesse and Gower, l. 3220, in Reason, vol. i. p. 185.

HERNANDRIA, in *Botany*, a genus of the class *Monocotyledon*, order *Triandria*, natural order *Lauri*. Generic character: male flower, calyx three-parted; corolla, petals three; female flower, calyx truncated, entire; corolla, petals six; drupe cavernous, with an aperture; nut movable.

Three species, natives of the East Indies and South America.

H. sonora is remarkable from the loud sound produced by the fruit when agitated by the wind, which is heard at a considerable distance.

HERNARIA, in *Botany*, a genus of the class *Pentandria*, order *Digynia*, natural order *Illecebre*. Generic character: calyx five-parted; corolla, none; five sterile filaments, alternating with the fertile stamens; capsule one-seeded.

Six species, natives of the Northern hemisphere. *H. glabra* and *hirsuta* are natives of England.

HERO,

HEROES,

HEROICES,

HEROICES, n.

HEROICALLY,

HEROICNESS,

HEROICAL,

HEROICALLY,

HEROINE,

HEROISM,

HEROICOMICAL,

HEROICOMICK.

Fr. heroe; It. eroe; Sp. heroe; Lat. hero; Gr. hērō. A word of which the Etymology is left quite unsettled by Vossius and Martinus. Lennep undertakes to decide, and he fixes upon the *Gr. hērō*; the peculiar meaning of which expresses the force, *vis et impetus, quo aliquid alioquin inerte, ad admoventur alteri*: to this meaning he affirms, all the various applications of the

verb may be traced: and from which he forms certain words, designating power, virtue, eminence, excellence, superiority; and among these, *Hērō, Juno; Lat. herō, i. e. domina; Hērō, Jupiter; Lat. herō, i. e. dominus; Hērō, the final syllable pronounced long, is Hērō; and Hērō, erimē ob prestantiam, denotes a more illustrious race of men, or one intermediate between Gods and men. It is in modern usage applied to*

Any one excelling in preeminent or illustrious art, the virtues, active or passive.

Thales, Pythagoras, Plato, and the Stoicks, hold that these demons be spiritual substances; and the *heros* souls separate from their bodies; of which sort there be good and bad: the good *heros* are the good souls, and the bad *heros* the bad souls; but Epicurus admitteth none of all this. *Holland. Plutarch, fol. 665.*

But all th' heros in Plato's house,
That then encounter'd me, exceeds my sight
To name or number.

Chapman. Homer. Odyssey, book xi. fol. 169.

The *heros* be properly understood of demi-gods, as of Hercules and *Æneas*, whose parents were said to be, the one celestial, the other mortal; yet is it also transferred to them, who for their greatness of mind came near to Gods.

Dryden. England's Heros Epistles. To the Reader.

But evermore some of the virtuous race

Rose up, inspired with herosic heat;

That crop the branches of the stout (acorn) bane,

And with strong hand their fruitfull rankies did deface.

Spenser. Faerie Queene, book v. can. i.

The goodly off-spring of Jove's progenie,

That meet the world with famous acts to fill;

Whose living primers in herosic style,

Is my chief pretence to compile.

Id. The Tears of the Muses.

No time for lamentation now,

Nor much more cause, Sauson hath quit himself

Like Samson, and herosly hath finish'd

A life heros, on his enemies

Fully reveng'd.

Milton. Sauson Agrippa, l. 1710.

As Saint Jerome saith of the chastity of virgin compared with that of angels, there is more felicity in the one, but more fortitude in the other: so we may respectively say of their loves, that there is more happiness in the one, but more *herosness* in the other.

Montague. Devout Essays, treat. xiv. sec. 3.

The shining quality of an epic *heros*, his magnanimity, his constancy, his patience, his piety, or whatever characteristic virtue his poet gives him, raises first our admiration; we are naturally prone to imitate what we admire; and frequent use produces a habit.

Dryden. Æneas. Dedication.

An *heros* poem, truly such, is undoubtedly the greatest work which the soul of man is capable to perform. The design of it is to form the mind to *heros* virtue by example; it is conveyed in verse, that it may delight while it instructs: the action of it is always open, active, and great. *Id. B.*

HERO.
HERON.

Wherefore, seeing the acts and events, which are the subjects of true history, are not of that amplitude as to content the mind of man, poetry is ready at hand to feign acts more *herodal*.

Spectator, No. 106.

They [actions] would change their satures as often as men change their opinions; and that which today is a virtue, to-morrow would be a crime; and that which in one man would be a *herodally* good action, would in another man be a prodigious piece of villainy.

Shamper, *Words*, vol. iii. p. 196. *A Discourse of Conscience*.

Tom Oway came next, Toss Shadwell's dear Zaxy,

And we can for heron, he writes best of any
Rochester. *A Treatise of the Poets for the Boys*.

A *heron* is a kind of prodigy; the influence of a blating starre is not more dangerous or more awfull.

Evelyn, *Memoirs*. Mrs. Evelyn to Mr. Boken, Jan. 4, 1672.

He turns and equips those anguilly man-killers, whom we poets, when we flatter them, call *herons*; a race of men, who can never enjoy quiet to themselves, till they have taken it from all the world. This is *Homer's* commendation; and, such as it is, the lovers of peace, or at least of more moderate *heronism*, will never envy him.

Dryden. *Dedication of the Third Miscellany*.

The most magnanimous *Arde* of the field will earnestly solicit the aid of a physician on a bed of sickness, and to his domesticated state.

Cyprien. *On the Passions*, vol. v. p. 217. *The Mediatorial Office of Christ*.

This conduct, however it may be varnished over by the name of wisdom, had too much the air of fearful womanish intrigue, to coexist with that *herodal* firmness and intrepidity so commonly ascribed to Queen Elizabeth.

Harv. *Words*, vol. iii. *Dialogue* 4. *On the Age of Queen Elizabeth*.

He [William Lord Craven] and the Duke of Albemarle (the noted Monk) *herodally* stayed in town during the dreadful pestilence; and, at the hazard of their lives, preserved order in the midst of the terror of the time.

Fennell. *London*, p. 214.

They [some spectators] also admire a favorite performer's coat, gaw, cap, shoe, leg, or hand, but forget the *heron* and the *heron*, the poet and the poet.

Knox. *Essays*, No. 121.

Among the (virtuous, the virtuous and pious affections of the wife are manifested by her determination to commit her body to the flames in honour of the deceased husband; that is, by an act of self-murder. More civilized nations will admire the calm *heronism* of the wife, but execrate the custom.

Cyprien. *On the Passions*, vol. iii. part. ii. ch. ii. sec. 3. p. 182. *On the Love of Moral Obligation*.

HERON, or

HERN,

HE'RONSHAW, or

HE'RONSHAW,

HE'RONNE,

HE'RONNY,

HE'RON-HAWKING.

Fr. *heron*. The Italians (says Menage) call this bird *arcone*, *arcone*, *aghirone*, *angherone*, and *aghirone*; and the Spanish, *arcone*. Julius Scaliger derives the It. *arcone*, from the Lat. *arctus*, aerial; and the Lat.

ardea, from *arēa* *deceat*, to go into the air. The Greek name of this bird is *εραβίνας*; and Menage forms the Fr. *heron* (after his manner) from this Greek name, and the It. and Sp. from the Lat. *ardea*. His editor prefers the Ger. *her*, high, lofty. *Heranus* (says Skinner) *ardens avis*, still found in Lincolnshire, from *heron* and *avis*, for *purvus*, because this rapacious bird *purvues* other birds as well as fish. Mr. Tyrwhitt says, *heron*, *heron*, according to the Glossary; and calls them young *herons*. And *heroner*, a Hawk, made to fly only at the *heron*.

The trivial name of the *Arde*.

Rich for his vertus holden is for deer,

Both *heron* and *faucis* for river.

Chaucer. *Trilogie*, book iv. fol. 177.

I wot not tellen of his strange names,

No of his swannes, ne for *heronnes*.

Id. *The Squire's Tale*, v. 1382.

They take their hares, they two alone, and went into the fiddes and fouldes to *heron* to flye at.
Lord Heron. *Fraunce*. *Cronge*, vol. i. ch. 406.

The king gave our captain at his departure a plume or faine of *heronshaw* feathers died in red
Hakluyt. *Voyages*, &c. vol. iii. fol. 308. *The First Voyage to Florida*.

And the slow *heron* down shall fall,
To feed my fairest fair withal.

Cotton. *Invitation to Phyllis*.

How could frogs be ingendered in the air? Eels, of dew turfs, or of mud? Toads, of ducks? Fish, of *heron*? and the like.
Dugly. *Of Bodies*, ch. xiv.

So have cranes, *heron*, storks, and shoewards long necks.
Sir Thomas Brown. *Vulgar Errors*, book vii. ch. xiv.

Certes, there is nothing in this rock that is not full of admiration and wonder; therein also is great store of Soland geese (not unlike to those which Flicke calleth water-geese, or (as we say) sea-*herons*) and so where else but in Auland and this rock.

Mohamed. *Description of Scotland*, ch. vii.

Here is a stately *heronry* (as in the park at Brussels)
Evelyn. *Memoirs*, vol. i. p. 26.

As when a cat of faulcons make their flight
At an *heronshaw*, that they loost on wing,
The whiten they strike at him with heedless night,
The wary lowie his bill doth backward wing.

Spenser. *Puerile Quene*, book vi. can. 7.

Their large, broad, concave wings, (in appearance much too large, heavy, and cumbersome for so small a body,) but of great use to enable them to carry the greater loads to their nests at several miles distance; as I have seen them do from several miles beyond me, to a large *heronry* above three miles distant from me.

Derham. *Physico-Theology*, book iv. ch. xiv. note 25.

The *heron* usually takes his prey by wading into the water; yet it must not be supposed that he does not also take it upon his wing.
Goldsmith. *Animated Nature*, book v. ch. v. *The Heron*.

It was formerly in this country a kind of game; *heron-hawking* being so lucrative a diversion of our ancestors, that laws were enacted for the preservation of the species; and the person who destroyed the eggs was liable to a penalty of twenty shillings for each offence. Not to know the hawk from the *heronshaw*, was an old proverb taken originally from this diversion; but, in course of time, served to express great ignorance in any science.

Fennell. *British Zoology*. *The Heron*.

HERPESTES, from the Greek *ερίστειρος*, a creeper, *Illig*; *Ichneumon*, Ray. In Zoology, a genus of animals belonging to the tribe *Digitigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Six incisive teeth in each jaw, the second outer, on each side of the lower, narrower than the others; cuspid teeth sharp, conical, longer than the incisive; molars six on each side in each jaw; of the upper, the anterior three are compressed and cutting, the fourth tricuspid, and the fifth and sixth tubercular; of the lower, the first four are single pointed, and cutting, the fifth largest and cutting with two points on its outer, and two tubercles on the inner edge, behind which is a broad surface, having four tubercles on it; the sixth molar large, tubercular, and grinding; muzzle sharp, with a lengthened rounded snout; ears short and rounded; body long and covered with long hair, except the head and legs, on which it is short; tail long; anal pouch large, but single, and immediately beneath the tail; the vent placed in its deepest part; the legs short, five-toed, and half-webbed; claws sharp; the whole sole bare, but the animal walks only upon the tips of the toes.

This genus was included by Linnaeus among his *Fierres*, from which it has been separated by later Zoologists in consequence of the different position of the

HERON.
HER-
PESTES.

HER-
PESTES.

anal pouch, the variation in the size of the incisive teeth, and the bare soles of the feet. Olivier has named the genus *Mongoose*, and Lacépède and Geoffroy *Ichneumon*. The animals are natives of the warm climates of Africa and Asia.

H. Ichneumon, Illig.; *la Mangouste d'Egypte*, Buff.; *Vie. Ich. Lin.*; *Egyptian Ichneumon*. Is about eighteen inches in length from the snout to the root of the tail, and the tail about as long again; the hair very rough and wiry, and each ringed alternately with chestnut brown and fawn, which renders the coat a mixture of the two colours; the nose and paws deep chestnut or black; the tail tipped with a tuft of long thready black hairs, which spread from above to below in a fanlike form. The *Ichneumon* is frequently known by the name of *Pharaoh's Rat*, but whence this title is derived is not clear.

The *Ichneumon* is found in Egypt, and is very common in the Northern parts of that Country, between the Mediterranean and Siout. It is said to be a great destroyer of the eggs and young of the Crocodile, but it may be doubted whether its services in this respect are so great as to entitle it to the dedication bestowed upon it by the ancient Egyptians, because the number of *Ichneumons* is very limited in Upper Egypt, where the Crocodiles abound, whilst in Lower Egypt, where there are but few, the *Ichneumon* is very common. In its wild state this animal is said to live on the banks of rivers, and like the Otter, supports itself by fishing, for which purpose it dives extremely well, and can remain a long while under water. In Egypt it is domesticated, and serves the purpose of a Cat, destroying the vermin by which the houses are infested: it is easily tamed, and becomes attached to its owner; is very active, and springs with great swiftness on its prey, but often squats on its haunches, and feeds itself with its fore paws like the Squirrel. It is fond of poultry, and will feign itself dead till the birds come within its reach, when it springs upon them, and, strangling them, generally satisfies itself by sucking their blood. The *Ichneumon* will also attack Serpents. M. d'Obsonville states that he possessed a tame one, which he fed at first on milk, but afterwards on baked meat mixed with rice. Being anxious to see whether its natural instinct would lead it to destroy reptiles, he brought a small Water Serpent into the room. The *Ichneumon* at first seemed both surprised and angry, but presently recovering, it in an instant slipped behind the Serpent, leaped on its head, and immediately crushed it with its teeth. This exploit excited its natural disposition, and from that time it committed great depredation among the poultry, with which it had formerly lived at peace. The story of the *Ichneumon* creeping down the Crocodile's throat whilst asleep, and devouring its entrails, is now very properly thrown aside as fabulous. The *Ichneumon* sleeps rolled up like a ball, with its legs sticking out, and is not very easily awakened; it grows rapidly, and is short-lived, more especially in cold climates.

H. Mungo, Illig.; *Vie. Mongoose*, Lin.; *la Mangouste de l'Inde*, Buff.; *Indian Ichneumon*, Edwards. This animal is considered by Pennant as merely a variety of the former species, but its specific characters have been noted by Geoffroy. The general colour of its skin is brown, but it is marked with thirteen brown stripes, separated by a streak of red between each, produced by the adaptation of some colours by which each hair is ringed, being white at the root, brown in the middle,

and red at the tip; the stripes commence behind the shoulder, and are continued alternately to the root of the tail, those on the loins being most distinct; the feet and tail are brown, and the latter very pointed. This animal is known in India, of which it is a native, by the name of *Mungo* or *Mungutia*, and is celebrated for its contests with the *Cobra di Capello*, one of the most poisonous Snakes known. It is said that if bitten in the attack, it retreats in search of the *Ophiophis Mungo*, the root of which it eats, and then returns to the combat, in which it is usually successful. It may be doubted, however, whether this be fact, as it is only given on the authority of the natives. The celebrated Kæmpfer, who lived many years in India, possessed one of these animals, and he only mentions that it retired and ate the root of any herb it might meet with.

H. Griseus, Illig.; *Vie. Cof. Gmel.*; *le Nemu*, Buff.; *Grey Ichneumon*. This animal is considered by Cuvier merely a variety of the last; its general colour brownish grey; the body is striped, but less distinctly than the last species. It is found at the Cape of Good Hope, and Geoffroy says in India.

H. Edwardsii, Illig.; *Edwards's Ichneumon*. In this the ground colour is olive, in other respects it resembles the last two species; but the claws are black, and it is the only species which have them of that colour. Native of the East Indies.

H. Vanire, Illig.; *le Vanire*, Buff.; *Hokong Shira* of the Madagascar Islanders. The skin is of a deep brown colour, striped with yellow; and the tail is spreading and of the same thickness throughout. This animal is said to be fond of bathing, but it is little known. It is found in the Isle of Madagascar, and has been naturalized in the Ile de France.

H. Ruber, Illig.; *la Mangouste Rouge*, Geoff.; *Red Ichneumon*. The general colour is a very bright ferruginous red, especially on the breast and outside of the limbs; the back and sides are striped alternately with this colour, and light yellow or fawn; the tail is long, and entirely red, without bands.

H. Major, Illig.; *la Grande Mangouste*, Buff.; *Great Ichneumon*. Its body is about four inches longer than the Egyptian species, and of a chestnut colour; the muzzle is rather longer and larger than in the other species, and the coat rougher and longer; the tail tipped with brown.

H. Javanicus, Illig.; *la Mangouste de Java*, Geoff.; *Garagan* of the Javanese. Body of a deep brown colour, with tawny lines, the back more deeply tinged; the forehead, top of the head, muzzle, and feet nearly black. Native of Java.

See Linnæi *Systema Naturæ* a Gmelin; Desmarest, *Mammalogie*; Pennant's *History of Quadrupeds*.

HERPESTIS, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx bibracteate; corolla subequal, five-cleft; partitions of the valves of the capsule parallel; all the stamens seven.

Seven species, mostly natives of the Northern hemisphere.

HERRERIA, in Botany, a genus of the class *Hexandria*, order *Monogynia*. Generic character: corolla inferior, six-parted; stigma three-angled; capsule three-winged, three-celled, three-valved; margin of the seeds encircled with a membrane.

One species, *H. stictata*, native of Peru.

HER-
PESTES.
—
HER-
REBIA.

HERRING.
—
HERT-
FORD-
SHIRE.

HERRING, } A. S. *herring*; D. *haring*;
He'aring-Russ, } Fr. *harang*; It. *aringa*; Sp.
He'aring-Fishery. } *arengue*; Low Lat. *haringus*,
from *her*, an army. See the Quotation from Pennant.
The trivial name of the *Chupea Harengus*.

Certain names of iniquity of the towns of Looe, coming, as
they said, to fish for *harengs*, cruelly murdered a certain knight.

Hablogi. Voyages, &c. vol. i. fol. 141. Edward II.

Galciardine, in his description of the Low Countries, affirmeth,
that the Low Countries make yearly in clear gals four hundred and
ninety thousand pounds sterling of the *harengs* taken in our seas.

Sylvest. Of the Admiral Januettina, &c.

Domestically abused, as *harengs* shoten,
Suppos'd originally rotten.

Prior. The Mice.

This mighty army begins to put itself in motion in the spring; we
distinguish this vast body by that name, for the word *herring* is de-
rived from the German *her*, as army, to express their numbers.

Pennant. British Zoology. The Herring.

From the commencement of the winter fishing 1771, to the end of
the winter fishing 1781, the average bounty upon the *herring-fish*
fishery has been at thirty shillings the ton.

Smith. Wealth of Nations, book iv. ch. v. Bounties.

It throve be fisheries, which are inexhaustible, as the cod-fishery
upon the banks of Newfoundland, and the *herring-fishery* in the Bri-

tish seas are said to be; then all those convolutions by which one or
two nations claim to themselves, and guarantee to each other, the
exclusive enjoyment of these fisheries, are so many encroachments
upon the general rights of mankind.

Foley. Moral and Political Philosophy, book i. ch. xi.

HERSE, see HEARSE.

HERSE, } *Herse* (Warton) is *heraal*, i. e. *rehearsal*.
HERAAL. } *Holy herse*, the rehearsal of the prayers,
Heanie *herse*, the Glossarist E. Th. interprets, "The
solemn obsequie in funerals."

They both vspose and took their ready way

Vnto the church their prayers to appale,

With great deuotion, and with little zeal;

For the hure dunnell from the huly herar,

Here lone-sicke heart to other thoughts did steale,

Spenars. Faerie Queene, book ii. can. 2. st. 48.

The earth now lacks her wanted light,

And all we dwell in deadly night,

O heauy herar,

Id. The Shepherd's Calendar. November.

With this and *heraal* of his heauy dreame,

The wakie dunnell was empassion'd sore,

And said: Sir Knight, your cause is nothing true

Then is your sorrow, certes if not more.

Id. Faerie Queene, book iii. can. 11. st. 28.

HERTFORDSHIRE.

Boundaries.

HERTFORDSHIRE, a wealthy inland County of
England, bounded on the South by Middlesex; on
the West and part of the North by Buckinghamshire,
from which it is separated by a very irregular line.
Bedfordshire forms the limits on the remainder of its
Northern side, and it unites with Cambridgeshire for a
few miles on the North-East. On the East, along its
whole line, it is bounded by Essex. The general length
of Hertfordshire from North-East to South-West is 36
miles, its average breadth about 26. The superficial ex-
tent has been variously estimated, some making it amount
to 451,000 acres, while others reduce it to 385,000.

Surface.

In its general appearance this County is one of the
most agreeable in the Kingdom. It may be called a level
country, although there are not any flat plains of any
extent, a series of gentle undulating eminences diversi-
fying the surface in every direction. The highest dis-
trict is towards the North; the range of hills which
stretch from King's Langley towards Berkhamstead
and Tring, commands in many places a very extensive
prospect. Kingworth hill, the most elevated spot in
the County, is 900 feet above the level of the sea.
Chains of hills, also parallel to the former, run from the
neighbourhood of St. Alban's, Sandridge, Whitwell, &c.
The country is all enclosed, and the hedge-rows of
flourishing timber trees, including a quantity of old
oaks, add to the richness of the landscape. The num-
ber of Parks and country-seats with ornamental plan-
tations is very great, owing to the vicinity of the Metro-
polis, and no County in England unites in a greater
degree the display of opulence with rural beauty.

Rivers.
Lea.

The principal rivers of Hertfordshire are the Lea and
the Colne. The former of these rises near Luton in
Bedfordshire, and entering the County at Hide Mill
flows past Hertford and Ware, in which neighbourhood
some of its waters are diverted into the channel of the

New River, which is continued in a parallel direction
for some miles; it then turns to the South after its
conflux with the Stort, and falls into the Thames a little
below London. The Lea is navigable as far as Ware
and Hertford.

The Colne rises on the Western borders of the County, Coln.

becomes considerable in the vicinity of North Mims
by the union of several small streams, and flows across
Colney Heath, London Colney, Colney Park, and Colney
Street, all which places derive their name from it. It is
afterwards greatly increased by receiving the Ver, or
Meuse, from St. Alban's, and flowing by Watford and
Rickmansworth enters Middlesex. The springs which
unite to form the New River have their rise in the
neighbourhood of Ware, but the streams thus artificially
collected belong more properly to Middlesex. The Grand
Junction Canal also passes through a considerable part of
this County before it reaches its termination in London.
The small streams are very numerous, so that every part
of the County is well watered, and the facility of water-
communication with the Thames and London, together
with the numerous fine roads running through the County
from the Metropolis, give Hertfordshire every possible
advantage in its intercourse with that great market.

The County of Hertford is, in an agricultural point of

view, one of the most important in the Kingdom,
yet its fertility is due not so much to nature as to in-
dustry, and the neglect of a few years would, perhaps,
condemn it to absolute sterility. The subsoil is every-
where chalk, and the surface soil is in general a clayey
loam, in many places poor and retentive of moisture,
and nowhere of extraordinary richness. In the Eastern
parts of the County, bordering on Essex, there are ex-
tensive tracts of wet land which require expensive drain-
ing. Immense quantities of manure of all sorts, soot,
ashes, burnt bones, and compost, are brought from

HERTFORDSHIRE.
Cultivation.

London by the canals, and without this abundant supply the fertility of the County would soon be at an end. As it is, Hertfordshire is for the greater part a corn-bearing country. There are some rich meadow lands, indeed, on the banks of the river Stort, along the Lea and about Rickmansworth, where they are watered by the Colne, but with the exception of these, and the land immediately around the parks and gentlemen's seats, the whole of the County is devoted to tillage. The supply of corn produced in it is rendered more important by the proximity of the Capital. Turnips and clover are supposed to have been introduced into this County in the time of Oliver Cromwell, who is said to have allowed £100 yearly to the farmer who first attended to their culture. Artificial grasses are grown to a great extent. But although a large proportion of the land in this County has always been arable, and the produce of wheat, barley, and oats is very great, yet the progress of agricultural science in it has not been so great as in other parts of the Kingdom. This may proceed from the minute division of landed property in Hertfordshire, (arising from its vicinity to London,) and the consequent smallness of the farms; the rivulets, also, are too valuable as mill-streams to be diverted by the farmer to the purposes of irrigation. The drill husbandry has made but little progress here, the general opinion being in favour of the broad-cast method, but all the imperfections of system or of soil are overbalanced by the practice of liberal manuring.

Orchards.

In the South-West angle of the County there is a good deal of ground under orchards, the principal produce of which are apples and cherries. The apples are the most profitable. The cherries are esteemed inferior to those of Kent, and fetch a lower price in the market. The orchards, whether of cherries or apples, ought to be under grass, and fed with sheep. They seldom exceed the size of four or five acres, and their greatest value is not more than £4 per acre.

Woodland.

Besides the great quantity of oak, elm, and beech timber, which ornaments the hedge-rows and Parks, there is a good deal of copse woodland interspersed through the County. The large timber flourishes particularly at Ashbridge, Beechwood, Hatfield, &c. On the Essex side the copses abound in hazel and hornbeam, together with fir, poplar, alders, birch, &c. The quantity of waste land is but inconsiderable, not exceeding, perhaps, 4500 acres, and of this several acres are servicable as sheep downs. The commons are still numerous in the Northern and Western parts of the County, although more than 20,000 acres have been enclosed since the beginning of the present century.

Cattle, &c.

As the chief object of the farmer in this County is the raising of corn, the care of live stock is comparatively neglected. There is no indigenous breed of cattle, and every kind is to be met with, but the preference appears to be given to the Suffolk breed. The sheep are generally ewes of the South Down and Wiltshire kinds. In many places they are fed on oil-cake.

Industry.

The manufactures of Hertfordshire are of no importance; the great bulk of the population are agricultural labourers. Some paper-mills on the banks of the Meuse, Colne, and Bulborne, and malting-houses, which are numerous, constitute the chief exceptions. Hertfordshire, indeed, affords London its principal supply of malt, and from Ware in particular, that important article is furnished of a better quality and in greater

abundance than from any other part of the Kingdom. At St. Alban's, Watford, and Rickmansworth are some manufactures of silk and cotton, but they are not extensive, nor likely to become so. Lace is made in the neighbourhood of Berkhamstead; but the chief domestic occupation of females is the plaiting of straw for bonnets. This branch of industry, which has existed for a very long time in this County, is the source of very considerable gains.

There are few large landed properties in Hertfordshire, the salubrity of the air, and the agreeable distance from London, having led to the multiplication of country-seats and the subdivision of estates. The average rental of the chief proprietors is supposed not to exceed £3000 per annum. Copyhold and customary tenures are very common, and the line of demarcation between the old Mercian and East-Saxon Kingdoms is supposed to be denoted in several manors by the existing differences in the rules of descent.

This County is divided into 8 Hundreds and 134 Parishes, of which some belong to the Diocese of London, the remainder to that of Lincoln. The inhabitants amounted, in 1811, to 111,654, in 1821 they were 129,714. The number of families employed in agriculture at the time of the last census was 13,485; of those employed in trade and handicraft occupations, 7935. The families not comprised in the preceding classes were 4750. Hertfordshire returns six Members to the House of Commons; two for the County and two for each of the Boroughs of Hertford and St. Alban's.

Hertford, a Borough and the County Town, is known in our Saxon History, and a Synod was held in it during the VIth century. Its name is traced to *Hereford*, (the ford of the army,) as it is frequently written in old documents; or *Heort-ford*, (the ford of Harts,) of which the Town arms, a *Hart couchant* at a ford, are plainly symbolical; or to *Durocoburne*, (the red ford,) such being the colour of the gravel. Edward the Elder built a Castle here about 909, which was granted to John of Gaunt by Edward III., and was often the residence of John, King of France, and David of Scotland, during their captivity. In the 25th of Elizabeth, while the Plague was raging in London, the Queen kept her Court in this Castle, and so also, for like reasons, twice subsequently, in the 34th and 35th of her reign. In our own days it was occupied, until the buildings at Harebury were completed, by the students of the East Indian College. Of the original pile only a few vestiges of the outer walls remain, the rest is chiefly of the date of the Stuarts.

The Town is neatly built, and pleasantly situated on the river Lea. It contains a respectable Sessions House, a Town Hall, a Grammar School, and a Blue Coat School connected with Christ's Hospital, and calculated to receive 500 resident children. Two Churches (All Saints and St. Andrew) alone remain out of five, which once were within its limits. Four of them were Parochial, the fifth was attached to a Priory of Benedictines, (subordinate to the Abbey of St. Alban's, and founded soon after the Conquest,) which stood in the Eastern part of the Town. Hertford has returned two Members to Parliament (though not uninterruptedly) since the 26th of Edward I. Population, in 1821, 4265. Distant 21 miles North from London.

To our notice of St. ALBAN'S, already given, the following particulars may be added. The form of the

HERTFORDSHIRE.

HERT-
FORD-
SHIRE.

Abbey Church is a long cross, surmounted with a massive square tower at the intersection of the nave and transept. The walls are constructed of a mixture of Roman tiles, flint, brick, and stone. On entering from the Western porch, 10 columns, with arches not all uniform in their workmanship, present a magnificent vista, and separate the nave from the aisles. At the tenth column, a richly sculptured screen, St. Cuthbert's, crosses the nave. Three more arches intervene between this screen and the tower, and this part, from containing the Font, is called the Baptistry. The choir comprehends all the space between the Western arch of the tower and the altar screen, and unhappily is pewed and wainscoted in a taste most incongruous with the rest of the building. The altar, or Wallingford's screen, is not surpassed by any workmanship of the painted style, and with the exception of part of the centre, which has been remodelled by the zeal of the Iconoclasts of the Reformation, dates from the reign of Edward IV. Behind it is the Presbytery, which once opened by three arches into the Lady Chapel, which Chapel is the most mutilated part of the building, and is now used as a School Room. On the pavement in the middle of the Presbytery is an inscription, marking the spot on which the shrine of St. Alban once stood. On the South is a wooden gallery, in which Monks were used to be stationed as sentinels over the shrine, and on the North is the monument of Humphrey, fourth son of Henry IV., known as the Good Duke of Gloucester. The body of the Duke was discovered in the vault beneath this tomb in the year 1703, and then was lying in a leaden coffin, enclosed in an outer case of wood. The few remaining bones are now most indecently exposed, and handled by every rude and ignorant clown who visits the Abbey. The principal entrance on the South, the Abbot's door, is now closed, but both this porch and the screen opposite it are elaborately and beautifully carved; adjoining the door is a highly ornamented Piscina. The ceiling of the nave, transept, and choir is of wood, furmed into square compartments, and painted with various devices. At the lower part of the choir are two beautiful monumental Chapels, immediately opposite to each other, one of Abbot Wheathampstead, the other of Abbot Ramsey. With the exception of the Gate House on the West, built in the time of Richard II., and now occupied as a Prison, none of the outer buildings of the Abbey are standing; and it is only by the remains of arches attached to the walls of the Church that the bearing of the Cloisters can be traced. In the fields on the West are two very extensive sonneraines curiously arched, called the *Monks' Holes*. One of these may be traced nearly 250 feet before it becomes choked; they are supposed to have been drains. The Lives of 23 early Abbots of St. Alban's have been written by Matthew Paris. Thomas Fuller, who held the Curacy of the Abbey Church, published a brief History of it; and yet later, Newcombe has collected much larger materials on the same subject.

St. Alban's has a Grammar School, and several other private foundations; some Almshouses (the *Burldings*) endowed by Sarah, Duchess of Marlborough, near the entrance of the Town from Hertford; and others near St. Peter's Church, founded in 1627 by Roger Penberton. Over the gateway of the last-named houses an arrow-wood is cemented into the brickwork; and tradition says, the founder shot a poor widow accidentally with an arrow, and in atonement for his involuntary offence raised this

charitable institution. The Camp of Ostorius in the neighbourhood is now generally known by the indig-nified name of the *Oyster Hills*. The ruins of *Soppell Nunnery*, a Benedictine establishment, founded about 1140, are half a mile to the South-East of St. Alban's; and *Gorkhambury*, the beautiful seat of the Earl of Gorkham-Verulam, is distant about two miles North-West. This property belonged to the great Lord Bacon, and in the Park may still be found the remains of a house built by his father, the Lord Keeper Sir Nicholas, and added to by the Chancellor himself. The modern edifice was built from the designs of Sir Robert Taylor in 1785, and contains a rich collection of Historical portraits.

To our account of *Avort St. Lawrence* may be added, that it was an ancient demesne of the Saxon Kings, and that it is at present remarkable for its two Churches. The older Church is much dilapidated, for it was the intention of Sir Lionel Lyde, by whom the new edifice was erected, to add the ancient site to his Park; but he was stopped by an Episcopal injunction, after un-roofing and much injuring the ancient pile. Some interesting tombs still remain; among them one with a miniature effigy not exceeding two feet in length, with the legs crossed, which probably represents some child who died in the Holy Land. The new Church was built by Revet in 1788, professedly, as an inscription informs us, *ad antiquæ Architecturæ exemplaria que in Græciâ atque Asiâ Minori adhuc circumstant*. Distant 27 miles from London.

Baldock is an ancient Market Town between two chalk hills, on the Roman *Icknild Street* and the great North Road. The manor once belonged to the Knights Templars, who possessed a cell in the neighbourhood for such of their Order as were afflicted with leprosy. The Church contains some stone coffins, believed to belong to Knights of that Order; its date is about the reign of Edward III. It is a large and handsome building, containing three chancels. The Living is a Rectory, patron the King. Population, in 1821, 1550, many of whom are employed in the corn and malt trade. Distant from Biggleswade 8 miles South, from London 37 miles North. About 3 miles West, on Wilbury Hill, is an area of nearly seven acres, variously attributed to a Roman Camp or an Amphitheatre.

Berkhamstead, Great, or St. Peter's, is a considerable Market Town, the Castle of which, in the reigns of Henry II. and Richard II., was a Royal residence. It stood on the East of the Town, and from the massiveness of its present remains must have been a fortress of great strength. The works included about 11 acres, the greater part of which are now grown up with trees, or occupied by farm buildings. The Town stands on a branch of the river Gade and the Grand Junction Canal, which run for two miles parallel with each other. It consists of one handsome principal street, and a smaller one branching out from the Church to the Castle. The Church is in the form of a cross, with a tower at the intersection towards the West. It contains several ancient tombs, and there are the remains of many Oratories connected with it. The Living is a Rectory, in the patronage of the Crown. Berkhamstead has a Free School, a Charity School, and some other charitable foundations. In the 14th Edward III. it returned two Members to Parliament; but the representation ceased after that single return, and a Charter granted to the Town by James I. was dropped during the succeeding Rebellion. The manufactures are chiefly

HERT-
FORD-
SHIRE.

HERT-
FORD-
SHIRE.

those connected with turning, and bowls, shovels, and wooden spoons are largely made here. Population, in 1821, 2310. Distant from Watford 11 miles, from London 27 North-West.

Buntingford

Buntingford is a small Market Town on the river Rib: it is a Chapelry to the Parish of Laystone, and the birth-place of Seth Ward, Bishop of Exeter and Salisbury, who died in 1688. Population, in 1821, 907. Distant 10 miles from Ware, 31 from London North.

Cheshunt.

Cheshunt is a pleasant and large Town, though now without a market, in an extensive Parish, near the river Lea and the New River, and, from its neighbourhood and connection with *Ermine Street*, is supposed to have been a Roman station. The Church, dedicated to the Virgin, was built in the reign of Henry VI. The Living is a Vicarage, in the patronage of the Marquess of Salisbury. Not far from the Town stands a house, once occupied by Richard Cromwell, who lived many years in it after his abdication, under the name of Clerk, and died here in 1712, at the age of 80; he was buried at Hursley in Hampshire. Cardinal Wolsey also resided occasionally in the Manor House, which still exists. Here also was a Benedictine Nunnery. Population, in 1821, 4376. Distant from London 12 miles North.

Theobalds.

Within the Parish stood *Theobalds*, the residence of the great Lord Burleigh, who was often honoured here by visits from his Royal Mistress. His son Robert, Earl of Salisbury, exchanged it for Hatfield with James I. It was a favourite residence with that Prince, who materially enlarged the Park, and died there in 1625. During the Interregnum, the Parliamentary Commissioners destroyed the Palace; their survey is now preserved in the Augmentation Office, and Mr. Lysons has amply described the nature of the buildings. (*Enticorns of London*, &c.) Not a vestige of them is now left, but a new Park has been formed, and a modern mansion erected about a mile North-West from the ancient site.

Hatfield.

Hatfield, or *Bishop's Hatfield*, a demesne of the Saxon Kings, and afterwards of the Bishops of Ely, was purchased from that See by Queen Elizabeth. It is a Market Town. The Church, dedicated to St. Etheldrede, is a handsome pointed building, and attached to it, on the North of the Church, is a sepulchral Chapel of the Earls of Salisbury, containing the monument of the founder, the first Earl Cecil, whose recumbent skeleton is sculptured on it. The Living is a Rectory, in the patronage of that family. Population, in 1821, 3215. Distant from Barnet 9 miles, from London 19 North. *Hatfield House*, the seat of the Marquess of Salisbury, is a magnificent brick mansion, erected by the first Earl, after his exchange of Theobalds with James I. in the early part of the XVIIth century. The collection of Pictures is distinguished, and the Park very finely timbered.

Hemel

Hempstead.

Hemel Hempstead is a Market Town on the slope of a hill, descending into a rich valley on the river Gade. It was an ancient demesne of the Saxon Kings, and afterwards in part belonged to the Abbots of St. Alban's. The Church is of Norman date, and of very interesting architecture. The Living a Vicarage, in the patronage of the Bishop of Lincoln. The straw plait manufacture is much carried on here by women. Population, in 1821, 3962. Distant 23 miles from London North-West.

Hitchin.

Hitchin is a large and ancient Market Town in a rich valley, with the little river Hiz flowing through it. The Church, dedicated to St. Andrew, is of spacious dimensions, 150 feet in length, 67 in breadth, and ter-

minated with a massive Western tower. It contains many early monuments and brasses, much painted glass, and an altar-piece by Rubens. The living is a Vicarage, in the patronage of Trinity College, Cambridge. The Priory of Buggin, which stood at a short distance South-East from the Church, belonged to Gillertine Nuns. Hitchin Priory, another Religious establishment here, was founded in the reign of Edward II. for White Carmelites; the site is now occupied by a modern house. Here is a Free School and some other Charitable foundations. Population, in 1821, 4486, chiefly employed in malting and the wool trade. Distant 34 miles North from London.

Hoddenon is a Market Town and Chapelry on the river Lea, in the Parishes of Broxbourne and Amwell. The Market House is a curious wooden building, carved with numerous grotesque figures. The Town consists of one long principal street. Population, in 1821, 1364. Distant from London 17 miles North.

King's Langley, a small irregular village, nearly opposite *Abbot's Langley*, from which it is divided by the river Gade, is so called from a Palace built in it by Henry III., of which a few vestiges still remain. The Church is of the pointed style. Within it Richard II. was buried before his removal to Westminster; and here are still found the tombs of Edmond of Langley, fifth son of Edward III. (who was born in this village) and his first wife Isabel, daughter of Pedro, King of Castile. Piers Gaveston, the favourite of Edward II., was also interred here, but the monument sometimes attributed to him belongs to Sir John Vernon. The Living is a Vicarage, in the patronage of the Bishop of Fly. Population, in 1821, 1242. Distant from London 20 miles North-West.

Rickmansworth, or *Rukmansworth*, is a small Market Town on the confluence of the Gade, the Colne, and a third small rivulet. It was a demesne of the Saxon Kings, and afterwards belonged to the Abbey of St. Alban's. The Church, dedicated to the Virgin, is a spacious pointed building; the Living a Vicarage, in the patronage of the Bishop of London. Numerous mills have been constructed on the neighbouring streams, and the straw plait manufacture employs many hands. Population, in 1821, 3940. Distant from London 17 miles North-West. *Moor Park*, once the residence of the unfortunate Duke of Monmouth, whose original brick mansion has been transformed by successive owners into a superb Corinthian pile, stands in a finely wooded Park, not far from Rickmansworth. The grounds in later times were laid out by Brown for Lord Anson; many of the older oaks are decayed at top, and tradition attributes this defect to the Duchess of Monmouth, who, on her husband's execution, is said, with a somewhat whimsical sentimentality, to have lopped their heads.

Royston is a Market Town on the Northern border of the County, situated in a bottom among wild chalk downs, on the Roman *Icknield Street*. Antiquaries have doubted whether its origin is Roman or Saxon. Stukeley assigns it to the former; Salmon to the latter; and Camden, Weaver, and Chaney bring it from a still later source, the Lady Roise, (daughter of Aubrey de Vere, Chief Justice of England in the reign of Henry I.) who erected a Cross here by the road side, and gave her name to it. A Priory and village which grew up soon afterwards near this Cross, by an easy contraction from *Roie's Town* became *Royston*. Besides these, Royston possessed two other Religious foundations, an

HERT-
FORD-
SHIRE.King's
Langley.Rickmans-
worth.

Moor Park.

Royston.

HERT-
FORD-
SHIRE.
—
HERY.

Hospital to St. Nicholas, dedicated in the reign of John, and one to St. John and St. James in 12 Henry III.; some remains of the latter are still extant. James I. had a Hooting Box in this Town, which recently formed a carpenter's workshop. Royston has twice suffered very severely from fire, once in the reign of Henry IV., again in 1747, nevertheless the streets are still narrow and irregular. It once contained five Parishes. The present Church is that which belonged to the Priory. The Living is a Vicarage, in the patronage of Lord Dacre. Beneath the market place, at the bottom of the principal street, is a circular Crypt, or Oratory, (*the Cave*), 25 feet in diameter, and about 35 in height, dug out of the solid chalk, and ornamented with rude carvings of Scriptural subjects. It originally had an approach by a shaft from the street. The discovery of this souterrain in 1742, led to an antiquarian controversy between Dr. Stukely and Mr. Parkyn, whose several works on the subject abound in curious information. The downs in the neighbourhood are frequented by a species of Crow, which derives its trivial name from the Town. Pennant describes it as a bird of passage breeding in Sweden, the South of Germany, and on the Danube, coming to England about the beginning of winter, and leaving it with the Woodcock: the head, the under part of the neck, and the wings are black, glossed over with a fine blue; the breast, belly, and back of a pale ash colour. (*Zool.* i. 169. 8vo.) The mauling trade is largely carried on here. Population, in 1821, 1474. Distant from London 38 miles North. The Parish is partly in Cambridgeshire.

Tring, is a small Market Town, on the high road to Aylesbury. The Church, dedicated to St. Peter and St. Paul, is a large, well-proportioned, pointed building, with a massive Western tower; the timber roof is curiously carved. It is a Cursey omitted with Long Marston, in the patronage of Christ Church, Oxford. The Roman *Icknield Street* passes the Town, and at the village of *Little Tring*, within the Parish, rises one of the heads of the Thames. Population, in 1821, 3286. Distant 4 miles from Wendover, 31 from London.

Ware is a large and ancient Market Town on the Western bank of the Lea. In the North part of it stood a Convent of Franciscans, and on the banks of the river a Priory of Benedictines, some remains of

which have been converted into a dwelling-house. The Church, dedicated to St. Mary, is a spacious building of the pointed style, with a Western tower. The roof is of timber, in part very richly painted. The Living is a Vicarage, in the patronage of Trinity College, Cambridge. The School belonging to Christ's Hospital, which we have already mentioned as now transferred to Hertford, formerly was established in this Town. Corn and malt are the principal articles of trade. A spring near the Town, increased by a cut from the Lea, supplies the New River with water, and affords Ware great facilities for traffic. Population, in 1821, 3844. Distant from Hatfield 4 miles East North-East, 21 North from London.

Watford is a handsome, large, and well-built Market Town, on a gentle hill, rising from the banks of the Colne, and consists principally of a single street of more than a mile in length. The Church, dedicated to the Virgin, is a spacious pointed building, with a Western tower and spire; attached to the chancel on the North is a cemetery belonging to the possessors of the neighbouring seat at Cushtisbury. It contains several monuments; two of which, by Nicholas Stone, are of superior workmanship, each to a Sir Charles Morrison, 1599 and 1623. In the Church-yard is an endowed School. The chief manufacture is at some mills for throwing silk. Population, in 1821, 4713. Distant from London 19 miles North-West. *Cushtisbury*, between two and three miles South from Watford, was granted by the Mercian King Offa to the Abbot of St. Alban's, and is now the property of the Earl of Essex. The present house is of modern Gothic architecture. The Park is of great beauty, and is intersected by the river Gade and the Grand Junction Canal. *The Grove*, a seat of the Earl of Clarendon, stands two miles North from Watford, and contains a valuable collection of Historical Paintings, many of which belonged to the great Lord Clarendon, and have been brought from the family seat at Cornbury in Oxfordshire.

The Historical Antiquities of Hertfordshire, by Sir H. Chauncy, fol. 1790: this valuable work is now very rare, it was abridged and continued by Salmon in his *History of Hertfordshire*, fol. 1728; Young's *Agricultural Survey of Hertfordshire*, 1793; *Beauties of England and Wales*, vol. vii.

HERY. *ŷ* A. S. *her-ian, her-gan, her-gean*; law-Heaving. *ŷ* dare, celebrate, to praise.

To praise, to celebrate, to honour, to worship; to proclaim the praise or honour; generally, to proclaim.

And the shepherds turnede agen glorifyinge and hergeinge God in alle things that they hadde herd and seene: as it was orde to hem.

Wiclif. *Luke*, ch. ii.

And when that folk is to his fader told,
Not only he, but all his countree merry
Was for this childre, and God they thanke and hery.

Chaucer. *The Clerk's Tale*, v. 8192.

But by the mouth of children thy house
Performed is, for on the best working
Sometime shewen they this hergeinge.

Id. *The Peeres Tale*, v. 13380.

The wouldest thou leaue to caroll of love,
And hery with hymns thy lasses gloot.

Spenser. *Shepherd's Calendar*. February.

Throat, new as the time of merry-making,

Nor Pan to blow, nor with loud to play.

Spenser. *Shepherd's Calendar*. November.

HESINGERA, in Botany, a genus of the class Dicotyledon, order Polyandria. Generic character: male flower, calyx four-leaved; corolla none; stamens fifteen to twenty-five; female flower, calyx six-leaved; corolla none; styles two; berry double, two-celled, two-seeded.

One species, *H. nitida*, native of South America.

HESIONE, in Zoology, a genus of *Annelida*, established by Savigny, belonging to the family Vericeidae.

Generic character. Insect without tentacula at its orifice; antennae equal; first, second, third, and fourth pair of feet converted into eight pair of uniform tentacula, all very long, filiform, and retractile; gill not distinct.

HESENE.
—
HESPERIA

The type of the genus is *H. splendida* of Savigny, figured in the large work on Egypt.

HESITATE, *v.* *Fr. hesiter*; *It. evitare*; *Sp. hesitar*; *Lat. hesitare*, from *hæ-*
rrere, *Assum.* to stick.

HESITANCY,
HESITANTLY. To stick fast; to stay; to stop; to delay; (as in doubt or uncertainty, whether to proceed, what to do or determine;) to be or remain in doubt, uncertainty, or suspense.

It is so plainly, so certainly affirmed in Scripture, that there is no place left for *hesitation*. For this is the precept, that we believe in the name of his Son Jesus Christ, and that we love one another.

Traylor. Rule of Conduct, book ii. ch. iii. rule 14.

Paschasius Radbertus, who lived about eight hundred and twenty years after Christ's incarnation, so expounds the precept without any *hesitation*, *Radet ex hoc munit, i. e. cum munitur quam religionem credentes*, Drink yeall of this, as well they that minister, as the rest of the believers.

Id. Discourses from Popery, part ii. book ii. sec. 4.

The Spirit of God comes in as another witness, that in the month of two witnesses may be established, and by his immediate light clears up the truth of that attestation that conscience did make, which takes away all doubts and *hesitations*, and fills us with a full assurance. *Hepburn. Sermons*, fol. 505.

It must needs become a scepter those all men to *hesitate* in matters of exchange. And thus he acknowledges no present good or enjoyment in life, he must be sure, however, of settling his condition, before he attempts to alter it.

Shafsbury The Moralist, part ii. sec. 1.

Upon these grounds, as they professed they did without any mixing, *Arrogancy*, or reservation, in the most full, clear, downright, and unperplexed manner with firm confidence and exactly concurrently upon the fact.

Barnes. Works, vol. ii. *Sermon* 29.

If there be sight in the eyes, it will at first glimpse, without *hesitation*, perceive the words printed on this paper differ from the colour of the paper.

Locke. On Human Understanding, book ii. ch. ii. sec. 5.

The only true foundation of hope, which the wisest and most thoughtful men amongst the heathen pretended in this case to have, was, from the consideration suggested in the text, (1 Cor. xv. 19.) and from thence some of them reasoned without doubt, or *hesitation*; and lived and died in such a manner, as to shew, that they believed their reasonings. *Atterbury. Sermon* 1, vol. ii. p. 15.

Of my being wont to speak rather doubtfully, or *hesitantly*, than resolutely, concerning matters wherein I apprehend some difficulty, I have to another treatise (which may through God's assistance come abroad ere long) given a particular, and, I hope, a satisfactory account. *Bayle. Works*, vol. i. p. 2. To the Reader.

I would beseech my readers, not to look upon any thing as my opinion or assertion, that is not delivered in the intimate series of my own words; lest a transcriber should make me deliver those things resolutely and dogmatically, which I deliver but *hesitantly* and conjecturally.

Id. B. vol. vi. p. 314. Considerations touching Experimental Knowledge in general.

A people, whose sacred books bore testimony in every page to the punishment of crimes by pestilence, by famine, and the sword, could never *hesitate* a moment to conclude, that the calamities of the wicked fulfilled were a mark of God's displeasure against sin.

Herbertus. Sermon 18.

But in an age of darkness he [Gregory VII.] had not all the knowledge that was requisite to regulate his zeal; and taking false appearances for solid truths, he without *hesitation* deduced from them the most dangerous consequences.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 272.

HESPERIA, in Zoology, a genus of *Diurnal Lepidopterous* insects, established by Fabricius, comprehending most of the *Phebian Ruricola* and *Urbicola* of Linaeus, which have been divided into nine genera by Fabricius.

Generic character. *Antennæ* ending in a club or button, hooked at the tip; the lower palpi short, large,

and covered with spines. Their bodies are generally *HESPERIA* short, thick; their heads broad, and the *antennæ* far apart at their insertion. These insects are commonly found in grassy places, especially in damp shady places. A few are found in Europe, but they are far more numerous in America, and they generally form the most beautiful part of the boxes of Brazil insects.

The type is the *Papilio alcea*, Esper, the *H. malva* of Fabricius.

HESPERIDES, the Mythological guardians of certain golden fruit, concerning whom M. l'abbé Massieu, in a *Dissertation sur les Hesperides*, (*Mém. de l'Acad. des Ins.* iii. 28.) has given a summary of Historical and Poetical evidence which we shall freely incorporate with such other materials as have occurred to ourselves elsewhere. The Abbé begins with Palæphatus, an author about whose date nothing precise is known; but the title of whose work, *Περὶ ἑσπερίων*, for the most part, very faithfully represents its contents. In the instance before us, however, he is more than ordinarily credible. Hesperus, says this writer, (19.) was a rich Milesian, who established himself in Caria. His two daughters, the Hesperides, possessed numerous flocks, (ἄλλα,) which, on account of their beauty, were termed golden, καλλίστων τῶν ὀ χρυσοῦς. The care of these was confided to a shepherd named Draco, whom, together with his flocks, Hercules captured and carried off. This is a very simple narrative, and it were hard indeed to dissent from the honest assertion of veracity with which it is accompanied, ἔχει τὴν ἡ ἀληθείαν δέ. With this account agrees that of Agrotas, an author who is often cited by the Scholiasts, and especially by that on Apollonius Rhodius, Ἀγροῖτας δ' ἐν Γ' Ἀργεῶν ἐφ' ἣν ἡλθα δέουσι δάλλαι περὶ τὰς καλλίστας δ' χρυσοῦς ἀνὰ τὴν ἔχοντι τὴν τοῦτο ποίησαν ἄρσιν ἐν δὲ τὸν ἀνέστησαν Διόσκουρον ἀνιστάμεναι.

But others equal in authority and number, change the Flocks to Fruit, and the Shepherd to a Gardener; and Diodorus Siculus, with very laudable impartiality, permits free choice between the two opinions; δάλλαι περὶ τούτων εἰς τὸν διὰ τὰς ἀλλοφροσύνας αὐτὸν ἐκείνων ἰσχυροῦς παύει. (v. 13.) The reason of the dilemma is obvious; ἡλθα signifies apples as well as flocks. Diodorus relates many more particulars than have been stated by his predecessors. Hesperus and Atlas, according to this Historian, were two wealthy brothers in the extreme Western parts of Africa. The daughter of the first, named Hesperis, gave her name to the Country, and married her uncle. From this union sprang seven daughters, called Hesperides from the mother. Atlantes from the father; who watched with great care the sheep or the fruit, whichever they happened to be. As these damsels were both clever and beautiful, Basiris, King of Egypt, became enamoured of them all, and, not trusting to his received reputation for gallantry, he despatched Pirates to capture them. They were rescued by Hercules from this abduction; and Atlas, out of gratitude, rewarded the Hero with a portion of his doubtful treasures. Moreover, he intrusted him in Astronomy, for he was skilled in that Science, and very often handled a globe. One of these instruments he presented to Hercules; and hence arose the poetical fiction that the Demigod had relieved him from the labour of bearing the Heavens on his shoulders.

Pliny is much more brief upon this subject than might be expected from his customary love of the marvellous. In speaking of Mauritania, he says that Lixos

HESPE-
RIDES.

HESPE-
RIDES

was colonized by the Emperor Claudius, "whereof in old times there went many fabulous and low lying tales. For there stood (they say) the royal palace of Aëteus; there was the combat between him and Hercules; there also were the gardens and hort-yards of the Hesperides. Now there floweth thereinto out of the sea a certain creek or arm thereof, and that by a winding channel, whereto men now take it that there were Dragons serving in good stead to keep and guard the same. It encloweth an island within it selfe, which (notwithstanding the tract thereby be somewhat higher) is only not overflowed by the sea tides. In it there standeth erected an altar of Hercules, and setting aside certaine wild olives, nothing els is to be seene of that goodly grove reported to beare golden apples." (Holland, v. 1.) In this passage the excellent translator has not only, as usual, very largely expanded the original, but he appears also to have wandered very far from its meaning in one instance. The words of Pliny, *affunditur æstuarium e mari flexuoso meatu, in quo Draconis custodie instar fuisse nunc interpretatur*, are understood and paraphrased by Solinus (24.) as follows: in a manner which, even if it does not succeed, at least attempts an explanation of part of the Mythological legend. *Flexuoso meatu æstuarium e mari fertur, adeo sinuosis lateribus tortuosum ut visantibus procul lapsum anguosa fracta vertigine mentiatur; idque quod hortos appellare circumdat: unde pomorum custodem interpretantes, struxerant iter ad mendacium fabulæ.*

A little onward (ib. 5.) we are told, by Pliny, that the city "Berenice standeth upon the utmost winding and nooke of Syrtis, called sometime the cittie of the above-named Hesperides, according to the wandering tales of Greece. And before the towne, not far off, is the river Lethon, the sacred grove where the hort-yards of the Hesperides are reported to be." In the XIXth Book (5. *ad fin.*) they are again incidentally mentioned. "In Mauritania, by report of travellers, near the frith or arm of the sea adjoining to Lixus, (the head cittie of Fez) where sometime (as folke say) were the hort-yards and gardens of the Hesperides, not above halfe a quarter of a mile from the maiore Ocean, hard unto the chappell of Hercules, (farre more nooient than that temple of his which is in the Island Cnide) there groweth a Mallow that is a verie tree indeed: in height it is 20 foot, and in bodie bigger and thicker than any man can sadome." Again once more these Gardens are placed near the great Syrtis; and, on the authority of Theophrastus, are reported to weep amber into a lake beneath, which is gathered by the women of the neighbourhood. (xvii. 2.)

Among the Poets we turn first to Hesiod for genealogy. In his *Theogonia*, (215.) the Hesperides are named as daughters of Oureus and Nox, and they guard golden apples in that common receptacle of all divinity, which is placed *εἰς τὴν αἰνὴν Ὀυρανίαν*. A few lines onward they are distinguished by an epithet implying agreeable vocal power, *λυγέμεναι*, and are placed in the same spot close to not very attractive neighbours, the Gorgones, (275.) with whom, from a false punctuation of this passage, they have sometimes been confounded. And lastly we read of their vicinity to Atlas. (518.)

Euripides, in two very beautiful passages, has borrowed from Hesiod the characteristic by which he distinguishes the Hesperides, and the Scholiast is probably wrong who imagines that they are called *ἀειδοί*, only because they sang Elegies upon their slaughtered Dragon; for

their songs, from other authorities, appear to have been sometimes of a less lugubrious nature.

HESPE-
RIDES.

Ἐσπερίδες τ' ἐπὶ πάλαιον δαδὸν
ἀειδούσαι τὰς Ὀυρανίαν
τ' ἐν περικλυτοῖς ἀμφιπέτραις λίαν
μαίοντα σὺν τῇ αἰνῇ νύκτι,
εὐχόμεναι ἑλκεσὶν αἰνῶν
Οὐρανῷ καὶ Ἀτλαντὶ ἰχθίῳ.

Happ. 739.

Ἐσπερίδες τ' ἐπὶ νύκτι
δαδὸν λυγέμεναι ἐν αἰνῇ
χρυσῶν ἀνδράδων ἀπὸς μάχης
σὺν τῇ αἰνῇ νύκτι
ἀειδούσαι σφαιροῖσιν ἐπὶ
ἀνδράδων ἀφ' ἡλίκων ἰχθίῳ
αἰνῶν.

Herc. Fur. 393.

Our own Milton, to whom these sources were familiar, has drawn from them freely, and enriched them while he drew. The Spirit in *Comus* describes his solitude as follows:

To the Ocean now I fly,
And those happy climes that lie,
Where Day never shuts his eye,
Up in the broad fields of the sky;
There I suck the liquid air
All amidst the Gardens fair
Of Hesperus and his daughters three
That sing around the golden tree.

986.

Warton, in his note upon these lines, has overlooked Euripides, while he refers to Apollonius Rhodius,

Λαοί τ' Ἐσπερί
Ἐσπερίδες σφαιροῖσιν ἀειδούσαι.

iv. 1206.

and to the *Virginius* chorus of Lucan, (ix. 362.) which last passage he in turn observes that the Commentators have overlooked. But we know not why the Latin chorus should necessarily be connected with singing. For the number of his Nymphs Milton has authority, although the Classical writers vary on this point, as well as on their names. Apollodorus gives four, *Ægle*, *Erythia*, *Vesta*, *Arethusa*; (ii. 5.) Apollonius Rhodius three, *Ægle*, *Hespera*, and *Erytheis*; (iv. 1427.) Hyginus three, *Ægle*, *Hesperie*, and *Erica*; and Pseudo-Virgil (Virgil Cont. p. 153) four, *Ægle*, *Hesperie*, *Medusa*, and *Arethusa*, which last is occasionally corrupted into *Hesperethusa*.

Ovid has not luxuriated as much as might be expected in these Gardens of delight. He gifts *Adas* with both flocks and fruit, but his wall is built and his seatinal Dragon in place to protect the latter only, from the evils which *Themis* had predicted. (iv. 634.) Ovid differs also both from Virgil, (*Ecl.* vi. 61.) and from the Scholiast on Theocritus, (*Eidyll.* 211. 40.) in gathering the apples with which *Venus* gifted *Hippomenes* in his race with *Atalanta*, not from the Gardens of the Hesperides, but from *Tamasesus* in Cyprus. (c. 644.)

Notwithstanding the spoliation of these Gardens by Hercules, which adventure is more fully related by Lucan than by any other of the Roman Poets. (*loc. cit.*) Virgil has implied that even in the time of Dido the golden fruit was still guarded by a Dragon, in whose Temple sacred rites were duly celebrated by a ministering Priestess. (*Æn.* lv. 483.) On this passage the reader may turn to the brief *Æcucurus* (4.) of Heyne. But it is in his notes upon Apollodorus, (xi. 5. 11.) that Heyne has expended most learning on the Hesperides, and has collected with all their authorities, several mythological particulars, which we have not yet mentioned. Apollodorus places these Gardens in the Hyperborean regions,

HESPE-
RIDES.

and as his present test stands, makes their apples a nuptial gift from Juno to Jupiter; but Heyne sufficiently shows from Eratosthenes, (3.) that it was the Earth (Γῆ) who made this offering, and that the restitution of a single word may so correct Apollodorus. It should not be forgotten that it was a fatal Apple from these Gardens which afterwards exercised the critical sagacity of Paris, and produced all the ills of Troy. Nor should we omit to point to the adventure of the Argonauts with the Sisters, which, as far as we recollect, is treated by no one except by Apollonius Rhodius, (*loc. cit.*) On their arrival among the Hesperides, these Heroes are grievously oppressed by thirst. They find the Nymphs singing sweetly round the yet palpitating body of the Dragon, whom Hercules had slain the day before. On the approach of the vessel the Sisters transformed themselves into dust and earth, but Orpheus recognised them under their disguise, and, with many earnest protestations of future gratitude, beseeching their assistance in discovering fresh water. The Nymphs in pity changed themselves into oak shapes; Hespera became a poplar, Erytheia an elm, Egla a willow; and they led the parched crew to the spring which had burst forth near the lake Tritonis, under the stamp of the foot of Hercules. The whole tale is most vividly related; the expiring agonies of the Dragon, and the eagerness with which the sailors resort to the fountain, are placed before the reader's eye in the most picturesque forms.

τὴν Ἑσπερίαν ἡν ἐφίεντο ἄρ' ἀπὸ
ἠδ' αὖ ἐκ τῆς γῆς ἀπὸ τοῦ ἡλίου, ἡ δὲ
ἡ γῆ ἐποίησεν αὐτῇ θύρασαν ἐλαιοῦ
χυμένην αἰώνιας ἰσχυρίας, ἥ δὲ καὶ καὶ
ἀπὸ τοῦ αἵματος ἡλίου καὶ γῆς ἐγένετο
ἡ δὲ καὶ αὐτὴ ἐποίησεν αὐτῇ θύρασαν
ἐλαιοῦ καὶ αὐτὴ ἐποίησεν αὐτῇ θύρασαν

iv. 1450.

There have not been wanting some bold enough to decide positively upon the genus of the golden fruit. Athenæus tells us that Julia, King of Mauritania, *ἑσπερίαν τολεμυδίστατον*, in his *Commentaries on Libyan History*, pronounces the apples of the Hesperides to be citrons; that Hercules introduced them from Africa into Greece, and that they were called golden from their colour. Pampilius and Timochides, he says, on the contrary, maintain that they were no more than apples; but apples of such quality that they were offered by the Spartans to their Gods. It must be confessed that the first-named of these authors, though he praises the smell, does not seem to think that the fruit itself was esculent, *εὐσμία βὲ τίς αὖ καὶ ἄβρωτος*. (iii. 7. *Ed. Cas.*) Bodæus, in his *Commentary on Theophrastus*, determines that they are quinces; the Greeks, he says, frequently called that fruit *χρυσῶν ἄλλα*; their colour is the same; and in a statue at Rome, (we suppose the Farnese Hercules,) Hercules is plainly represented with such in his hand. It requires eyes previously resolved to see nothing but quinces, as Massieu remarks, to decide what sort of fruit this figure is bearing. Among all the fruit which have laid claim to this distinguished honour, Massieu appears most inclined to give his suffrage to the orange; *mala aurantia*, in mediæval Latin, are, as he

contends, the same as *mala aurata*, and *mala aurata* are clearly *χρυσῶν ἄλλα*. There is no force, he continues, in the supposition which deduces *aurantia* from *Aran-tia*, a town of Peloponnesus, to which Hercules first brought them, for then they would have been so named by the Greeks, which never was the case.

Major Rennell, from a comparison of authorities, determines that Bæric (the ancient *Berenice*) was the most generally received site of the Hesperides among the Ancients, and that the spot was appropriate, for although bordered by the sea on one side, and the desert of *Barce* on the other, it nevertheless, according to Edriai, (93.) is covered with wood. He objects to the measurement of Scylax in his *Periplus*, (46.) who gives no more than two stadia for the square of the Gardens. Scylax is supposed to have lived above half a century after Herodotus; he fixes the Gardens at 620 stadia from *Barce*, which is 500 stadia from *Cyrene*; and this, says Major Rennell, "agrees precisely with Bæric. He gives a Catalogue of the trees in them which stood so thick as to entwine with each other, and it is worthy of remark that the *lotus* is among them," (*Geog. of Herod.* 612.)

Astronomers, supported by Vossius (*Idol.* II.) and others, have discovered the setting of the constellation Hercules in the voyage of that failed Hero to the Hesperides; with them the Gardens are the firmament, the apples are stars, the Dragon is the horizon, or the tropics, and Hercules, if not himself, is the Sun. Maier applies the whole story to Alchemy. The grapes which the messenger of Joshua brought back to him from Canaan, have been transformed by other hunters of analogy (Huet, *Des. Evang.*) into the golden apples; nay Paradise itself and the bruising of the Serpent's head has been supposed to furnish the Pagan Mythos; (Spanheim, in *Calimachum*;) and we have read an argument in support of this hypothesis in a very grave recent author, to the following effect, that "in Spence's *Polymia*, pl. xviii, fig. 8. Hercules is represented standing with an apple in his hand before the tree, and the Serpent twisted round it." It so happens, we believe, that Michael Angelo has placed his Serpent in the Fall of Man in a like attitude; and upon this coincidence rests the sole foundation of the argument. Why is it that Poets are not allowed the free exercise of Imagination? and why must we perversely deny the power of originating to those whose very name depends upon the possession of such a power? It is to an overflowing fancy, rather than to any corruption of Sacred Writ, that we are often indebted for many wild and beautiful creations of Pagan Mythology.

HESPERIS, in *Bodæus*, a genus of the class *Tetradynamia*, order *Silicupsa*, natural order *Crucifera*. Generic character: calyx closed, shorter than the claw of the petals, some of the petals bent obliquely, linear or obovate; pod roundish; stigma conniving; seeds emarginate.

Nineteen species, mostly natives of Europe. *H. matronalis*, the Rocket, of which there are several cultivated varieties, is a native of England.

HESPE-
RIDESHESPE-
RIDES.

H E S S E.

HESSE. HESSE, a large district of Germany, inhabited from the earliest Ages by the *Catti*, a name by which the Hessians are called in documents still existing. Some of their nation migrated anterior to the Christian era into the Low Countries, where they were named *Batavi*. They are mentioned in History as early as the time of Augustus. Germanicus, the son of Drusus, conquered them, burned their chief Town *Mattium*, or Marburg, and led away the daughter of one of their Princes to adorn his Triumph. Hesse was afterwards included in the great Empire of Charlemagne. From that time till the middle of the XIIIth century its history is completely merged in that of Thuringia. But when Henry I. of Brabant, who inherited Hesse from his mother, a Thuringian Princess, had secured the possession of it, (in 1263,) notwithstanding the pretensions of the House of Misnia, it was raised to the rank of a Fief of the Empire, and its Sovereigns to that of Princes. The possessions of Henry received several additions, and were frequently divided among his successors. But in the year 1500, all the Hessian Countries were again united under the sway of William II., by whose death, in 1569, they devolved on his infant son Philip, afterwards surnamed the Magnanimous. This Prince was one of the most zealous promoters of the Reformation, which he introduced into his States. With the revenues of the suppressed Convents he endowed the University of Marburg and four great Hospitals. It was he who arranged the conference at Marburg between Luther and Zuinglius with a view to their reconciliation, and who conducted together with the Duke of Saxony the League of Smalkalde. In consequence of the defeat at Muhlberg he became the prisoner of Charles V., and was detained by that Prince five years in captivity. At his death, in 1562, he divided his dominions by testament into four parts, between his sons William VI., Louis III., Philip, and George. The first of these received a half with Cassel; the second a fourth part with Marburg; the third an eighth with Rheinfels; and George, the youngest, an equal share with Darmstadt. But Philip and George both died without children, and their brothers, dividing their estates, founded the two lines of HESSE-CASSEL and HESSE-DARMSTADT. Louis, also, at his death divided his estates among his three sons, and from this partition again proceeded the line of HESSE-HOMBERG.

HESSE. (the ELECTORATE of,) or, as it is commonly called, HESSE-CASSEL, has arisen from the Landgraviate which formerly bore this latter title. It is bounded on the North by HANOVER and the Prussian Province of Westphalia, on the West and South by the Principalities of Waldeck, by Hesse-Darmstadt and HAVARIA; on the East by the Prussian Province of Saxony, the Grand Duchy of Weimar, and the Kingdom of BAVARIA. The territories of the Elector are not all contiguous. The Province of SCHAUENBURG on the North is separated from the other Hessian Provinces by Prussian Westphalia and Schauenburg-Lippe. In like manner, Smalkalde, on the West, is completely enclosed by the Saxon Duchies. The extent of surface comprised in the

whole territory of Hesse-Cassel is about 1730 square miles.

This may be called a mountainous, at least a very hilly country. Woods and mountains, with deep narrow valleys, present at every turn the most romantic appearances; gentle slopes frequently occur towards the banks of rivers, but there are no level plains. The valley of the Fulda, in which Cassel is situated, is esteemed one of the most picturesque districts of Germany. Smalkalde is the most mountainous of the Provinces, and Hanau is the least so, though its surface is still variegated by sandstone hills of moderate elevation.

The rocks which occur in Hesse are principally recent sandstone and secondary limestone, abounding in marine exuvium. From the midst of these calcareous rocks rise volcanic summits, similar to those which are scattered to the West in the vicinity of the Rhine. The Wogel mountains and the chain of the Rhæne Gebirge stretch their branches through the Northern Provinces, and afford little soil for agriculture, but ample pasture and extensive forests.

The country of Fulda, in the centre of the latter chain, comprises its most elevated summits. The Milzeburg reaches the height of 3290 feet above the level of the sea, and the Dammersfeld that of 3640 feet. In the Northern portion of the Electorate may be remarked two series of mountains; one to the South-East of the great valley of Cassel, composed of greywacke in horizontal strata; the other on the North-West consisting of calcareous mountains with basaltic summits. One of the most remarkable of these is the Habichtswald, crowned by the octagonal pavilion of Weisenstein, and enclosing layers of bituminous wood. Further to the North, the Alberg, of a conical form, but not so high as the preceding, and covered with the ruins of an ancient castle, contains deposits of wood coal still more considerable. But in the eye of the Geologist, the most remarkable of these mountains is the Meissner, six leagues from Cassel. This mountain, separated from all those which surround it, has an absolute elevation of 2300 feet. From its base to its summit, which is terminated by a plain two leagues long by one in breadth, it is formed at first of limestone, abounding in shells and succeeded by greywacke; on these is a layer of sand; then a stratum of lignite, or bituminous fossil wood, 100 feet in thickness, on which rest the basaltic strata, 400 feet in perpendicular depth. "The enormous accumulation of wood," says M. Daubuisson, who describes this mountain, "which rests on this summit, has certainly been carried either by a current of water. All these trees could never have grown in the same place; the waters which swept them along came from above, and the basaltic torrent which covered them must have proceeded from a crater at a still higher level. But the Meissner at present towers over all the country for 15 leagues round, and there are but few summits in the North of Germany which rise above it. The contiguous high land, in the midst of which it appears to have formed a hollow, has been long since swept away." To this it may be

Origin.

Hesse-Cassel.
Extent and situation.

HESSE.
Appearance.

Geological character.

Mountains.

Meissner.

HESSE.	added, that the fossil wood is a fresh-water deposit, while the limestone at the base of the mountain abounds in oceanic remains, so that we have here the evidence of a twofold natural revolution. The schistose strata, near Riegelsdorf, contain, like those of Mansfeld, several varieties of fossil fish, so well preserved, that it is easy to ascertain the genera to which they belonged. They differ in almost every instance from the existing species.	of swine. The increase of Merinos has latterly engaged the attention of the Government.	HESSE.
Rivers.	The Weser and the Mainie both touch the territories of Hesse-Cassel; but the only considerable river which can be said to belong to the country is the Fulda. This rises near the village of Reutelsch, and flows Northward through the country; receiving a great number of small streams, it becomes navigable at Melsungen in Lower Hesse, and joining the Werra at Minden forms the Weser. The Lahn collects the mountain streams of the Southern Provinces, and flows Westward into the Rhine. There are numerous mineral springs in Hesse; those of Nenndorf, Wilmshelmsbad, and Geismar are, perhaps, the most celebrated.	Though the population of Hesse is no the whole agricultural, there is one branch of manufacture which is found in almost every cottage; this is the preparation of coarse linen. It is never carried on as a separate business, but forms the domestic occupation of the farm-house. The Province of Fulda alone manufactures 140,000 pieces annually. Some woollen cloth is made in the same way. The working of the mines, some coarse pottery, and glass, constitute the only other objects of manufacturing industry. The Government has latterly held out much encouragement to the establishment of manufactures, but the spirit of the people is fettered by injudicious laws and by the existence of corporations, which serve to perpetuate the routine of ignorance. Not many years are passed since it was first permitted to exercise every trade in the villages; and no man is allowed to establish himself as a grocer until he shows that he is physically incapable of a more active employment. A Council lately appointed to promote industry by suitable rewards, and to report upon every means of ameliorating the social economy, will, in all probability, advise the removal of these restraints on individual exertion.	Industry.
Minerals.	In the territory of Smalkalde are salt springs, which produce annually about 100,000 quintals; in the vicinity of the same town are iron mines, which yield more than 13,000 quintals of bar iron and 4000 of natural steel. Salt springs of greater value occur at Allendorf, and iron mines are wrought at Humberg, Hohenkirchen, and Rommershausen.	The commerce of Hesse consists in the exportation of its own produce, and in the transit of merchandise from Frankfurt to the North of Germany. The value of the yarn and coarse cloth sent annually from Cassel to the great fairs amounts to about five millions of francs. To this must be added, the value of about 120,000 flasks of mineral water, &c., in exchange for which are received sugar, cotton, coffee, and other colonial produce, with French wines, &c. The value of the importations very far exceeds that of the exported goods; but this disadvantage in the balance of trade, if it be such, is more than counterbalanced by the clear gain of the transit, or carrying trade. There is no commercial town in this State; neither Cassel nor Hanau deserve that title. The fairs at the former place have never attained any importance. Manifest and some places on the Werra have a little trade in wine. The navigation of the Mainie and Weser are but little attended to; the roads, however, are excellent, particularly in the hessitic districts.	Commerce.
Cultivation.	At a short distance from Almerode, the Hirschberg contains a stratum of slate, from which is drawn annually about 400 quintals of alum. Near Riegelsdorf the mines of copper and of cobalt, yielding an annual produce of 25,000 quintals, afford subsistence to 1000 individuals. Other copper mines of less importance extend to the West of Cassel. In many parts of Hesse are extensive strata of wood coal, and there are also mines of gold and silver, though these, perhaps, cannot be reckoned among the sources of national wealth, and there is no longer an annual coinage of ducats, <i>ex auro Adreæ</i> . The climate of Hesse-Cassel is temperate, but inclining to cold. Like all other mountainous countries it presents local differences of temperature, which operate more or less on the nature of the agricultural produce. In Old Hesse, including Smalkalde, there are, according to Hassel, 1,337,420 Hessian acres of arable land, 329,688 devoted to garden cultivation, 436,675 in pasture, 984,160 of forest, and 724,560 of waste lands, including roads, rivers, &c. The Province of Schauenburg has 221,568 acres of arable soil, 64,218 of garden land, 46,670 of woods, and 66,670 uncultivated lands. The disposal of the soil in Fulda and Hanau are not known. The latter of these Provinces and Schauenburg are the most fertile parts of the Electorate. They produce corn enough, not only to supply the deficiencies of the other Provinces, but even for exportation. Hanau also sends a great quantity of fruit and vegetables to the market of Frankfurt. Wine is produced in the same Province, and the vineyards of Witzzenhausen deserve to be mentioned as the most Northern in Germany. The culture of potatoes has latterly increased so much in Hesse, that the inhabitants of some mountain districts subsist almost entirely on that vegetable. Notwithstanding the extensive pastures of this country, there is a deficiency of stock, particularly of horses. Goats are numerous, and destructive to the woods, which feed great numbers	Population. The population of Hesse-Cassel is about 585,000; of these the Roman Catholics are, probably, 102,000, the members of the Reformed Religion 336,800, the Lutherans 140,000, and the Jews 5300; the Mennonites do not exceed 100 in number. There are several families descended from the French refugees, 2000 or 4000 in number, who quitted their Country at the revocation of the Edict of Nantes. The Jews in this Country are raised much above the abject state in which they exist in other parts of Germany; this benefit they owe to the late Westphalian Government, which admitted them to all the rights of citizenship. They are obliged, however, to keep their account-books in German. The means of instruction are by no means widely diffused in the Electorate; the public seminaries are ill-supported, and in a low condition. The University of Marburg, though improved of late years, is still reckoned among the least eminent of Germany. The Hessian States are the only parts of Germany at present in which the advantages of a learned education are confined by law to the sons of nobility, councillors, and some others whose public functions give them the privi-	Education.

HESSE. leges of rank. The clergy, also, are allowed to send their eldest sons to the University, but the younger sons of their families, and all of the inferior classes, are condemned to ignorance. It will hardly be believed that this strange prohibition was made or renewed in the year 1818.

Revenues. The revenues of the Electorate amount to about eight millions of francs, and the expenditure to half that sum. It may thus be ranked among the richest of the German Principalities. Before 1806 the State had no debt, but while the French held possession of it, and under the Westphalian monarchy, debts were contracted amounting, in 1815, to 2,783,762 florins. This was reduced, in 1822, to 1,297,000. The debts of Fulda and Hanau, which at the end of the war amounted to 1,500,000 florins, are not included in the above account.

The Elector. The Markgrave of Hesse-Cassel received the title of Elector in 1803, by way of compensation for the encroachments made by the French Empire on the Rhenish Provinces. In 1805, he hesitated long before he declared himself neutral in the war between France and Prussia, and he was in consequence deprived of his dominions by Napoleon, immediately after the battle of Jena. His restoration took place in 1813, and, in the general settlement of Europe at the Congress of Vienna, considerable additions were made to his territories. It is remarkable that the only Electorate which now exists in Germany, was erected by the same course of events which destroyed the Empire. The Prince is addressed by the style of Royal Highness. The Government is monarchical, and, like all those which affect the designation of paternal, of a rather absolute character. The Electoral dominions are declared, by a law of 1817, to be inalienable and indivisible. The sovereignty descends in the male line, and the heir to the throne attains his majority in his eighteenth year. Similar rules obtain in the Hessian Duchy.

Administration. The States of Hesse Cassel, which form the only counterpoise to the power of the Elector, are composed of the principal Ecclesiastics of the various religious communions, the Mayor of Cassel, seven Deputies elected by the Nobility, who are extremely numerous but poor, eight Deputies from the Towns, and nine chosen by the agricultural classes. The promise of a Constitution has never been fulfilled, nor have the States been convened since 1816, at which time they were dismissed before they had sketched the object of their wishes. The highest tribunal in the Electoral dominions is the Court of Appeal at Cassel; inferior jurisdictions are at Cassel, Marburg, Rinteln, Fulda, and Hanau. The independence of the Courts of Justice has been guaranteed by a distinct pledge on the part of Government as a provisional step to the establishment of a Constitution. No officer of Government can be removed from his post without the formalities of a trial.

Landgraves of Rothenburg and Pfulgath. The collateral branches of the Electoral House of Hesse are that of Philipsthal, which receives a settled revenue, but has no lordship, and that of Rothenburg, possessing 8 towns and 219 villages in the territories of Hesse and Nassau. Besides the revenues of this rich appanage, the Landgrave of Rothenburg receives 800,000 francs annually from the Elector and King of Prussia, in compensation for some of his dominions which were alienated in the arrangements of 1814. He possesses some territorial jurisdiction, but

is still subject to the Electoral authority. The line of Rothenburg adheres to the Roman Catholic Religion, while the other Princes of the Electoral family are Lutherans.

The Hessians are distinguished by their robust, manly figure and military gait. They are frank, sincere, and brave, but phlegmatic and slow. It may be owing to natural constitution, as well as to the want of education, that the Hessian States have not as yet contributed to the literature of Germany any work of genius. The people are soldiers, not so much from inclination, perhaps, as because they have nothing else to do. The Hessians have taken part, as mercenaries, in almost all the wars of Europe. No less than 12,000 of them were kept in pay by England during the American war; this system of hiring out the national troops, though it augmented the revenues of the State, has proved detrimental to its industry and general improvement. In 1814, Hesse-Cassel made, under the name of *land-sturm*, the enormous levy of 82,634 men of infantry, and 2160 of cavalry. All natives between 16 and 50 years of age are liable to the conscription. The time of service is 12 years, and those who agree to serve 12 years longer are rewarded at the expiration of that period by pensions or Civil posts. The standing army is at present reduced to about 9000 men, exclusive of a corps of dragoons invested with the authority of police.

The Electorate of Hesse is divided into ten Provinces, *Divisionen*, viz. Lower Hesse, Upper Hesse, Hersfeld, Ziegenhain, Friesland, Schmalkalde, Fulda, Isenrode, Hanau, and Schnorrburg.

Of the 62 cities or towns contained in Hesse-Cassel, the most important by far is the Capital CASSEL, with a population of 20,000. FULDA, with 9000 inhabitants, ranks next in consequence, though at a considerable distance. Both these places will be found described in their alphabetical order.

Smalkalde, the chief Town of the Province of the same name, is the town of all Germany in which the antique style of building, with lofty houses, dark and tortuous streets, and overhanging roofs, has been least corrected by the improving hand of modern taste. The salt-pits and iron works in the neighbourhood employ the inhabitants, to number about 5000. Smalkalde is interesting to the Historian, as having been the scene of the numerous Conferences and Treaties entered into, between 1529 and 1540, by the Protestant Princes who espoused the Reformation and united to resist the Imperial authority. 25 miles South West from Erfurt.

Marburg, on the Lahn, deserves to be mentioned for its Protestant University founded in 1527, to which are attached Botanic gardens, a Library of 60,000 volumes, and a good School of Anatomy. The Professors are 42 in number, and the students nearly 250. The Church of St. Elizabeth is a beautiful Gothic structure. The Lahn flows through the town, which lies on the side of a hill in a romantic situation. Population about 6600; 47 miles South-West of Cassel.

J. K. Bunschuh, *Hessen nach seinen neuesten Physischen und Politischen Verhältnissen*, Leing, 1805; N. Kurtius, *Geschichte und Statistik von Hessen*, Marburg, 1795; Engelhard's *Erdschreibung der Hessisch-Casselschen Länder*, Cassel, 1772; Justi and Hartmann, *Hessische Denkwürdigkeiten*, Marburg, 1806.

HESSE, (the GRAND DUCHY of,) or, as it is usually Hesse-called, HESSE-DARMSTADT, comprises, in reality, but a

HESSE.
Character
of the pop-
ple.

Military ser-
vice.

Smalkalde.

Marburg.

HESSE

small portion of the Hessian States. The territories of the Landgrave of Hesse-Darmstadt underwent many changes at the Treaty of Lunéville, in 1801; and again in the arrangements made by the Confederation of the Rhine in 1806, at which period he received the title of Grand Duke. The numerous adjustments and exchanges of territory which took place in 1815, effected more important alterations, and transferred, in fact, the name of Hesse-Darmstadt to dominions composed chiefly of Rhenish Provinces and the territories of Mentz.

Extent, &c

The Grand Duchy has less extent than the Electorate, but is much more populous and productive. The superficial area has been variously estimated at from 169 to 215 square German miles; the first of these calculations made by Stein, and equal to about 1610 of our square miles, is, we believe, not far from the truth. The State is formed of two portions, separated by the territories of Frankfort on the Main. The Southern half is bounded on the North by the Principality of Nassau, the territory of Frankfort, and the Electorate of Hesse; on the East by Bavaria; on the South by the Grand Duchy of Baden; and on the West by the Bavarian Provinces of the Rhine. The Northern portion has on the West the Principality of Nassau and the dependencies of Wetzlar, on the North-East and South the Electorate of Hesse. Some small portions are entirely enclosed in Waldeck and Nassau.

Surface, soil, &c.

The country to the North of Frankfort has a calcareous soil, with greywacke and volcanic mountains, as in Electoral Hesse. To the South of Frankfort extend primary formations. The range of the Vogelsberg, in which the basaltic peak of the Feldberg rises to the height of 2700 feet, extends with its dense forests through the Northern part. The Odenwald, also covered with thick woods, runs along the Southern portion parallel to the course of the Rhine. At the foot of this chain winds the Roman road from Basle to the North of Germany.

Rivers.

The Rhine enters the Grand Duchy at Worms, and leaves it at Bingen; during this part of its course it receives the Pfim, the Selze, the Nahe, the Neckar, the Main, and the Lahn. The Altle, Schwalm, and Eder flow on the other side into the Weser.

Produce.

The most fertile part of the country is that which borders the Rhine. All the slopes of the hills in that part of Hesse are covered with rich vineyards. Wine indeed is a staple product of the country, and the art of making it is well understood. The wine grown at Worms, (famous under the name of *Lichtrauenmilch*), and, among the growths of the Main, the wine of Obersteinheim, bear a high reputation. The produce of corn very far exceeds the consumption. Fruit is another article of exportation; the road-sides are planted with chestnuts and other fruit-trees. Tobacco, madder, and other dye stuffs, are grown successfully in the deep lands. In the mountain districts the people are employed in the care of cattle, in the woollen manufacture, and in the mines of copper and iron; the former of which yields annually about 950, the latter about 15,000 cwt. The manufacturers, the cattle, and the flocks of the mountains constitute but a small part of the wealth of the Grand Duchy, which is, on the whole, a wine and corn country of the greatest fertility; the Province on the Rhine alone exporting annual produce to the amount of four millions of florins. Frankfort is the great market for all this produce, the Duchy

having no commercial town of importance. Mentz, so fortunately situated for the trade of the Rhine and Main, may, perhaps, revive under the present Government.

HESSE

The population of Hesse-Darmstadt in 1822 was 681,760, and, probably, does not at present fall much short of 700,000. Of those 391,200 were of the Lutheran, and 157,800 of the Reformed, or Calvinistic Church; 108,300 Roman Catholics, 15,000 Jews, and some hundreds Measones and Waldenses. Among the Nobility are nine Princes and Counts, who held the rank of Sovereigns previous to the Confederation of the Rhine; all exemptions from taxes and feudal exactions are done away with; the inferior Nobles are allowed to convert their fiefs into allodial estates by the payment of a fine. Feudal servitude is abolished, and the peasantry are personally free. The Burghers enjoy some privileges, but they, as well as the agricultural class, are forbidden, by a law of 1813, to give their sons a learned education, unless they furnish proofs of what may be deemed sufficient wealth. Yet a good deal has been done of late to promote the instruction of the people. Besides the University at Giessen, there are Gymnasiums at Darmstadt, Giessen, Mentz, and Worms; in Friedberg is a Seminary for teachers, and the Schools for the lower orders in the towns and villages are numerous and well conducted. The chief Libraries are those of Mentz and Darmstadt, each containing about 90,000 volumes; that of Giessen is of inferior magnitude.

From the year 1806, when the States, or National Assembly of Hesse-Darmstadt were put an end to by a decree, the Grand Duke ruled with absolute and undivided authority. The States of Hesse-Cassel and of Hesse-Darmstadt had always met together, and formed a single Assembly, but the changes which took place in the composition of those dominions at the period above-mentioned, dissolved a Constitution which was grounded on local customs. The Grand Duke had promised, conformably to the XIIth article of the German Confederation, to give his people a representative Constitution, and fixed the 20th May, 1820, for its publication. On that day were convened the States, composed of the Prelates, the Nobility in three divisions, answering to the Rivers Lahn, Eder, and Schwalm, and the Burghers from 51 Towns. But the Assembly declared itself so little satisfied with the proffered Constitution, that the Government was obliged to withdraw it to be more liberally remodelled; when thus modified, it was again offered to the States, and accepted by them on the 17th of December.

The States are now divided into two Chambers, whose votes, however, are taken together when a measure is accepted by the one is rejected by the other. In the first Chamber sit the Princess of the Ducal family, the chief Nobility, two Prelates, one Roman Catholic and one Protestant, the Chancellor of the University, and those whom the Grand Duke may think fit to name as members for life, not exceeding 10. The second Chamber is composed of 6 Deputies from the inferior Nobility, 10 Deputies from the Towns, Darmstadt and Mentz sending two, Giessen, Offenbach, Friedberg, Alsfeld, Worms, and Biogen only one each, and of 34 Representatives from the country, chosen by a very complicated form of election. The Members of the first Chamber must pay 500, those of the second 100 florins yearly in direct taxes. The proceedings of the Chambers must be printed, and a certain number of strangers

HESSE. may be admitted to witness the debates. A *Landtag*, or Convention of the Chambers, must be held every three years. The printed proceedings, of what may be called the Hessian Parliament, which in the first Session filled 10 volumes, excited an extraordinary interest in Germany, where so many evils in the social economy still remain to be corrected.

A new and complete code of laws, founded on the Austrian code, has been lately promulgated. The administration of justice appears to be prompt and impartial, although not guarded by any of the forms of a popular constitution.

Revenues, &c. The sum provided by the Chambers for the expenses of the State in 1826 was 5,816,982 florins. The public debt in 1821 was, according to Hassel, 11,288,000 florins, but in 1824 Crome stated its amount at 13 millions. The standing army is reduced to 8400 men. The Grand Duchy of Hesse holds the ninth place, and has three votes in the Diet of the Confederation.

Divisions. The Grand Duchy of Hesse is divided into three Provinces, that of Starkenburg, the Capital of which is Darmstadt; Upper Hesse, of which Giessen is the chief place; and the Province of Rhinish Hesse, in which are situated MINTZ and Worms.

Darmstadt. The Capital of the Duchy, is built in an agreeable situation, on a rivulet of the same name. The old part of the Town is close, gloomy, and irregular. The new Town is well built, with clean, open streets, and some good edifices. Among these are distinguished the Ducal Palace, the Theatre, the Cathedral, containing the monuments of the reigning family, and the Riding-School, 320 feet in length, 152 in breadth, and 83 feet high; the roof is one of the greatest ever constructed without the support of pillars. In the Castle are the Royal Library, containing 90,000 volumes, a small but select Gallery of Pictures, and Cabinets of Antiquities and Natural History. The inhabitants are about 16,000 in number, and are chiefly supported by the expenditure of the Court and of the establishments appertaining to Government.

Giessen. The chief Town of Upper Hesse, stands on the Lahn, at its junction with the Wiesack. The ramparts and walls are planted with trees, and converted into promenades, and some manufactures of wool and cotton employ a population of 7000 souls. A Protestant University, founded in 1607, and the only one in the Duchy, forms the chief title which Giessen has to distinction. The number of Professors is about 37, and that of the students approaches to 300. A public Library, Observatory, and Botanic Garden are connected with the University.

Worms. Worms, supposed to be the *Barbetomagus* of Ptolemy, the Capital of the *Fasgiones*, is situated in the same Province as Mentz, higher up the Rhine, where this river first enters the territories of Hesse-Darmstadt. As ancient as that City, at one time of equal, or even

greater importance, and as often ruined by contending armies, it has less perfectly recovered from the desolations of war. A splendid Cathedral, a considerable trade in wine, two yearly fairs of middling importance, and a population of 7000 souls, present but a faint shadow of the wealth and grandeur, the ruins of which lie scattered in all directions. 27 miles South South-West from Mentz.

W. Butte's *Blick in die Hessen Darmstadtischen lande*, Giessen, 1804; *Survey of the Hessian States, in the Geograph. Ephemeriden*, vol. xxi.; *Statistical Tables of Hesse-Darmstadt*, Darm. 1818.

HESSE-HOMBURG, one of the smallest of the Principalities composing the German Confederation. The Landgrave of Hesse-Homburg is a Prince of the House of Hesse-Darmstadt, and belongs to the Reformed sect of German Protestants. His dominions consist of two portions, Homburg in Wetteravia, a small territory, bounded by Nassau, the Electorate, and the Duchy of Hesse; and Meissenheim, at the West of the Rhine, surrounded by the territories of Prussia, Bavaria, and Lichtenberg. The whole superficial extent of both these districts, which are at least 150 miles asunder, does not exceed 140 square miles, and the subjects of this Sovereign are not above 21,000 in number. The little dominions of the Landgrave, however, are not deficient in natural produce or industry. Homburg, though mountainous, and comprising the Feldberg, 2700 feet in height, has numerous fruitful valleys, and is able to export both corn and cattle, besides linen, flannel, and wooden ware. Meissenheim, the larger and more populous district of the two, is also mountainous and equally productive. Some mines of coal, iron, and quicksilver add to its riches; but tillage is the general occupation of the inhabitants.

The Landgrave was admitted a Member of the Confederacy in 1817, and has one vote in plenum. He is not one of the few German Princes who have kept their promise, by granting their subjects the Representative Constitution as was stipulated in the Articles of Confederation. The administration of justice, the exercise of the legislative and executive powers, all depend immediately on him. Besides his immediate dominions, he possesses the domains of Winningen, Oesbifeld, and Hotesleben, in Prussian Saxony, and from these estates he derives one-third of his revenue, the whole of which amounts to not 160,000 florins. The debt of the State is 450,000; the expenses are very trifling, as in the absence of a Constitution there is little delegated authority, few public offices, and no standing army.

Homburg. The Capital, stands in a fine situation on the Eschbach, and has a population of 3000 souls, whose subsistence is chiefly derived from the expenditure of the Court.

See the general authorities referred to under Hesse-Cassel.

HESST. Goth. *haitan*; A. S. *hat-an*, *hat-an*; D. *haden*; Ger. *heissen*; vocare, dicere, jubere. See **BEHESST**.

That which is named, said, ordered; the declared will; *sc.* in order, masdute, promise.

In R. Brunne, p. 586, the Ten Commandments are called the ten *hesles*.

VOL. XXIII.

Ne that so man yu wuſe to be ſchep kyng.
Boþe þe heye kyngs of heuene, þat wrecche al þing,
þat haþ here of water, and of erþe al so.

R. Gloucester, p. 222.

Precies ne no precies, non of þam trued welis,
þe did not Godde's heires, but brak þam ilk a delis.

R. Brunne, p. 65.

2 x

HEST.
—
HYTERO-
CLITE.

Maie nose of hem withstande her *Astra*.
Some parte that shopen in to bettes.

Greecr. Conf. Am. book vi. fol. 135.

All earthy kynges may know that they powers be sayne, and that
none is worthy to have the name of a kyng but he that hath all
thyngs subiecte to his *Astra*. *Falsyn. vol. i. ch. 206.*

Great God of might, that reignest in the mind,
And all the body in they that dost frame,
Victor of Gods, subdour of mankind.

Spenser. Hymne in honour of Love

And for thou wast a spirit too delicate
To set her curly and aboutt commends,
Refusing her grand ayle of a kyngdom three
By halpe of her more potent ministers,
And in her most vntamigable rage,
Into a clowen pyns.

Shakespeare. Tempest, fol. 4.

What is your name?

Mr. Miranda — I my father,
I have broke your heart to say so.

Id. B. fol. 11.

HETERARCHY, Gr. *ἑτερος*, another, and *ἀρχή*,
government.

The government of another, a stranger, a foreigner.

It is a joy to think we have a king of our own. Our own blood,
our own religion; according to the motto of our princes (*Ad Deum*):
otherwise, next to anarchy in *eternity*.

Hall. Sermon. Christ and Caesar.

HETEROCERUS, in Zoology, a genus of *Pentamerous*, *Colopoterous* insects, established by Bosc, be-
longing to the family of *Clavicornes*.

Generic character. *Tarsi* short, having four distinct
joints, folded on the outer side of the legs, which are
triangular, spinous, or ciliated, especially the two front
ones, which are formed for digging.

These insects live in damp, sandy places, near the
margins of pools. Their *larvæ*, which have been de-
scribed by Meigen, also live in similar places.

The type of the genus is *H. marginatus*, Bosc, well
figured by Panzer, *Faun. Germ. fig. 11, 12*. Found in
Europe.

HETEROCLITE, *n.* } Gr. *ἑτερόκλητος*; Lat. *he-*
teroclitus, *adj.* } *teroclitus*; Fr. *heteroclit*;
HETEROCLITICAL, } It. and Sp. *heteroclit*; from
HETEROCLITOUS, } *ἑτερος*, another, and *κλίω*,
declination, or declension, from *κλίω*.

"An heteroclitic, or declined otherwise than the
common nouns be." *Minsheu*. And the *adj.*, gene-
rally.

Irregular; not consistent with or conforming to rule,
or order; disorderly.

There are strange *heteroclities* in religion now-a-days; among
whom, some of them may be said to contradict the exalting of the
kingdom of Christ, in lifting it upon Babel's back, by bringing
in so much profaneness to avoid superstition.

Hewitt. Letter 35. book ii.

Mad, phrasticke, foolish, *heteroclit*, which no new hospital can
hold, no physick help.

Burton. Anatomy of Melancholy, fol. 76. To the Reader.

It is a just and general complaint, that indexes for the most part
see *heteroclit*, I mean, either redundant, in what is needless, or
defective in what is needful.

Fowler. Worthen. Norfolk.

For of sins *heteroclitical*; and such as want either name or pre-
cedent, there is oft times a sin even in their histories.

Sir Thomas Brown. Fulper Grammar, book viii. ch. xii.

I count it not unusual to think that things primary and *heteroclit*,
as also by a parity of reason, some things immaterial and super-
natural, may be sufficiently proved in their kind, if there be such a
positive proof of them, as would be competent and satisfactory.

*Boyle Works, vol. iv. p. 174. Considerations about the Reconstruc-
tion of Reason and Religion.*

Sir Toby Matthews, one of those *Heteroclit* animals who finds his
place any where.

Waldpole. Anecdotes of Painting, vol. ii. p. 220.

HETERODENDRON, in Botany, a genus of the
class *Monadelphæa*, order *Polyandria*, natural order
Terbinthaceæ. *Generic character*: calyx persisting,
four or five cleft; corolla none, anthers two-celled;
capsules two to four angled, two to four celled; style
nearly obsolete.

One species, *H. cleafolium*, native of New Holland.

HETERODOX, *n.* } Fr. *heterodoxe*; *It. etero-*
doxo; *Sp. heterodoxo*; Gr.
HETERODOXY, } *ἑτεροδοξία*, one who is of another
opinion, from *ἕτερος*, another, and *δόξα*, an opinion.

An opinion otherwise than or different from; (ac-
cording to the commonly prevailing or established opinion.)

On Thursday morning we had another service, in which was
nothing done, but that it was reasoned whether that last *Heterodox*
had been retained.

*Hobs. Remains Dr. Baileymans's Letter from the Synod of
Dort, &c.*

But verily, it seems, was the temper of those times, that he was not
only disprised withal as to this, but also as to another *Heterodoxy* of
his, concerning the resurrection.

Cudworth. Intellectual System, book i. ch. i.

This order, thus subjoined to the admission, that was to be set up
in every church, and so the more obvious to be read by all the priests
and curates, as well as others, was doubtless to hinder raw and in-
digested *heterodox* preaching.

Sirry. Life of Archbishop Parker, Ann 1560.

So that had our Saviour answered otherwise, he had, we may sup-
pose, been tried with ignorance and unskillfulness, perhaps also of
reason and *heterodox*.

Barrow. Sermon 23. vol. i.

That singular character [Doctor *Sachverell*] took it into his head
to disturb the doctor while he was in his pulpit venting some doctrine
contrary to the opinion of that *Heterodox* man.

Prescott. London, p. 258.

Heterodoxy was to a Jew but another word for dissuality; and a
real to see the rigour of the law executed on that crime, was the
honour of a Jewish subject.

Hurd. Works, vol. vi. Sermon 20.

HETEROGENE, } Fr. *heterogene*; *It. etero-*
HETEROGENEAL, } *rogeneo*; *Sp. heterogeneo*;
HETEROGENEITY, } Gr. *ἑτερογενής*, from *ἕτερος*,
HETEROGENEOUS, } another, and *γενος*, kind.
HETEROGENEOUSLY, } Of another kind; unlike,
HETEROGENEOUSNESS, } dissimilar, in kind or na-
ture.

Know you the sapor postic? calcine?

Or, what is homogene, or *heterogene*?

Ben Jonson. The Alchemist, act ii. sc. 5.

Wherefore, either the two little parts of different elements do not
become one body; or if they do, we must agree 'tis by the nature of
quantity, which works as much in *heterogeneous* parts as homogeneous.

Digby. Of Bodies, ch. xiv.

And the reason why iron comes to a loosestone more efficaciously
than another loosestone doth, is, because loosestones generally are more
impure than iron is (as being a kind of ore or mine of iron) and have
other extraneous and *heterogeneous* matters mix'd with them; whereas
iron receives the loosestone's operation in its whole substance.

Id. B. ch. 22.

A strange chimers of brains and men,

Made up of pieces *heterogene*;

Such as in nature never met

In nature's subjects yet.

Baileys. Hudibras, part i. can. 3.

And there being an conceivable convenience at all in the *Hetero-*
geneity of parts, I think the conclusion is not rash, if we observe that
the immediate matter of efformation of the *Serius* is either accurately
homogeneous, or if there be any *Heterogeneity* of parts in it, that it is
only by accident; and that it makes no more of the first work of

HETERO-
CLITE.
—
HETERO-
GENE.

HETERO-GENE. *efformation or organization of the matter, then those stones of dust that light on the inner's colours make to the better drawing of the picture.*
More. Antidote against Atherum, ch. ii. sec. 8. Appendix.

HETERO-TRICHUM. *Because it belongs to a multitude of associations, and seems to differ from texture, with which it hath so much affinity, as perhaps to be reducible to it, in this, that always in mixtures, but not still in textures, there is required a heterogeneity of the component parts.*
Baile. Works, vol. iii. p. 298. The History of particular Qualities.

Let a figure in any vessel look never so clear and transparent upwards, yet if there be the least settlement, or heterogeneous matter in any part of it, shake it thoroughly, and it will be sure to show itself.
South. Sermons, vol. vi. p. 234.

*Coarster and potstier cannot mix
 Their heterogeneous policies
 Without an efformance,
 Like that of salts, with lemons juice
 Which does not yet like that produce
 A friendly concourse.*

Couper. Friendship.

They [the houses] are small, and by the necessity of accumulating stores, where there are so few opportunities of purchase, the rooms are very heterogeneously filled.

Johnson. Journey to the Western Islands.

Disimilitude of style, and heterogeneity of sentiments, may sufficiently show that a work does not really belong to the reputed author.

M. General Observations on Shakespeare's Plays.

HETERONOMA, in Botany, a genus of the class *Oclandria*, order *Monogynia*, natural order *Melastomaceae*. Generic character: calyx tubular, four-toothed, persisting; corolla, petals four, ovate, slightly awned; capsules four-celled, equal to the calyx; seeds compressed, striated.

One species, *H. diversifolia*, native of Mexico.

HETEROPOGON, in Botany, a genus of the class *Monocotyledon*, order *Triandria*, natural order *Gramineae*. Generic character: spike simple; male flower, calyx two-valved; corolla two-valved, awnless, interior valves bristled; nectary two-lobed, turgid; female flower, two-valved, corolla two-valved, one of the valves thick, awned, awn very long, hairy.

Two species, *H. glaber*, native of Italy, and *H. hirtus*, native of the East Indies.

HETEROPTERIS, in Botany, a genus of the class *Decandria*, order *Trigynia*, natural order *Malpighiaceae*. (Decandolle.) Generic character: calyx five-parted, two melliferous pores at the base; corolla, petals roundish, with claws; filaments cohering at the base, seed-vessel a three-celled Samara, the wings the reverse of those of the genus *Banisteria*, to which this genus is allied.

Thirteen species, natives of the West Indies.

HETEROSPERMUM, in Botany, a genus of the class *Syngenesia*, order *Superflua*. Generic character: calyx double, exterior four-parted; interior many-leaved; receptacle naked, seeds exteriorly compressed, margin membranaceous, interior oblong, two-awned.

Two species, natives of South America.

HETEROSTEMON, in Botany, a genus of the class *Monadelphia*, order *Triandria*, natural order *Leguminosae*. Generic character: calyx four-leaved, coalescing into a slender tube; corolla, petals three, inserted into the throat of the calyx; the three inferior stamens fertile; pod flat on both sides, attenuated, many-seeded.

One species, *H. mimosaoides*, a tree, native of Brazil.

HETEROTRICHUM, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Melastomaceae*. Generic character: calyx tubular, border five to eight cleft; apex of the segments elongated;

corolla, petals five to eight; berry five to eight celled, crowning the calyx.

Five species, natives of the Island of Santo Domingo and South America.

HETHING. Hearne says, Mockery; Tyrwhitt, Coempt. Perhaps haughtiness, i. e. haughtiness.

Allie in this Arping fallen upon the.

R. Browne, p. 273.

Alas (quod John) the day that I was born!

Now are we driven till Arking and to score.

Chaucer. The Reeve Tale, v. 4108.

HEUCHERA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Saxifragae*. Generic character: corolla, petals five, capsule two-beaked, two-celled.

Five species, natives of North America. Persoon.

HEW. See *HOE*.

Hew, v. } A. S. *hæwian*, *hæwian*; D. *housen*
Hew, n. } *en, hæwen*; Gier. *hauwen*; Sw. *hugga*;
 It *accare*, to cut or hack, with any kind of instrument, (says Wychter.) a sword, an axe, a hatchet, It is commonly employed when some degree of force is used.

To cut, to hack, to chop: to form or frame by cutting.

*he hewen an þe gyltes, as men of will geode.
 þe gyltes aegren þam full stillet þes stode.*

R. Browne, p. 17.

*Wal ceuds he hewen wood, and water bore,
 For he was yonge and mighty.*

Chaucer. The Knights Tale, v. 1424.

*If he that once encountered with his foes
 In open fields at sound of blasted trumpet,
 Dore dare to yerdle his hewen bred to blow,
 And ere again to heare the canons thump.*

Turner. To the Flying Host of Synophasis.

*And then he hylts the inner course with three rowes of hewen steed,
 and one rowe of cedar wood.*

Bible, Anno 1551. 3 Kings, ch. vi.

And Salomon tolde out foure score thousand men to hew [stones] in the mountains.

Geneva Bible, Anno 1561. 2 Chronicles, ch. ii. s. 2.

And Jonon made them that some day hewers of wood and drawers of water unto the congregacyon, and unto the altar of God vnto this daye, in the place which God should chuse.

Bible, Anno 1551. Anno, ch. i.

For, all for prais and honour he did fight,

Both striken strike, and beaten both do best,

That from their shields forth durteth first light,

And kalmets, hewen deepe, show marks of either's eight.

Spenser. Faerie Queene, book i. can. 5.

They hew'd their helmes, and plates sounder braks,

As they had got-hares bens.

Id. B. book vi. can. 1.

Then to the rest his wrathfull hand he bend:

Of whom he maketh such hewes and such Aw

That swarms of damned soules to hell he send.

Id. B. book vi. can. 8.

There lies our way: be thou upon the ground,

And look around, while I securely go;

And Aw a passage through the sleeping foe.

Dryden. Virgil. Aeneid, book i.

If in a hundred parts Antipho hew,

As oft his never'd frame itself renew.

Macle. Orlando Furioso, book xv.

HEXADICA, in Botany, a genus of the class *Monocotyledon*, order *Pentandria*. Generic character: male flower, calyx five-leaved; corolla, petals five; female flower, calyx six-leaved; corolla none; stigmas six; capsule six-celled, one seeded.

One species, a moderate-sized tree, native of the woods of Cochinchina. Loureiro.

2 x 2

HETERO-TRICHUM.

HEXA-DICA.

HEXAGON.
—
HEXA-
POD.

HEXAGON. } Fr. *hexagone*; It. and Sp. *hexa-*
HEXAGONAL, } *gono*; Lat. *hexagonus*; Gr. *ἑξάγωνος*,
HEXAGONY. } from *ἕξ*, six, and *γωνία*, an angle.
 A figure with six angles, and, consequently, six sides.

And besides, that salt dissolved upon fixation returns to its affected cubes, the regular figures of minerals, as the *hexagonal* of crystal, the hemispherical of the fairy-stone, the stellar figure of the stone aetaria, and such like, seem to look with probability upon this way of formation.

Glauber. *The Fossils of Tyngsmans*, ch. 6.

When I read in St. Ambrose of *hexapod*, or sexangular cellular bones, did I, therefore, conclude that they were mathematicians?

Bishop Bramhall against Hobbes.

For the space about any point may be filled up either by six equal triangles, or four squares, or three *hexagons*; whereas three pentagons are too little, and three heptagons too much.

Ray. *On the Creation*, part i.

With that prodigious geometrical subtilty do these little animals work their deep *hexagonal* cells, the only proper figure that the best mathematician could choose for such a combination of houses.

Derham. *Physico-Theology*, book vi. ch. xiii.

It is well known to mathematicians, that there is not a fourth way possible, in which a plane may be cut in little spaces that shall be equal, similar, and regular, without leaving any interstices. Of the three, the *hexagon* is the most proper, both for convenience and strength. Hence, as if they knew this, make their cells regular *hexagons*.

Hud. *Essay* 3, part i. ch. i. *Of Insects*.

HEXAMETER, n. } Fr. and Sp. *hexámetro*; It.
HEXAMETER, *adj.* } *esámetro*; Gr. *ἑξάμετρος*, from
ἕξ, six, and *μέτρον*, a measure.

A measure, or a verse measuring or consisting of six feet.

His request to Diana in an *hexameter*, and her answer in an epigram, *hexameters* and *pentameters*, discovered to him in a dream, with his sacred and ritual ceremonies, are in the British story.

Dryden. *Poly-dion*, song 1. note by Selden.

When Dorus, desiring in a secret manner to speak of their cases, perchance the parties intended might take some light of it, making too remembrance to Zellina, began this prelude song in *hexameter* verse unto her.

Sulley. *Ardenza*, book i.

Now, that songs or ditties to be sung unto stringed instruments, were composed in old time of *hexameter* verses, Timotheus giveth us to understand.

Holland. *Plutarch*, fol. 101B.

The English verse, which we call *heptameter*, consists of no more than ten syllables; the Latin *hexameter* sometimes rises to seventeen.

Dryden. *Works*, vol. iii. p. 220. *On the Origin and Progress of Satire*.

Were we to judge every production by the rigorous rules of nature, we should reject the *Iliad* of Homer, the *Æneid* of Virgil, and every celebrated tragedy of antiquity, and the present times, because there is no such thing in nature as an *hexameter* or *Turan* talking in *hexameter* or an *Othello* in *blank verse*.

Goldsmith. *Essay* 13.

HEXANGULAR, having six angles.

The base was *hexangular*, finely ornamented with Gothic sculpture
 Pennant. *Tour*, p. 217.

HEXANTHUS, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*. Generic character: flowers umbellate; common calyx six-leaved; no partial calyx; corolla six-parted; berry one-seeded.

A tree, native of the mountains of Cochinchina; the wood is used for building. Loureiro.

HEXAPOD, Gr. *ἑξάποδος*, having six feet, from *ἕξ*, six, and *πόδες*, feet.

For I take those to have been the *hexapodes* from which the greater sort of beetles come; for that sort of *hexapodes* are at this day rarer in our American plantations, so I am informed by my good friend Dr. Hans Sloane, who also presented me with a glass of them, preserved in spirits of wine.

Ray. *On the Creation*, part ii.

Mr. Jeayes (another very judicious, curious, and ingenious gentleman) saw *hexapodes* visited by a girl; which *hexapodes* lived and fed for five weeks.

Derham. *Physico-Theology*, book viii. ch. vi. note 12.

HEXASTICK, Gr. *ἑξαερίχης*, having, or consisting of six verses; from *ἕξ*, six, and *ερίχης*, a verse. See *HEXAMETER ante*, for an example from Selden's *Notes on Drayton*.

I will conclude with that famous *hexastich* which Sannazaro made of this great city, which pleaseth me much better.

Howell. *Letter* 36, book i. sec. 1.

Dryden on this occasion was a subscriber, and furnished Tuxen with a well-known *hexastich*, which has ever since generally accompanied the engraved portraits of Milton.

Milner. *Life of Dryden*, p. 205.

HEXODON, in *Zoology*, a genus of *Pentamerus*, *Coleoptera* insects, belonging to the family *Scarabæidae*, established by Olivier.

Generic character. Jaws strongly toothed, arched at their extremity; outer edge of the lip apparent; club of the *antennæ* small, oval; body nearly circular; outer edge of the *elytra* dilated and grooved. They live on the leaves of trees and shrubs, and their larvae are unknown.

The type of the genus is *H. reticulatum*, figured by Olivier, pl. vii. fig. 1. Found by Comerson at Madagascar.

HEXT, high or high, highest, height, heat. In the same manner, (adds Mr. Tyrell), next is formed from *hegh*.

Twelf gar he byleade þe here with nobere ynow,
 And ætze men of moxy leden abote hyr vante drem.

R. Gloucester, p. 100.

For the first apple and the heat

Which growth unto you heat

Both thus verses suitable.

Chaucer. *Dreams*, fol. 357.

HEY-DAY. } An interjection (says Skinner) of
HEYDEQUES; } wonder or admiration, *q. d.* *high-day*.
O festum diem, i. e. letum et felicitatem: an Etymology much at variance with the common usage of the word: but see *HEED-DAY*, in *HEED*.

The Glossarist to Spenser calls *heydegives* "A country dance or round. The conceit is, that the Graces and nymphs do dance unto the Muses and Pan his musicke all night by moonlight: to signify the pleasantness of the soyle." The folio Spenser (1610) in the text reads *gives*, in the note *gives*. The reading of Dr. Percy below seems to point to the only plausible Etymology.

Gaue. *Hey-da!* what Hoes Flatterkin is this? what Dutchman doe's build or frame clothes in the aire?

Ben Jonson. *The Masque of Augures*.

But friendly Fairies, met with many graces,
 And lightfoot Nymphs can chase the lingring night,

With *heydegives*, and traily trollede traves,

Which sixteen nine, which dwelle on Paradox night,
 Do make them music, for their more delight.

Spenser. *Shepherd's Calendar*, *June*.

And whilst the nimble Cumbrian hills
 Dance *hey-da-give* amongst the hills,

The Muse then in Camberia brings.

Dryden. *Poly-dion*, song 5. *Arg*.

By wells and rills in meadows greene,
 We nightly dance our *heyday* gaine;

And to our fureye king and queene.

We chant our moose-light minstrelies.

Rubin Goodfellow, in *Percy*, vol. iii. fol. 206.

HEYTESBURY, or **HYFTESBURY**, corporally called *Hatchbury*, a Borough, and formerly a Market Town in Wiltshire, traditionally the residence of the Emperess Maud during her contest with Stephen, in situated in a valley on the South-Western edge of Salisbury Plain. The town consists principally of one long wide street, rebuilt, for the most part, after a fire in 1766. The Church, dedicated to St. Peter, is an ancient Norman

HEXASTICK.
—
HEYTESBURY.

HEYTES-
BURY.HIA-
TELLA.

building, with a tower at the intersection of the nave and transept. It was formerly collegiate; and still has four Prebends, Hill Deverill, Hurningsham, Tidington, and Swalecliffe, in the patronage of the Dean of Salisbury, attached to it. The only other public buildings are an Almshouse, and an ancient endowed Hospital for aged persons. Heytesbury is a Borough by prescription, and has returned two Members to Parliament since the 27th Henry VI. The neighbourhood abounds with British, Roman, Danish, and Saxon Antiquities, which may be found described in the collections of Mr. Cunningham and Sir Richard Colt Hoare. Population, in 1821, 1329, many of whom are engaged in woollen manufactures. Distant from Warminster 4 miles, and from London 92.

HIANS, from *hiare*, to gape, Laccp.; *Anatome*, Illig. In *Zoology*, a genus of animals belonging to the family *Cultrirostres*, order *Grallæ*, class *Aves*.

Generic character. Beak longer than the head, thick, compressed; mandibles separated in the middle from each other, and only touching at the base and tip; upper mandible nearly straight, swelling towards the tip, grooved at the base, and notched at the point; lower mandible convex downwards in the middle, its point having the edges inclined inwards; nostrils near the base linear, lateral; legs long and slender, in part naked; the three front toes united by a short membrane, the hind toe half the length of the others, articulated on the inside and above them; the first and second quills nearly equal in size and the longest of all.

This genus was separated from the *Hierons* by Illiger, on account of the open space between the middle of the mandibles, and named by him in consequence *Anatomus*. This circumstance is considered by Cuvier as depending upon the wearing away of the edges of the horn from use; but this can hardly be the case, the formation of the beak being so constant. These birds nearly resemble the *Storks* in their mode of living; they are found on the banks of rivers and marshes, into which they enter, but never attempt to swim.

Two species are found, the

H. Typus, Laccp.; *A. Typus*, Tem.; *Indian Anatomus*. From India, which is the same as the *Ardea Coromandiana* of Latham and Sonnerat; and the *A. Pondiceriana* of Latham is the same bird in its first year's plumage. The other is the

H. Lamelligerus, Laccp.; *A. Lamelligera*, Tem.; *African Anatomus*. Which is remarkable for the elongation of the shafts of the feathers of the neck, belly, and thighs, by a shining black broad cartilaginous plate at the tip of each, which resembles the feathers of *G. Sonneratii*.

See Cuvier, *Règne Animal*; Illiger, *Prodromus Mammalium et Avium*; Temminck, *Planches Colorées*.

HIATELLA, in *Zoology*, a genus of bivalve free boring shells; established by Dauidin, nearly related to *Saxicava*, and confounded with *Solen* by Linnaeus and Lamarck.

Generic character. Shell bivalve, transverse, equal-valved; nucleus sub-anterior, rather convex; hinges with one or two short, coulet, diverging teeth in each valve; ligaments external, marginal.

The type of the genus is the *Solen minutus* of Linnaeus; the *H. arctica* of Lamarck; and *H. monopora* of Dauidin.

Bruguier placed this genus with *Cardita*, and Lamarck places it near that genus; it is very nearly allied

to *Saxicava*, and only differs from it in having small teeth. The two animals are exactly similar, like most shells which live in holes.

HIATION, } Lat. *hiare*; Gr. $\chi\alpha\iota\nu$, to open, to
Hia'tes, } gape.
An opening, a gaping.

A second is the confused *hiatus* or holding open its mouth, which may observing, conceive the intention thereof to receive the slightest of air.

Sir Thomas Brown. *Fulgar Errata*, book iii. ch. xii.

I shall endeavour to fill this *hiatus* by producing an almost entire chronologic series of paintings from the time to Henry VII. when Mr. Varian's notes recommence.

Walpole. *Anecdotes of Painting*, &c. vol. i. p. 36.

M. with a rudiment of a tooth within one shell; with an oval and large *hiatus* opposite to the hinge.

Fernald. *British Zoology*. The May-gaper.

HIBBERTIA, in *Botany*, a genus of the class *Polypandria*, order *Dignia*, natural order *Dilleniaceæ*. **Generic character:** calyx five-leaved, becoming afterwards the fruit; petals five, deciduous; capsules, three to twelve, glomerated.

Two species, elegant climbing plants, natives of New South Wales.

HIBERNAL, } Lat. *hibernus*, from *hiems*, winter,
HIBERNATION, } from Gr. $\chi\epsilon\iota\mu\alpha$ (Voss.) $\alpha\eta\rho\alpha\ \tau\omega\ \chi\epsilon\iota\mu\alpha$,
quod nempe pluvius fundat; because it pours forth rains

Wintry; of or pertaining to winter.

Were there any such effectual heat in this star (the dog-star), yet could it but weakly evidence the same in summer; it being about 40 degrees distant from the sun; and should rather manifest its warming power in the winter, when it remains conjoined with the sun in its *hiernal* conjunction.

Sir Thomas Brown. *Fulgar Errata*, book iv. ch. xiii.

There might a constant stream of fresh and untainted [air] be let in and issue out as freely, and that so qualified to its intermediate composition, as should be very agreeable to the nature and constitution of the several plants that were to pass their *hiernation* in the green-house.

Evelyn. *Kalendarium Hortense*. A New Conservatory.

HIBISCUS, in *Botany*, a genus of the class *Monadelphica*, order *Polyandria*, natural order *Malvaceæ*. **Generic character:** calyx double, the exterior many-leaved; stigmas five; capsule five-celled, many-seeded.

A genus containing nearly one hundred species. Natives of both hemispheres. Most of the species produce large handsome flowers; some of hardy sorts are often cultivated in gardens. *H. Syriacus*, the *Athens frutex* of gardeners, is a native of Syria.

HIICUS DOCTUS, an unintelligible term (says the editor of *Hudibras*) used by jugglers. Mr. Brande thinks it corrupted from *hic est doctus*; words with which the appearance of the Catholic priests in the assemblies of the people was in old times announced.

An old dull sot, who told the clock,
For many years at Bridewell-dock,
At Westminster, and Hick's-Hall,
And Accus-doctus play'd it all.

Hudibras, part iii. can. 3. l. 580.

HICCUGH, variously written, *hicket*, or *hicquet*, *hick-hop*, *hiccup*, and *hiccough*; D. *hicken*, *hicken*; Ger. *hizen*; Sw. *hicka*; which the Etymologists agree are words formed from the sound. And see *YEs*.

And so it is also of good signification, according to that of Hippocrates, that sneezing cureth the *hiccup*.

Sir Thomas Brown. *Fulgar Errata*, book iv. ch. xi.

HIA-
TELLA.
HIC-
COUGH.

HICKET. The same portion taken like us with hoard vinegar but, although the convulsion of the stomach, proceeding from excessive yasting or Acicup.

HIDE. *He shall be a knight, a baron; or by some false accusation, as they do to such as have hidings, in which there is no fault.*
Barton. Anatomy of Melancholy, fol. 549.

Quoth he, "To hid me not to live
 Is to forbid any pulse to move,
 My head to grow, my ears to prick up
 Or (when I'm in a fit) to Acicup."

Hudibras, part i. can. 1.

Some are freed from the Acicup, by being told of some feigned ill news or even of some things, that but excite a great attention of mind.

Bayle. Works, vol. i. p. 1333. *The Life.*

HIDALGO, or, as formerly written, *Fidalgo*; *quasi* *hijos de aley*, son of somebody; the Spanish title for all of gentle blood, to which many privileges are attached.

HIDE, A. S. *hida*, *et* *hyda*; Scotch, *hiden*, from A. S. *hyd-an*, *tegere*, to cover; Scotch, *hiden*, to cover. *Hyd* among the A. S. was the name of *tectum* among the Latins; and *hyde-lands* were lands annexed, or appertaining, ad *hydum seu tectum*. Spelman.

See **CABULATE**.

How many plow load, and how many *hyden* also, &c.

R. Gloucester, p. 374.

Of ech *hyde* of Engyland þu soðlygges he som þu.

Id. p. 434.

þe þrid þout þu wold, to suren he was droyen,
 þu þe Danegilde for ever sold he largen,
 & of ilk a *hyde* two schillinges þu be take
 Suld neuer eft betide, he shure on þe toke.

R. Bower, p. 110.

The whole land (was) formerly divided, either by Alfred the Great or some other preceding king, into 243,690 *hydes* or plough lands; and according to this division were the military and other charges of the kingdom imposed and proportioned.

Spelman. On Fiefs and Tenures, &c. ch. viii.

The Normans also changed the name of an *hyde* of land, and call'd it Carree, a plough land.

Id. B. ch. xxvii.

HIOE. } A. S. *hydan*; D. *horden*, *hueden*; Ger.
HIDDER. } *hueten*; *celare*, *abscondere*, *occultare*, and
HIDIND. } consequently *tegere*; whence probably the
hide of an animal, & c.

To conceal, to cover from the sight, to secrete.

Hil, þu mynra af scap, vana vana þere

To Walyn, and to Cornwalle, and *hiden* hem vor ferre.

R. Gloucester, p. 226.

Sajst Outberst's clerkes in *hiden* ever geðe,

At Garesne set þer merkes, a þow þu geas uppde

R. Bower, p. 77.

— Mynra of þu bryðen
Hiden and *hiden*, durneliche here egges
 For no foul sholden þen fynde.

Piers Plouman. Floun, p. 223.

The kingdom of *havours* is lyk to treasure *hid* in a field, which a man that fyndeth, *hiden*, and for joye thereof giveth all things that he hath and leyth shilke felle.

Wyclif. Matthew, ch. xiii.

The kingdom of heaven is lyk unto treasure *hyde* in the feld, the which a man fyndeth & *hyde* it; and for joye thereof giveth all that he hath, and leyth that felle.

Id. B. Aene 1551.

He not seen fynnyng to men, but to the *faul* that is in *hiden*, and the faul that seeth in *hiden* schal yelde to thee.

Wyclif. Matthew, ch. v.

For if the tiller of the feld, no dute not in the yere, and if the *ader* of the gold, he had *hid* the gold in that place, the gold so had not been found.

Chaucer. Boecan, book v. fol. 235.

For satisfaction wel oost *hiding*.

Id. The Romance of the Rose.

And (his) brightness was as the light: he had hornes [commen] out of his hands, and there was the *hiding* of his power.

Id. Id. 1563.

But when I me awake, and find it but a dreame,

The anguish of my former we beguinen more extreme;
 And so tomorrow, as that uncessary may I find,
 Some *hiden* place, wherein to dila the gawing of my mind.

Surrey. Complaint of the Absence of her Lover, &c.

A lovely lady rode him faire beside,
 Upon a lovely steed more white then snow;
 Yet she much whiter; but the same day *hid*
 Under a veile, that whimpel was full low.

Spenser. Faerie Queene, book i. can. 1.

Whoe'er a cold English monument survey,
 In other records may our courage know;
 But let them *hid* the story of this day,
 Whose fame was blench'd by too loose a foe.

Dryden. Annus Mirabilis, st. 136.

Or else some *hiding* hole he seeks,

For fear the rest should say he squeaks.

Swift. The Storm.

From where our saplings rise, our flow'rets bloom,
 The song shall teach, in clear perspective notes,
 How best to frame the fence, and best to *hid*
 All its various defects; defective still,
 The *hid* with happier art.

Mason. The English Garden, book ii.

The country, forest or marsh; the habitations, cottages; the cities, *hiding-places* in woods; the people naked, or only covered with skins; their sole employment, pasture and hunting.

Barber. An Abridgement of English History, book i. ch. xi.

HIOE. } A. S. *hyde*; D. *hauer*, *hygd*; Ger.
HIDE-BOUND. } *haut*; *pellis*, *cutis*, *corium*, probably
HIDE-DRESS. } from the A. S. *hyd-an*, (see **HIDE**,
ante.) to cover, to protect.

That which covers or protects; *ae*, the flesh, the body; usually applied to a thick, hairy skin.

So þu hit ste

Her horn, & her *hiden* cæ.

R. Gloucester, p. 404.

Of the *hides* of beasts being tanned, they use to shape for themselves light, but impenetrable armour.

Hobbes. Leviathan, &c. vol. i. ch. 21. The Conquer Ports.

No manner was out, but swifter than thought,

Past by the *hyde* the wolve Lawler caught.

Spenser. Shepherd's Calendar. September.

The chief trade of this place consisted of sugar and ginger, which growth in the island, and *hides* of oxen and kine, which in this waste country of the island are bred in infinite numbers.

Sir Francis Drake. A West Indian Voyage, fol. 24.

Their horses, no other than lame jades and poor *hiden* half-bredings.

Holland. Levant, fol. 415.

How some in feathers, or a ragged *hid*,

Have in'd a second life, and different natures try'd.

Addison. To Dryden.

Between their horns the salted barley threw,

And with their heads to heaven the victims slew:

The limbs they sever from th' enclosing skin;

The thighs selected to the gods divide.

Pope. Homer. Iliad, book i.

Mr. Heslow mentioned a way of shaking off the midder from the ears of corn, by a rope drawn over the tops of them by two men at either end of it; which midder was found to make the corn *hide-bound*.

Bayle. Works, vol. vi. p. 463. Letters to Mr. Bayle.

The body is covered with a strong *hide* exactly resembling black leather, destitute of scales, but marked with the appearance of them.

Fennell. British Zoology. Concoran Tortoise.

Nor were they seen startled at the report of a musquet; ill one day, on their endeavouring to make us sensible that their arrows and spears could not penetrate their *hide-dresses*, one of our gentlemen shot a musquet ball through one of them, felled in seven.

Cook. Voyages, vol. vi. book ii. ch. iii.

HIDE-DEOUS. } Fr. *hideux*. Probably from the
HIDE-DEOUSLY. } A. S. *hyd-an*, to hide. It was for-
HIDE-DEGNESS. } merly written *Aidous*. That (says

HIDEOUS. Skinner) which any one would by every means avoid, and even *Aide* himself from.

HIE. Frightful, horrible, excessively ugly; odious or hateful.

*Jo kyng did mak right gane an hideous cryge,
He namd þei cold Ladgure or Landre of Strialye.
R. Branne, p. 326.*

This world (he said) in lene thus is an houre
Shal be dreim, so hideous is the shoure:
Thus shal mankyn dreynche, and leue hir lif.
Chaucer. *The Miller's Tale*, v. 3520.

The brighte swordes wente to and fro
So *hideously*, that with the leste stroke
It seemed that it would felle or cleve.
Id. *The Knight's Tale*, v. 1704.

If your mee decay by sickness or by sword, if vitall fail, or if
money wax scarce, if the wilde turne contrary, or so *hideous* tem-
pente arise, you shall be destitute of aide, p'vision, and treasure.
Hall. *Henry V.* *The second Yere.*

Of stature huge and *hideous* he was,
Like to a giant for his monstrous light,
And did it strength most parts of men surpass,
Ne ever any found his match in might.

Spenser. *Flourie Quarre*, book v. can. 11.
For she was scarcely safely put on shore,
But that the skie (O woe!) rent to behold!)
O'erpeeped with lightning *hideously* do roar,
The ferous winds with one another scold.
Dryden. *The Maces of Queen Margaret.*

Macellane was not altogether deceived, in naming of these giants;
for they generally differ from the common sort of men, both in stature,
bignesse, and strength of body, as also in the *hideousness* of their
voice; but yet they are nothing so monstrous, or gawlike as they
were reported.

Sir Francis Drake. *The World Entomped*, fol. 28.

—Then wasteful, forth
Waits the dree power of patient disease:
A thousand *hideous* fends his course attend
Such nature blasting, and to heartless men,
And feeble desolation, casting down
The towering hopes and all the pride of mine.
Thomson. *Summer.*

They (out of a wanton mind, but in effect profoundly and sacrilegi-
ously) have attributed to her divers swelling and vain names, divers
scandalously otiose, some *hideously* blasphemous titles and eloges,
as alluding to, so insensitively upon the incommunicable prerogatives
of God Almighty, and of our blessed Saviour.

Burrow. *Sermon* 24. vol. 1.

The war-dance consists of a great variety of violent motions and
hideous contortions of the limbs, during which the countenance also
performs its part.

Cook. *Fogger*, vol. ii. book ii. ch. x.

Does he want to be satisfied of the sincerity of our homilition to
France, who has seen his frog, beetle, and happy cry and state of
Bologna, the crulle of regenerated law, the seat of sciences and of
arts, so *hideously* metamorphosed, whilst he was crying to Great Bri-
tain for aid, and offering to purchase that aid at any price?

Burke. *On a Regicide Prince.*

HIE, v. or } A. S. *hig-an, festinare*; to hie, to
HON, } make haste or speed. *Somner.*
HIE, n. } To hasten, or make haste; to use
H'CHING, } speed, to move quickly.
H'CHINGLY.

*Jo archelhyssop was adrad wature, þo he swok;
He hged to þo kyng. R. Glouster, p. 240.*

For hunger *hiderwunders*. *Ap-þ* hym foute.
Perr. *Phaeton*. *Tiam*, p. 145.

Ich *hged* to her house, to herken of more
Id. *B.* v. g. B. iii.

Hige [Femina] then to come to me soon -
Wiclyf. *2 Tynache*, ch. iv.

And thei *higheghe* camen and founden Marye and Joseph; and
the yong child is a crache. *Id.* *Leke*, ch. ii.

And whanne thei *halden* take a maundmeit of hym to Silas and
to Tymothe that ful *higheghe* (*quam celerrim*) thei schalden come to
kyri thei wester forth. *Wiclyf.* *Dede*, ch. xvii.

The steward hit the spices for to kepe
And also the win, in all this maleine.
Chaucer. *The Squire's Tale*, v. 10650.

But in his blarke clothes screwfully
He came at his commendement or let.
Id. *The Knight's Tale*, v. 2981.

And sayd hem certain, but he might have grace,
To kee Cuntance, within a litle space,
He w'as bot ded, and charged hem to kee
To shapen for his lif som remedie.
Id. *The Man of Lawes Tale*, v. 4637.

—To ship, goe every wight
Then was bot *hse* that *hse* might,
And to the barge methough echone
They went. *Id.* *Dreame.*

Then the steward, syr Kadere,
A nobil letter made he thore,
And wroughte hit all with gode.
He wrote hit lat *yu* *higheghe*,
And sent hit to his lordes the kyng,
That gentyll was of bloode.
Esau, l. 511. *In Ritten*, vol. ii. p. 225.

Con. Then blow your pyper, shepherds, till you be at home;
The eight *higheghe* last, yis time to be gone.

Spenser. *Shepherd's Calendar.* *August.*

Forth his journey this Jonathan held,
And as he his lookes about him cast,
Another tree from offere he beheld
To which he hasten, and him *Aied* fast.

Brouse. *The Shepherd's Pipe.* *Echogus* 1.
—And at his warning,
Whether in sea or fire, in earth or ayre,
Th' extraneous, and erring spirit *hies*
To his cooche. *Shakespeare.* *Hamlet*, fol. 153.

Who with sweet smiles pastoral soon redress'd
His troublesome thoughts, and clew'd it such sad sorrow;
Then turne his ready steed and on his journey *hies*.
Wrot. *Edmond.*

HIERACIUM, in Botany, a genus of the class *Syn-
genesis*, order *Equales*, natural order *Cickoraceæ*. Ge-
neric character: calyx imbricated, ovate, receptacle
naked, sometimes slightly hairy; down simple, sessile.

An extensive genus, of which more than one hundred
and fifty species are already known, natives of the
Northern hemisphere. There are eighteen species,
natives of England, figured in the English Botany.

HIERARCHY, } Fr. *hiérarchie*; It. and Sp. *hie-*
} *hierarchia*; Lat. *hierarchia*; Gr. *hierarchia*;
} *ἱεραρχία*, from *hieros*, sacred, and
} *hierarchia*, a government.

A sacred principality, a holy government; say Nin-
shew and Cotgrave.

Hierarch, the chief or head of such principality or
government; of a holy or sacred order.

That Musla, with his busenly harmonie,
Do not alone, a busenly mind from house to
Nor set mee's thoughts, in worldly maledie,
Till busenly *hierarchies* be quite forgot.

Gaueigne. *The Steele Glas.*

—The princely *hierarch*,
In his bright stand there left his powers, to seise
Possession of the garden.

Milton. *Paradise Lost*, book xi. l. 230.

—How together calls,
Or second one by one, the *higheghe* powers,
Under his Regent, tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disincumber'd heav'n,
The great *hierarchial* standard was to move.
Id. *R.* book v. l. 704.

HIE.
—HIE.
ARCH.

HIER-
ARCHY.

When S. Paul reckoned the economy of hierarchy, he reckons not Peter first, and then the apostles; but first apostles, secondarily priests, &c. And whatsoever is first either in before all things, or at least nothing in before it.

Tagler. Liberty of Prophecy, sec. 7.

They declared, "That that hierarchic government was evil, and justly offensive, and burdensome to the kingdom, a great impediment to reformation and growth of religion; very prejudicial to the state and government of the kingdom, and that they were resolv'd that the same should be taken away."

Clarendon. History of the Rebellion, book vi.

In the old Levitical Hierarchy it was part of the ministerial office to slay the sacrifices, to steele the vessels, to sweep the altars, to sweep the Temple, and carry the filth and rubbish to the brook Kidron.

Smith. Sermons, vol. i. p. 173.

Being a people under an hierarchic government, and the subjects of a sovereign who has all nature under his control, and can direct every event according to the good pleasure of his will, national prosperity and national adversity were continually placid before them, as the rewards or punishments of obedience or rebellion.

Cogan. Works, vol. ix. p. 120. On the Jewish Dispensation.

It was with a Tract, attributed to Dionysius the Areopagite, that the classification of Angelin nine Orders and three HIERARCHIES originated: *πάντες ἡ ἑσχατοῦ τῶν ἐκράσιον οὐρανῶν ἑστέα σέξας ἐξαρταστικῆς ἐκτετακται τῶν τῶν αὐτῶν ἡ θεῶν ἱεραρχίαι ἐκ τῶν τῶν ἀφ' ὧν τρεῖς αἰσθητικῆς ἐκτετακται.* (*Celest. Hierarchy, vii.*) His scheme, as expounded briefly, though by no means clearly, in the commentary of Elias on Gregory Nazianzen, (*Orat. vii. p. 217. Basil. 1571.*) is as follows. *Tres Ordines esse, quorum singuli viciniam alios tres complectantur. Horum primum esse, Solis, Cherubim, Seraphim; alterum Dominatus, Virtutes, Potestates; tertium, Imperia, Archangeli, Angelos; tamenque rursus omnia universaliter et communiter nomine Angelorum vocantur.* Quotlibet in Ordine tres rursus Ordines esse, primum, alterum, tertium, Gregory himself, the next of the Fathers to Dionysius who treats this subject, does not venture to speak with so much boldness as his predecessor. *Ὅταν θῶν διαγνώσκω περὶ τῶν λόγων καὶ αὐτὸς ἔχωμαι ἐν τοῖς ὕδασι; ὃ γὰρ τῶν ὅσων εἰκόνα ἀγγέλων τῶν καὶ ἀρχαγγέλων, θάλασσα, αὐρορά, ἄρκτος, ἔξωτος, ἀερκαρπῶν, ἀνθρώπων, νεφέλαι, ἀνέμοι, ὃ γὰρ, αὐτοὶ οὐρανοὶ καὶ ἀεθέριον, διακρίσιν τῶν τοῦ ὕψους ἡ ἱεραρχίαν, περὶ τῶν πνεύματων αὐτῶν καὶ χειρουργίαν.* (*De Thron. ad fin.*)

It was reserved for Thomas Aquinas to be more precise respecting this mysterious distribution. The CVIIIth Question in the 1st Part of his *Somma theologiae*, addresses itself to this point, *De ordinatione Angelorum secundum Hierarchias et Ordines.* Contrary to the opinion of Dionysius, the Angelic Doctor contends that there is but a single Hierarchy; and he strengthens his conclusion by reasoning much too subtle to admit of compression. He determines, also, that in this single Hierarchy there is but one Order, nevertheless (however contradictory it may appear) that the Angels differ in degree. But as we are by no means certain that we distinctly follow the thread of his argument, we prefer giving the main positions contained in each of his eight Articles in his own words. 1. *Videtur quod omnes Angeli sint unus Hierarchie.* 2. *Videtur quod in una Hierarchia non sint plures Ordines.* 3. *Videtur quod in uno Ordine non sint plures Angeli.* 4. *Videtur quod distinctio Hierarchiarum et Ordinum non sit a natura in Angelis.* 5. *Videtur quod Ordines Angelorum non convenienter nominentur.* 6. *Videtur quod inconuenienter gradus Ordinum assignentur.* 7. *Videtur quod Ordines non remanebunt post Diem Iudicii.* 8. *Videtur quod homines non assumantur ad Ordines Angelorum.*

The first syllogism of the eighth and concluding Article, may be presented as an average specimen of the reasoning contained in all the others. It should be remembered that the great Logician has already determined in the outset that there is but one Hierarchy, nevertheless he proceeds, *Hierarchia humana continetur sub infima Hierarchiarum celestium et medio sub prima; sed Angeli infima Hierarchie nunquam transferuntur in medium aut in primam. Ergo neque Homines transferentur ad Ordines Angelorum.* It will be well, however, to make the most of the information (such as it is) obtained from Thomas Aquinas: for the subject which he discusses has never been more clearly, and assuredly not more largely, illustrated by any other pen.

The Poets have made a splendid use of this obscure Philosophy; and we can pardon the futile labours of the Schoolmen, for the sake of the brilliant imagery which they have supplied to hands which knew how it might be better employed. Dante, perhaps, lived too closely to those times of dark refinement to disentangle himself completely from their sophistry, and he follows the divisions which had been laid down for him. He is a disciple of the Areopagite, whose scheme, he says, was admitted by Gregory the Great on his arrival in Heaven, where he discovered his mistake in having at all differed from it while on Earth. In Gregory's XXXIVth Homily are many points of agreement with Dionysius, especially as to the number of Orders; and the difference may, perhaps, relate to the Ministry of the Angels towards men. *Pertur vero* (continues the Pope in the same Homily) *Dionysius Areopagita (ut sup. 7. 9. and 13.) antiquus videlicet et venerabilis Pater, dicitur, quod ex munerum Angelorum agminibus forma ad exemplum ministerii, et visibiliter et invisibiliter milituntur, scilicet quia ad humana solatia aut Angeli aut Archangeli veniunt.* Nam superiora illa agmina ad idcirco nunquam recedunt, quoniam ea que preceperunt unum exterioris ministerii nequaquam habent. Upon this opinion Gregory comments at some length, and on the whole, perhaps, does not give a very hearty assent to it. Valutello, however, in his Commentary on Dante, marks the difference between Dionysius and Gregory as follows: *In luogo de' Throni, che Dionisio pone per il terzo Ordine de la prima Gerarchia più presso a Dio, poe (Gregorio) le Potestati, et i Throni poe in luogo de' Principati, che Dionisio pone per il primo Ordine de la terza Gerarchia. E in luogo che Dionisio pone le Dominationi per il primo Ordine de la seconda, esso Gregorio vi pone i Principati, et in luogo de' Potestati ultima Ordine de la detta seconda Gerarchia poe le Dominationi.*

Tasso marshals his Angels in *tre folte Squadre*, and each Squadra in *tre Ordini*. (*Ger. Lib. xviii. 96.*) Spenser twice introduces the "trinal triplicities;" (*Faerie Queene, l. 12. 39. Hymn of Heavenly Love;*) but above all, Milton, in other passages besides that which we have cited above, and which must be too familiar to every reader's recollection to need quotation here, has raised a magnificent fabric upon the jejune and trifling quibbles of Thomas Aquinas. Mr. Gifford, indeed, thinks that the great Bard went to no higher source than Ben Jonson, in his *Elegy on my Muse*; (*Underwoods on the Lady Venetia Digby, ix.*) but Milton was not likely to be unacquainted with the original authorities, and whoever he borrowed, (which he did not from poverty but from richness, that he might repay with prodigal interest,) he was far more likely to

HIER-
ARCHY.

HIER-ARCHY. draw his loan from antiquity than from a writer who had but just preceded him.

HIERO-GLY-PHICS. The *Hierarchy of the Blessed Angels, their names, orders, offices, the fall of Lucifer and his Angels*, an interminable Poem in IX Books, by Thomas Heywood, who wrote in the time of James I., contains, both in its text and notes, much information respecting the Spiritual World in all its branches. Perhaps the point on which it is least explicit, is that on which it most immediately professes to teach; but the student in Auguries, Omens, Prodigious, Dreams, Devils, Witches, and Apparitions, will be amply repaid by turning to these pages.

The existence of an Angelical Hierarchy has been admitted by many eminent Divines, and there is a splendid passage in Bishop Bull's *VIIIth Sermon* in support of it. "There are degrees of honour and glory among the Angels in Heaven, and though they are all of them glorious creatures, yet among them some are

higher, some inferior in dignity, some are greater, others lesser. . . . Though we dare not intrude ourselves into the things we have not seen, or imitate the temerity of that learned and sublime conjecturer, Dionysius, who undertakes to reckon up exactly the several orders of the Angelical Hierarchy as if he had seen a master of the Heavenly hosts before his eyes: yet that there are Orders and degrees among the blessed Angels we may with an assurance affirm, having the plainest warrant of the Holy Text for the assertion. For we often read in Scripture not only of Angels, but also of Arch-Angels, i. e. Chief Angels, that have a preeminence above the rest. This is so known and confessed by every man, that we need not cite the texts wherein mention is made of them." We have already cited a passage from a Sermon by Bishop Harsley, (ANGELS,) in which he assumes a widely different view of the subject.

HIER-ARCHY. HIERO-GLY-PHICS.

HIEROGLYPHICS.

HIEROGLYPH, } Fr. *hieroglyphique*; It. and Sp. *hieroglyphica*; Lat. *hieroglyphica*; Gr. *ἱερογλυφία*, from *ἱερός*, sacred, and *γλυφίσκος*, sculpture, to carve, to grave.

He gave unto her a kind expression, by a quaint device sent unto her in a rich jewel, fashioned much after the manner of the trivial *hieroglyph*, used in France, called *Rebus* de Picardy.

See G. Beck. *History of Richard III.* (1646.) p. 115.

For the characters which are called *hieroglyphics* in Egypt, be in manner all of them, like to those precepts of Pythagoras: Eat not upon a stool or chair; Sit not over a bushell; First no date tree; Sit not the fire in the house, nor take into it with a sword.

Holland. *Platerck*, fol. 1051.

And upon the walls, hewed out of the very rocks, engraved many kinds of lions and wild beasts, and infinite fowles of other living creatures; which being not understood of the Latins, they called *hieroglyphicall letters*.

Id. *Anonimus*, fol. 216. *Julianus*.

To this challenge the Scythian returned an *hieroglyphical* answer; sending a bird, a monster, a frog, and five arrows.

Raibg. *History of the World*, book iii. ch. v. sec. 4.

God in his wisdom thought good by shewing the serpent for the time to come, to make him as overlasting emblem and monument, wherein man might *hieroglyphically* read the malice, vile and execrable baseness of that wicked Spirit which had beguiled him.

Midr. *On Treats of Scripture*, book I. disc. 38.

More admirable is that which they attest was found in Mexico and other places of the new world, where they *hieroglyphed* all their thoughts, histories, and inventions in posterity, not much unlike to the Egyptians, though in less durable and permanent matter.

Erskin. *Miscellaneous Writings*, p. 375. *Sculpture*.

It well deserves consideration that these ancient writers, in treating anigmatically upon the subject, have generally fixed upon the very same *hieroglyph*, varying only the story, according to their affections or their wit.

Bayly. *Tale of a Tub. A Digression concerning Critics*.

This hairy meteor did denounce

The fall of sceptres and of crowns;

VOL. XXIII.

With grisly type did represent

Dodging age of government;

And tell, with *hieroglyphic* spade,

Its own grave and the state's were made.

Butler. *Hudibras*, part i. can. 1.

Having thus proved the high antiquity of Egypt from the concurrent testimony of sacred and profane history; I go on, as I proposed, to evince the same from internal evidence; taken from the original use of their so much celebrated *hieroglyphics*.

Warburton. *The Divine Legation*, book iv. sec. 4.

But to give this argument its due force, it will be necessary to trace up *hieroglyphic* writing to its original; which a general mistake concerning its primitive use hath rendered extremely difficult.

Id. *Id.*

He subdued Asia Minor and all the regions of Europe, where he erected pillars with *hieroglyphical* inscriptions, denoting that these parts of the world had been subdued by the great Sesostris or Sesostris.

Fischer. *Notes to the fourth Book of the Argonautics*.

HIEROGLYPHICS, applied exclusively by ancient writers to the sculptures and inscriptions on public monuments in Egypt, is a term which has been used in modern times to express any kind of *picture-writing*; any mode of expressing a series of ideas by the representations of visible objects. It would be well, however, for reasons which will appear hereafter, to restrict the term *Hieroglyphic* to its ancient and proper acceptance, viz. that mode of representing words and sentences by figures of sensible objects which prevailed among the Egyptians.

Picture-writing, it is obvious, must have preceded the use of alphabetic characters, as the latter implies a habit of abstraction, which nothing but an improved state of the mental faculties can give; nor has any uncivilized people been yet discovered in possession of that inestimable invention, (if it be a human invention,) by which the mutual communication of knowledge is facilitated to an almost unlimited degree, and truths once learned may be secured from being ever lost. (Cic. *de Off.* l. 16.) Rude delineations of visible objects

2 L

HIERO-
GLY-
PHICS.

are found among all but the most barbarous tribes, (Sallust, *Bell. Jugurth.* 29. Barrow's *Travels in China*, 246.) and as tropes and metaphors are used in the earliest stages of society, the transition from the direct use of such delineations to a symbolical or figurative application of them, is natural and easy. Thus one of the American nations, when first discovered by Europeans, had acquired the habit of commemorating remarkable events by rude unconnected sculptures on rocks and in caverns; (Lafitau, *Mœurs des Sauvages*, i. 43.) whilst another was sufficiently advanced in civilization to possess a "record of its history for a long period of time, contained in a series of pictures strictly symbolical" (Robertson, *History of America*, ii. 284. 480.) Purchas (*Pilgrim*, 1605.) was, perhaps, the first author who published a specimen of these Mexican chronological pictures, which approach, in truth, to the Egyptian Hieroglyphics; (*Encycl. Métrop.* xix. 632. pl. xxviii.) nearer, perhaps, than has hitherto been supposed, but are still only a very rude essay when compared with the systems of the Egyptians and Chinese.

The system of the last-named people has been already explained in this Work; (xix. 580, 581.) and as the close analogy between the common Chinese and the Hieratic character of the Egyptians was there noticed, the reader will be prepared to see a similar process developed in the different modes of writing anciently prevalent in Egypt, of which an account is now to be given.

Egyptian
modes of
writing,
1. Hiero-
glyphic,
2. Hieratic,
3. Demotic.

The characters used by the people of that country before their conversion to Christianity, (after which they adopted the Greek alphabet with a few supplementary letters,) were threefold: 1. Hieroglyphic; 2. Hieratic; and 3. Demotic. The first was formed by images of visible objects; the second, by very coarse and indistinct outlines of the whole or of parts of such images; and the third, by a further reduction of such outlines, in a similar coarse and negligent style. The first, from which the others were derived, was originally, beyond a doubt, strictly a system of picture-writing, representing ideas by their visible images, when possible, or by obvious symbols, when any direct representation was impossible. It is manifest that such a method was calculated only for a nation in the first stages of civilization, and that men would soon discover some more complicated, but more perfect, mode of representing what is usually expressed by words, of speaking, in short, by means of visible signs. But words are a combination of sounds, the next step, therefore, would be to devise some method of expressing sounds; and as soon as such a device had been adopted, any combination of sounds, *i. e.* any word, whether significant or not, whether the name of a visible object or of a mere abstraction, could be immediately represented to the eye. Thus far the Egyptians had advanced at a very early period. They selected several common and well-known Hieroglyphics, such as immediately suggested some word of frequent occurrence, and used them to express the initial sound of that word, or, as we should say, its first letter. The more simple outlines or fragments of these Hieroglyphics, used in the Hieratic character, would, therefore, have the appearance, as well as perform the functions, of letters; and when rounded off in the Demotic, or running hand, would lose all resemblance to the figures from which they were originally derived. It is plain that these last characters might entirely supersede the use of Hieroglyphics, or other symbols; from the facility with which they were formed, it is probable that, for ordinary purposes,

they would, and it will appear, on further inquiry, that they actually did so; and that the Demotic, or Enchorial character of the Egyptians, was nearly, if not strictly, alphabetical; written, as Herodotus says, (ii. 36.) from right to left, and in the number of sounds expressed not exceeding "the square of five," mentioned by Plutarch (*De Iside et Osir.* sec. 56.) as the amount of the letters in the Egyptian alphabet.

1. The Hieroglyphic character, therefore, was thus rendered capable of expressing sounds, and, consequently, words, independently of the ideas pictured to the eye; and as soon as this method prevailed, these symbols were divisible into three distinct classes. 1. Such as were the images of the things expressed; 2. such as were merely symbolical; and 3. such as were simply Phonetic, or expressive of sound, and might, therefore, be considered as the letters of a Hieroglyphical alphabet. At a later period, probably, a fourth class was brought into use; that of enigmatical symbols, derived either from some very remote affinity between the object represented and the idea implied, or formed by a combination of different figures, apparently incapable of being thus united. The examination of Hieroglyphical tablets of very different ages, shows that these four classes of symbols were used promiscuously, according to the pleasure or convenience of the artist, for Hieroglyphics, being pictures, were always either sculptured or drawn. All Hieroglyphics, therefore, may be classed either as (1.) images, or (2.) symbols; as (3.) phonetic, or (4.) enigmatical; and it is obvious, that the 1st and 3d classes will be readily interpreted as soon as the sounds represented by the latter have been ascertained. But the 2d and 4th will still remain uninterpreted, unless explained by the context, by equivalents in another copy of the same text, by the testimony of ancient writers, or by an ancient translation of the texts in which they occur. Happily the perplexing symbols of the last class are not of very frequent occurrence, while those of the 2d, which are far more common, can generally be interpreted by the aid of the auxiliaries already mentioned, or by conjecture, which has so often contributed, in the quaint phrase of Verstegan, to "the restitution of decayed intelligence." Complete translations of long Hieroglyphical texts will never, perhaps, be attainable; but a knowledge of the substance of their contents has been already, in many cases, acquired; and it is not, perhaps, extravagant to affirm, that at an distant period, we shall have Grammars and Dictionaries of the Hieroglyphical language.

As every visible object, with any of its parts, and Number of
in almost any position, besides an endless variety characters,
of arbitrary combinations, comes within the scope of the Hieroglyphic draughtsman, it might at first be supposed that the number of those symbols would be almost unlimited; but the necessity of limitation must soon have been felt; for unless the sense assigned to each symbol were fixed, the reader would be lost in vague conjectures, and unless the number of symbols were confined within certain bounds, no memory could retain them all. The whole number, therefore, observed by M. Champollion, after more than 20 years' constant study, was only 864, and of those many are, probably, duplicates. He arranges them in the 18 following classes:

HIERO-
GLY-
PHICS.

1. Hiero-
glyphic
character

HIERO-
GLY-
PHICS.

1. Heavenly bodies.....	10
2. Man in different postures.....	120
3. Limbs of the human body.....	60
4. Wild quadrupeds.....	24
5. Domestic quadrupeds.....	10
6. Limbs of beasts.....	22
7. Birds and limbs of beasts.....	50
8. Fish.....	10
9. The whole or parts of reptiles.....	30
10. Insects.....	14
11. Plants, flowers, and fruit.....	60
12. Buildings.....	24
13. Works of art, furniture, &c.....	100
14. Weapons, dress, ornaments, &c.....	80
15. Tools and utensils.....	150
16. Cans, vessels, &c.....	30
17. Geometrical figures.....	30
18. Fantastic figures.....	50

864

Order.

The figures were arranged in columns, vertical or horizontal, and grouped together, as circumstances required, so as to leave no space unnecessarily vacant. The order in which the characters are to be read, is shown by the direction in which the figures are placed, as their heads are invariably turned towards the reader, or, which is the same thing, to that side of the tablet at which the Inscription begins, whether it be right or left, for either was admissible in the pure Hieroglyphic, though not in the Demotic character. To this general rule M. Champollion has met with only one exception in a Hieroglyphical MS. in the Royal Collection; (*Précis*, 319.) the figures, therefore, as he observes, form a sort of procession, and seem, from their relative position, to be connected with each other.

i. Pure Hieroglyphics, or Images.

i. The characters which were images of the things signified, as being most obvious, were of frequent occurrence, either in an entire or an abridged but intelligible form; and some of that class were often used merely to determine the sense of the preceding figures, just as capital letters are employed by us to distinguish proper names or words of peculiar import. This was the more necessary among the Egyptians, as their names were all significant and liable to be taken as such, unless accompanied by some indication of their peculiar use: the Hieroglyphic of "man" or "woman," "God" or "Goddess," was consequently subjoined according to the sex of the person or deity named. Thus the characters expressing *Amon-em-het*, when alone, signify "Beloved by Amon;" but when followed by that which stands for *man*, represent a proper name, nearly resembling Ammonophilius, or Philammon in Greek. Temple, image, statue, child, asp, and monumental pillar were, in like manner, expressed by figures evidently representing the things meant. In the bas-reliefs at Medinet-taba, the scribe, recording a victory, has a hand with ciphers expressing 3000 placed in the Hieroglyphic column over his head, plainly indicating 3000 hands of men slain or conquered in battle. Above this is the figure of a man, followed by 1000, evidently signifying 1000 prisoners taken. (*Précis*, pl. xix. fig. 1, 2. *Hieroglyphics*, pl. xv. A, h. i.) The figure or outline of a boat, followed by a line, signifying a, (*i. e.* of) and the name of a God, signifies the vessel of that God, in which his image or shrine was carried on solemn occasions. * (*Id.* fig. 3, 43.) "Sun, moon, star, vessel, scales,

bed, bull, loaf, ostrich, f-h, goose, tortoise, ox, cow, calf, haunch, antelope, hawk, arrow, dish, altar, censer, flower-pot, enclosure, chapel, shrine," &c. are among the words expressed Hieroglyphically by images of the objects themselves. Other terms, such as sky or firmament, and the names of the different Gods, are rendered by very obvious symbols, still in some degree representing the object expressed; the former by the section of a flat roof, with or without stars subjoined; the latter by an outline of the idols by which those Gods were represented in the Temples. (See Figures of Gods, pl. iii.) Sometimes nothing more than a part or section of the thing meant, was given, and these characters, which form a third division of the first class, may be termed *conventional Hieroglyphics*.

HIERO-
GLY-
PHICS.

ii. Abstract ideas, however, could not well be expressed by images of visible objects, recourse was therefore had to symbolical figures; and metaphors, common in spoken language, when clothed in a visible form, gave birth to a second class of Hieroglyphics, that of images used in a symbolical or figurative sense. These, as being more abstruse and difficult of interpretation, are the characters generally alluded to by the Ancients when they speak of Hieroglyphics, and that circumstance was the occasion of the prevalent but mistaken notion, that all the figures on the Egyptian monuments are strictly symbolical: an error to which the extravagant and contradictory interpretations of those sculptures given by learned men may easily be traced. Almost all the figures of speech are, if we may so express it, placed before the eye, by this class of Hieroglyphics. "Two arms stretched up towards heaven" express the word "offering;" "a stream of water flowing from a jug" signifies "libation;" "a censer with some grain of incense," "adoration;" and "a man throwing arrows," "tumult;" these instances, therefore, furnish examples of *synecdoche*. *Metonymies* are exhibited in "a crescent with its horns bent downwards" for "month," (*Hieroglyphics*, ii. 12.) in a "pen and a palette, or a reed and an inkstand," for "writer," "writing," "letter," &c. The "bee" to signify "an obedient people;" "fore-quarters of a lion" for "strength;" "a hawk on the wing" for "the wind;" "an asp" for "power of life and death;" and "a crocodile" for "rapacity," are so many metaphors symbolically expressed. As many of these symbols were derived from fanciful and remote analogies, among them will those characters probably be found, which defy the skill of the most diligent and ingenious inquirers. If not informed of it by an ancient Egyptian writer, (*Hieroglyphics*, i. 20.) who could have divined that "paternity" and "the world" were expressed by the figure of "a beetle;" "intemperance" by "a valure;" or "the course of the stars" by "a serpent" (*Clem. Alexandr.* v. 4.) Yet these, as will be seen hereafter, are not the least intelligible of all the Hieroglyphics. As almost all the proper names used by the Egyptians expressed their devotion to some particular God, no symbol is of more frequent occurrence, nor any more useful to the Hieroglyphical student, than those which express the titles and appellations of their Deities. Thus, a man with a ram's head signifies "Ammon-Crochus;" a man with a hawk's head bearing a disk represents "Phré;" a man with a jackall's head, "Anubis;" an ibis-headed man, "Thoth;" one with the head of a crocodile, "Seneb" or "Sevek." But these being merely sketches of the idols by which those

ii. Symbols.

* For the first two of his figures, the bages of Phré and Osiris, M. Champollion refers to Lord Munsie's unpublished roll in linear characters, (*Hieroglyphics*, pl. iii. M, a, u.) where the latter symbols are very clear, but the former do not so manifestly agree with his copy.

HIERO-
GLY-
PHICS.

Gods were represented in the Temples, are, perhaps, rather to be called images than emblems, and ought, for that reason, to be ranked in the first class of Hieroglyphics. The animals sacred to each Deity, adorned with his distinctive ornaments, formed another set of images more truly symbolical; such, for example, was a hawk crowned by a disk, for Phré; a ram with a pair of lofty plumes, or a disk between his horns, for Cneph; a mired hawk for Harisel, (i. e. Horus, son of Isis;) a jackal with a scourge for Anubis; an ibis, or a cynocephalus, (i. e. a dog-headed monkey,) for Thoth, the Hermes of the Greeks: "not," says Plutarch, (*De Jude et Osir.* sec. 11.) "that this (i. e. dog) is his proper appellation, but that by this metaphor the Egyptians ascribe to this most wise Deity, care, watchfulness, and discernment, as Plato says." An eye was the emblem of Osiris and the Sun; a Nilometer that of Pthia; and an obelisk that of Ammon; but these symbols were not often used, nor are the Hieroglyphics of this class by any means of such frequent occurrence, as those which are employed in a more obvious sense.

iii. Phonetic
characters.

iii. It is manifest, as was before observed, that these two classes of Hieroglyphics are inadequate to express every part of speech. Except at its very commencement, every language must have some words, which, taken alone, are void of meaning, and, unless those who speak it are entirely separated from other nations, they must have occasion to express foreign names and foreign terms in their own tongue, as well as write them in their own character, if sufficiently advanced in civilization to possess the art of writing. Now the Egyptians were the most civilized nation on earth at the earliest period from which any of their monuments now existing can be dated, and though they were prohibited from commerce with foreigners (Strabo, xvii. l. 6.) before the time of Psammethicus, (Herod. ii. 134.) they were often at war with their Southern and Eastern neighbours, to say nothing of the conquests of Sesostris, which carried them at least as far as Asia Minor. Their language, therefore, must have then possessed such terms and inflections as could only be expressed by characters expressive of sounds; and as necessity is the mother of invention, this want of figures merely representing sounds, may be reasonably supposed to have led to the invention of the third class of Hieroglyphics, viz. those called by M. Champollion Phonetic, i. e. expressive of sound. That a certain number was so employed, has now been placed beyond a doubt, and the principle on which these figures were selected for that purpose, has been most probably ascertained; it was apparently this, that the names of things, (i. e. the words) suggested by these Hieroglyphics, began by the sound or letter which they were taken to represent. This will be more distinctly seen by a reference to the following table, the first column of which gives the letter expressed by a Hieroglyphic; the second, the English name of the object represented; and the third, the corresponding word in the Coptic (i. e. Egyptian) language.

Letter.	Hieroglyphic.	Egyptian name.
A.	An eagle.	Abdon.
—	A piece of meat.	At, or Ab.
A, O.	A reed.	Aka, or Oka.
H.	A crusher.	Berber.
K.	A knee.	Keli.
K.	A basin.	Kerkij.
G.	—	Gurij.
K.	A cap.	Kiaf.

Letter.

Hieroglyphic.

Egyptian name.

HIERO-
GLY-
PHICS.

T.	—	{ Torer.
TH.	A beetle.	{ Thores.
L.	A lute.	Labi.
M.	An owl.	Meij.
—	Water.	Men.
N.	Inundation.	Neph.
—	Vulture.	Nour.
P.	—	{ Péri.
PH.	Mat.	{ Pheli.
R.	Mouth.	Ra.
—	Tort.	Rand.
—	Pomegranate.	Roman.
S.	Star.	Sou.
—	Child.	Si.
—	Egg.	Souli.
T.	Head.	Tou.
—	Wing.	Touh.
SH.	Garden.	Shaj.
—	Linen.	Shaj.
—	Antelope.	Shah.
J.	Swallow.	Jai.
KH.	Fan.	Khai.

Where the same principle is manifested in so many instances, its existence can scarcely be doubted; nor can it be expected that it should be proved in every case, as the object represented by a Hieroglyphic cannot always be ascertained; and our Dictionaries of the Coptic or Egyptian language are far from containing all the words still extant in it. This principle being admitted, it follows that the number of figures used to represent one sound, might be increased almost without limit, as any Hieroglyphic might stand for the first letter of its name; so copious an alphabet, however, even to a native, would have been a continual source of error. The characters, therefore, thus applied, were soon fixed; and, as far as has been hitherto ascertained, 18 or 19 is the largest number assigned to any one letter; while few have more than five or six representatives, and several only one or two. The pronunciation of the Egyptian language was, probably, rapid and indistinct; consonants belonging to the same class, and uttered by the aid of the same organs, were easily interchanged; the initial, final, and when medial the long vowels only, were clearly uttered, and the consonants were separated almost at the speaker's pleasure by an imperfect articulation, like our *n*, in "but, not, &c.," or the French *e*, in "le, me, te, &c.," but even the long vowels appear to have been liable to frequent permutations: the Egyptian, in this respect, and in its whole system of orthography, bearing a great resemblance to the Semitic dialects, from which, however, it differs entirely in its elements and structure. This paucity of vowels, it should be observed, is not peculiar to the texts expressed in the Sacred or Enchirial characters; it is also found in the Coptic, (i. e. Egyptian written in Greek letters,) especially in the Sa'idic or Theban dialect, where *ma*, "and," *ma*, "belonging to," *rm*, "inhabiting," *and*, "to create," *fm*, "to shut," *nik*, "there," &c., continually occur. By the variety of these Phonetic characters, the Egyptians were also enabled to exercise a faculty held in high esteem by their Eastern neighbours, and probably by themselves—that of conveying a double meaning by the same signs, and of expressing secret and recondite allusions, scarcely discoverable except by the adept. The goose, or Chenalopez, we find usually representing the S of Si, the word for "son," because, as Horapollo tells

* This was, probably, the case in the Semitic dialects, and is still so in the Armenian, which has a particular letter (*gr*) to express that sound, but usually omits it, writing *argut* for *argut* or *argut*.

HIERO-
GLY-
PHICS.

us, (G. 53.) "that animal is remarkable for the love of its offspring." The Ram always stands for *B* in the name of Chnuhis, because it was sacred to that God, and his usual symbol. He was represented with a vessel of earth at his feet, and for that reason, it may be supposed, a vessel is used, by preference, to represent the *N* in his name. The lion is put for *L* in Ptolemy and Alexander, because they were powerful kings; and the frequent use of the eagle for *A*, in the name of Roman Emperors, seems to convey a covert allusion to the eagles on their ensigns. Something analogous to this takes place in the Chinese, where particular Hing-shing, or Phonetic characters, are chosen, because calculated, from their own meaning, to convey a favourable or unfavourable impression as to the thing or person named.

The habit of representing certain words by certain Phonetic characters would soon prevail; and that alone would prevent the perplexing variety to which the system might have given birth. But this habit would also render it possible to use abbreviations for very well known terms; and, accordingly, we find that such abbreviations are by no means uncommon, e. g. *st* for *souden*, "king"; *s* for *si*, "son"; *Amenô* for *Amenôthph*, &c. The extent to which these contractions were used in Egypt, is plainly shown by the Registries of Deeds, drawn under the Ptolemies, and published by Dr. Young. (*Discoveries*, &c. p. 149.)

All these three classes of Hieroglyphics were used simultaneously, so that an Egyptian Inscription, if letters were substituted for the Phonetic characters, would bear a very close resemblance to the Hieroglyphical love letters which annually fill our post-bags on the vigil of St. Valentine. This discovery—may it be termed unfortunate?—does not quite square in with the exalted notions, so long entertained, of the almost superhuman wisdom of ancient Egypt: and soon after the appearance of M. Champollion's book, a genuine High German doctor made a furious attack upon this heretical attempt to disparage the Wisdom of the Egyptians, "who, on immeasurable monuments, endeavoured," he tells us, "with astonishing art, to convey ideas by an Ideographic character, independent of the arbitrary will of letters, to the after-world through endless Ages!"* Dr. Young, however, whose notions of Egyptian wisdom were not, perhaps, originally cast in so sublime a mould, says, in a more subdued tone, (*Discoveries*, &c. p. 19.) "I must acknowledge that my respect for the good sense and accomplishments of my Egyptian allies, by no means became more profound, as our acquaintance became more intimate." So different are the results of a laborious and dispassionate inquiry from those of an hypothetical theory, built upon preconceived notions, and disguised by a warm imagination.

iv. The fourth class, or Enigmatical Hieroglyphics, might be considered as a second division of those which were strictly symbolical. The more simple ones have been already mentioned, (p. 258;) but a more complicated and obscure kind was formed, probably, by the "Anaglyphs," or allegorical sculptures, mentioned by Clement of Alexandria. (v. 657.) They appear to have been bas-reliefs, or tablets, containing mythological or historical subjects, expressed in allegorical delineations, or implied by the monstrous figures of human beings,

with heads of birds and beasts, such as those with which the Egyptian Temples were filled, and amongst which we must rank the sphinxes forming avenues at their entrance. Symbols such as these, grouped and combined according to certain rules, might be so disposed as to form an allegorical representation of the Religious and Philosophical doctrines of the Egyptians. None but the initiated were suffered to dive into these mysteries; and the key to them was kept exclusively in the hands of the priesthood. The ordinary style of Hieroglyphics being too transparent a veil for the concealment of such secrets, a more refined system was devised, a language more strictly ideographical was invented, metaphors, similes, imagery and allegory were embodied in actual forms, and the links connecting the chain of ideas thus expressed, were implied either by the relative position of the figures, their attitudes, or their ornaments, so as to present to the eye of the initiated an intelligible and, if such an expression may be allowed, a readable picture, in what appeared, to the uninitiated, an incoherent tissue of extravagance. "The images of the Gods in the sanctuaries, the human beings with heads of beasts, or beasts with human limbs, might be termed," says M. Champollion, (*Précis*, 127.) "the letters of that secret writing which consisted of the Anaglyphs or enigmatical sculptures forming the fourth class of Hieroglyphics. It was in this sense, probably," he adds, "that the Egyptian Priests called the Ibis, the Hawk, and the Jackal, the images of which were carried in procession on certain solemn occasions, *lettres*, (*επιγραφαί*, Piatarch, *De Iside et Osiride*) as being the true elements of a sort of allegorical mode of writing." It is in the interior of their Temples and their sepulchres that these symbolical records are found, "distinguishable, without difficulty," says the same writer, (p. 428.) "from the historical scenes, and civil or religious ceremonies, represented in the bas-reliefs and paintings on the walls of their public buildings." The analogy afforded by the Grecian mysteries, as well as the express declarations of the Ancients respecting the mystical interpretations given by the Egyptians to many of their rites and usages, affords strong grounds for believing that much was concealed; and though it is possible that "the sacred dialect" (Manetho in Joseph, *contra Apion*, p. 445, *Synecdi Chronographia*, p. 40) was nothing more than a highly symbolical and metaphorical mode of expression; it is also probable that it might be an antiquated one, therefore, sacred dialect of the vulgar language, such as has long been in use among the Indians and Persians. It may, perhaps, be doubted whether the knowledge of that language, and of the mysteries revealed by it, would add to our stock of useful knowledge, or do more than afford an early proof of the ignorance, fully, and presumption of mankind.

11. The origin and characteristics of the *Hieratic* or *H. Hieratic* Sacred character, so denominated to distinguish it from the Demotic or Popular, have already been briefly stated. It consists of nothing more than imperfect and dashing sketches of the Hieroglyphics, which thus assume the form of a flowing and rapid hand. For figures and symbols, it often substitutes Phonetic groups, or arbitrary characters, which bear no resemblance to the Hieroglyphics for which they stand. Religion and Science seem to be the only subjects for which this character was used; nor did it undergo any material change in its form or structure, during the many Ages through which it was used. Though the agreement between corre

HIERO-
GLY-
PHICS.in. Enig-
matical Hier-
oglyphics.

* Dr. J. W. Pfaff's *Wissen der Egyptian und Götterkunde der Franzosen*, Nürnberg, 1825.

HIERO-
GLY-
PHICS

spending Hieratic and Hieroglyphic texts is scarcely perceptible at first sight, it becomes manifest on a careful inspection. But it must always be remembered that the linear Hieroglyphics, considered as the Hieratic character by Dr. Yuuag, bear a much closer resemblance to the perfect forms of the figures, than the real Hieratic—a hand resembling the Chinese, and written with as much rapidity. (See Dr. Young's *Comparison of Manuscripts*; *Encyclopæd. Britann. Supplement*, pl. lxxviii. fig. N; and Champollion's *Précis*, pl. xii. xviii.) One peculiarity in this character deserves to be noticed here, as being likely, at first sight, to mislead and give much trouble. In Hieratic texts the oval frame (probably an extension of the ring, which seems to have been a symbol of royalty) enclosing the names of kings, is expressed by a semicircle at the beginning of the word, as might be expected; but, at the end, instead of a corresponding curve followed by a straight line, expressive of the remainder of the frame, as is usually the case in the Demotic character, three, four, or five dashes, either straight or slightly curved, are substituted for it. How it came to pass that, in a mode of writing in which rapidity was the great object, the number of characters should have been thus needlessly multiplied, it seems at present impossible to explain.

III. Demotic.

III. The common Egyptian character, called Demotic from its popular use, *Epistolographic* from its fitness for letter-writing, and *Enchorial* from its being peculiar to that Country, and distinct from the Greek, so familiarly known there under the Ptolemies, seems to have been derived from the Hieratic by nearly the same process as that was from the Hieroglyphic. It is, however, more simple; not strictly alphabetic, because a small number of images or figures are still found in it; some symbols also, connected with religious subjects, occur; but these figures and symbols are almost invariably so curtailed and simplified, as to lose all resemblance to the objects expressed. The whole, therefore, has the appearance of a written alphabetic character, and the greater part of its elements may be considered as belonging to such a system, being Phonetic Hieroglyphics reduced to a few lines and dots, a few dashes, curves, and angles, and forming a series of words with little or no relation to the objects which they each, individually, represent. In the direction of the lines from right to left, and in the suppression of many vowels, this system of writing resembles that of the Phœnicians and Hebrews. In having a variety of signs to represent the same sound, it is like the Hieratic and Hieroglyphic characters, its immediate sources; but the number of equivalent signs is much smaller in the former than in the latter: the whole of those which clearly differ from each other not exceeding 42; while, of the Hieroglyphics, more than 120 Phonetic characters are already known, and the Hieratic hand has, at least, two-thirds of that number. Plutarch, indeed, says (*De Iside*, sec. 56.) that the Egyptians had 25 letters, but he speaks, probably, either of the Greek letters, considered as distinct by the Egyptians, or of the number of sounds for which that people had different signs: these 42 Demotic characters not being the representatives of more than 14 or 15 different articulations of the voice, or of 24 or 25 letters in the Greek or Hebrew alphabets. These three modes of writing were all in use at the same time; the first for public inscriptions, the second for Religious and, perhaps, Scientific writings, the last for the ordinary business of life; and there are strong

reasons for supposing that they were all three simultaneously and daily used in Egypt, upwards of 15 centuries before the commencement of our era.

The annexed plates contain 1, the alphabet in the three different characters, the linear and complete Hieroglyphics being considered as essentially the same; 2, the figures and symbols representing the Gods; 3, such groups of figures, symbols, and words expressed in Phonetic Hieroglyphics, as are of the most frequent occurrence, by the application of which the substance of many Inscriptions may be ascertained; and, lastly, 4, the minerals and months, showing the Egyptian division of the year into three seasons, (Diod. Sic. *Bibl. Hist.* i. 16. 26.) each distinguished by its peculiar sign. For fuller details and examples on a larger scale, the reader must be referred to the Works which will be named hereafter, and of the Plates themselves, he will find an explanation at the end of this volume.

HIERO-
GLY-
PHICS.

Plates.

But it may be asked, upon what basis does all this theory rest? Ages, it is acknowledged, have elapsed since any one was in existence who possessed a traditional knowledge of these secrets; and the imperfect hints furnished by the ancient writers, whose works we possess, are more calculated to perplex and embarrass than to afford any clue to the nature and use of these unintelligible symbols. Not that the hopelessness of the attempt has deterred the learned and ingenious from exercising their talents in the solution of this apparently insoluble problem. Athanasius Kircher, whose learning was only exceeded by his imagination and want of judgement, filled six huge folios with innumerable citations in Greek, Latin, Hebrew, Chaldee, Arabic, and Coptic, to prove to the world that the Inscriptions on the Egyptian monuments contain all the mysteries of the Cabala, and a complete system of demonology. A scroll on the Pamphilina Obelisk at Rome informs us, he says, (*Obeliscus Pamphilus*, p. 55.) that, "the author of all fecundity and vegetation is Osiris, whose generative faculty is drawn from heaven into his kingdom by the holy Mephta." What would the erudite Jesuit have thought, had he lived to be told that this mystic scroll contains neither more nor less than the Greek word ΑΥΤΟΚΡΑΤΩΡ, (Autocrat, i. e. Emperor;) and that it is followed by words signifying the Child of the Son, King of Kings, (Cæsar, Domitianus, Augustus,) who hath received the royal power coming from his father (the divine Vespasian*) in the place of his brother the Cæsar, (Titus)? He could not have denied, that this was far more intelligible than his own ingenious and deeply-studied version; and he could hardly have refused his assent to its truth, when the very same Hieroglyphics were pointed out to him in a genuine Egyptian Inscription, accompanied by one in Greek, professedly a translation of it. His first objection, indeed, would have been grounded on the absurdity of supposing an Hieroglyphic Inscription to contain the names of Roman Emperors. Under the Kings of the Macedonian race, he would have said, the ancient Religion, Arts, and Language of Egypt fell into decay; and that the power of interpreting, much more than that of forming Inscriptions in Hieroglyphics, was lost long before the time of the Cæsars.

* The words contained in a parenthesis, are those enclosed in royal scrolls, or frames, in the Hieroglyphic Inscription. Champollion, *Précis*, pl. v. fig. 7. 7 bu.

History of
interpreta-
tion of
Hieroglyphics.

HIERO-
GLY-
PHICS.Rosetta, or
trilingual
Inscription.

Such indeed, or nearly such, was the opinion generally received in Europe, till some French soldiers, employed in digging for the foundation of Fort Julien, near Rosetta, in 1798, found a large broken tablet of black stone, containing an Inscription in three characters, Hieroglyphic, Egyptian, and Greek. This stone was brought to England with the rest of their collections, as a memorable trophy of the superior success of our arms; and soon after it had been placed in the British Museum, a fac-simile of it was made by the Society of Antiquaries, and circulated both here and on the Continent. The stone unfortunately is much mutilated, none of the Inscriptions on it being, in every part, entire; of the Greek, however, which is the third in order, all, except the lowest line, is perfect. This, though in a language well understood, it was no easy task to translate. An inflated and unusual style, involved sentences, singular words, and allusions to Egyptian rites imperfectly known, all combined to increase the difficulty of ascertaining the precise meaning of every part, and supplying the words wanting at the end of the concluding lines. Porson and Heyne, one the first Greek scholar who ever lived, and the other not greatly inferior to him, both gave versions of this Inscription, which is a Decree made by the whole Body of Egyptian Priests assembled at Memphis, and ordaining divine honours to Ptolemy Epiphanes, in gratitude for the many benefits conferred by him on themselves and on the rest of his subjects. It is dated on the 18th of Mechir, the fourth of the Macedonian month Xanthicus, in the ninth year of his reign, or on the 26th of March, a. c. 196. The right thrown by this Decree on the state of religion in Egypt, and the internal administration of the country under the Ptolemies, would alone render it highly valuable; but what enhances its value beyond all price, is the resolution, expressed in the concluding lines, that it should be inscribed on a column of solid stone. ΤΟΙΣΤΕΛΕΡΟΙΣΚΑΙΕΡΧΟΡΙΟΙΣΚΑΙΕΑΛΗΝΙΚΟΙΣ ΠΡΑΜΝΑΣΙΝ, "in the Sacred, Enochial, and Greek letters," thereby giving the fullest assurance that the Hieroglyphic and Egyptian texts are counterparts of the Greek.

The intermediate or Egyptian Inscription on this stone, has all the appearance of alphabetic writing; it therefore promised to afford a clue for the interpretation of MSS. in the Epistolographic character, already preserved in various collections; and so early as the summer of 1802, M. Silvestre de Sacy and the late M. Akerblad published the result of their attempts to ascertain the Egyptian alphabet, by means of the names occurring on this stone. An incorrect and almost illegible copy greatly increased M. de Sacy's difficulties; and be certain, on this occasion, was not so successful as M. Akerblad, who made out several names, ascertained, as he believed, that the language was actually Coptic, and gave an alphabet which appeared in many cases applicable; but it was not applicable in all, and therefore wanted one of the essential requisites of such a character. It had also another defect; many of the letters appeared to have several different forms, so that what with a variety of signs for the same sound, and a number of words containing few, if any, of these signs, little progress could be made; and even M. Akerblad himself did not venture to publish the sequel of his researches, though he was convinced that his system was fundamentally correct.

For 12 years from the date of these publications, no

further attempt seems to have been made towards devising any method of deciphering the Egyptian characters; nor does the attention of any one seem to have been turned to the Hieroglyphic part of the Inscription, except that M. Akerblad noticed the agreement of the figures I, II, III, in the last line of it, with "the first and second . . ." in one of the imperfect lines of the Greek. Early in 1814, however, Dr. Young, whose accurate and extensive acquaintance with almost every branch of knowledge is an earnest for his success in the most abstruse inquiries, having been consulted with regard to some fragments of Papyrus brought from Egypt by Mr. Broughton, was led to examine the triple Inscription with care; and in the November of that year he communicated to the Society of Antiquaries a "Conjectural Translation" of the Rosetta Inscription derived from the Egyptian Texts. (*Archæologia*, xviii. 65. *Museum Criticum*, ii. 157.) This, it should be observed, was obtained from a minute comparison "of the three Inscriptions" with each other, and is clearly the first Paper in which any distinct notice was taken of the Hieroglyphical text.

In August, 1815, Dr. Young sent a copy of his version, with a copious Enochial vocabulary, to M. de Sacy, stating that he suspected the alphabet of M. Akerblad to be syllabic, rather than purely alphabetic. The letter, however, containing this information was written in October, 1814, and had been shown very soon afterwards to one of M. de Sacy's friends then in London. It was accompanied by a second letter, in which this passage occurs: "After having completed this analysis of the Hieroglyphic Inscription, I observed that the Epistolographic characters of the Egyptian Inscription, which expressed the words 'God, Immortal, Vulcan, Priest, Diedem, Thirty,' and some others, had a striking resemblance to the corresponding Hieroglyphics; and, since none of these characters could be reconciled, without inconceivable violence, to the forms of any imaginable alphabet, I could scarcely doubt, that they were imitations of the Hieroglyphics, adopted as monograms or verbal characters, and mixed with the letters of the alphabet: and the terminal mark, which I have expressed by an asterisk in my last letter, appears evidently to be of the same kind, being a portion of the ring which surrounds the Hieroglyphic representations of most of the proper names." In speaking of the pure Hieroglyphics, he also says, "The number of radical characters is indeed limited like that of the keys of the Chinese; but it appears that these characters are by no means universally independent of each other, a combination of two or three of them being often employed to form a single word; and, perhaps, even to represent a simple idea." "It is impossible that all the characters can be pictures of the things they represent; some, however, of the symbols on the stone of Rosetta have a manifest relation to the objects denoted by them; for instance, a king is denoted by a sort of plant, with an insect, which is said to have been a bee; while a much greater number of the characters have no perceptible connection with the ideas attached to them." (*Mus. Crit.* ii. 202, 203.) In a letter to M. Akerblad, written in August, 1816, Dr. Young expressly points out the exact coincidence between certain passages in different Egyptian manuscripts, some written in pure Hieroglyphics, and others in a running hand. "By means of this comparison," he says, "notwithstanding the extreme degradation of the Enochial characters of the

HIERO-
GLY-
PHICS.Young,
1814.De Sacy,
Akerblad,
1802.

HIERO-
GLY-
PHICS.

Rosetta stone, I have identified several of them with the Hieroglyphics, although at first sight they exhibited no traces of resemblance.* If M. Champollion's system has been clearly developed in the preceding pages, it will be seen that its fundamental principles are here pointed out by Dr. Young. 1. The intimate relation, or rather identity, of the running hand with the Hieroglyphics. 2. The mixture of alphabetic or syllabic characters with pure symbols. Had Dr. Young looked more to words than things, he would have completely anticipated the brilliant discoveries made by M. Champollion; and it is, in fact, the solidity of the foundation which he laid, that has given its main strength to the beautiful super-structure raised upon it by his rival, for such, M. Champollion's disingenuous attempt to conceal what he owes to Dr. Young, justifies us in calling him. In the first publication of M. Champollion, entitled *Egypt under the Pharaohs*, the Rosetta stone is mentioned in several places; but merely as an authority for names, always on the supposition of its being entirely alphabetic, and without the smallest hint of any attention to the Hieroglyphics, except in the Introduction, (p. xiv.) where he says, that "perhaps it (the study of the Coptic language) may lead us to the interpretation of the Hieroglyphics, to which it must have had some affinity;"† adding in a note, "this is no paradox." Such, judging from M. Champollion's own words, was his total ignorance of the Hieroglyphical system in 1814, the year in which *L'Egypte sous les Pharaons* was published. Nor does he produce any vouchers to prove his knowledge of it before 1821. Five years had, therefore, elapsed after the principles of the Hieroglyphic system laid down by Dr. Young had been publicly known, especially to M. Champollion's friends in France, before his first publication, and yet he wishes the world to believe that he had never heard of them. (*Précis*, 18.) Unfortunately we learn from Dr. Young, that several copies of his communications to the *Museum Criticum* were sent to his friends in Paris in 1816, and others of his excellent papers in the *Supplement to the Encyclopædia Britannica* in 1818; so that it is highly improbable that M. Champollion should not have seen those works, or at least have received an account of their contents. Such want of ingenuousness is the more to be lamented, as it throws a shade over the character of an able and ingenious man, whose merit is too great to need enhancement by oblique means. M. Champollion has also availed himself of the caution and diffidence of Dr. Young, for the purpose of making him appear to say what he never said, and charging him with errors for which he is not answerable. M. de Sacy, indeed, is persuaded (*Précis*, 38. 1.) that there are only "quelques légers points de contact" between the conjectures of Dr. Young and the discoveries of M. Champollion; but the systematic injustice of that profound Orientalist to the memory of Sir W. Jones, too plainly shows how much he allows his judgments to be warped by national feelings.

Such, then, was the process by which this important discovery was made; and though we are, as yet, far from being able to interpret with certainty all Hieroglyphical Inscriptions, we can often ascertain the sense of long passages, and in some cases, that of the whole; we can always read the names and dates recorded, and, as the knowledge of one system of writing has led to

that of the others, the contents of papyri, covered with popular (Demotic) or priestly (Hieratic) characters, are now accessible; and, small as our progress has yet been, by means of this discovery many disputable points in the ancient Chronology of Egypt have been settled; many facts respecting the Religion, Government, and condition of the Egyptians, brought to light, and the idle theories respecting the incredible antiquity of their monuments completely overthrown. The Hieroglyphic as well as the Greek Inscriptions on the Temples of Esné (Latopolis) and Denderah (Tentyris) record the names of Roman Emperors; (Shak, pl. ii. 4, 5, 7, 13, 14, 17, 20, 22; Champollion, *Précis*, pl. iv. l. v. 78; Leironne, *Rech.* 137, 449, 372, 456.) and buildings affirmed, from astronomical data, furnished by the Zodiacs sculptured on them, to be nearly 5000 years old, are proved, by incontestable evidence, to have been erected under Trajan and the Antonines!

The caution with which Dr. Young and M. Champollion proceeded, and the innumerable instances in which their method has been verified by unexpected confirmations—such as Greek Inscriptions recording what they had already found in the Hieroglyphical tablets on the same building, and registries in the Demotic character, the duplicates of which, in Greek, have also been discovered—are in themselves sufficient guarantees for the correctness of their views; but as, independently of their labours, and perhaps antecedently to them, another system was formed, by which Hieroglyphic texts have been translated with the confidence and assurance of truth, it is right that the reader should know something of that system, and of the grounds on which it has been generally rejected. The late Professor Spohn, whose early death prevented him himself from giving his Papers to the world, having observed a real, or apparent, resemblance between some of the Demotic characters on the Rosetta stone and certain letters in the old Phœnician alphabets, formed an idea that the Egyptians had originally borrowed their alphabet from the Phœnicians; but that, being fond of variety, they first increased the number of their ordinary characters very amply; then, from the same love for calligraphy, gave them the new forms found in the Hieratic texts; and, lastly, by way of attaining the acmé of calligraphic excellence, arranged all sorts of figures of all sorts of things, in something like the forms, or assumed them as symbols of their letters, in order to serve as substitutes for them. These, it need scarcely be added, are the Hieroglyphics; and thus, from the Phœnician was formed the most ancient Egyptian character, the Demotic, which was by degrees, in process of time, improved and beautified into the Hieratic and Hieroglyphic, the most splendid and most modern of the three. This system, Professor Seyffarth, the friend and follower of Spohn, has worked up from his Papers into an ample quarto, entitled *Admenta Hieroglyphica*, and printed at Leipzig in 1826. M. Seyffarth is a man of great learning and industry, and his work does honour to his ability and diligence, as well as to the liberality of his publisher, for all his six and thirty plates (the last only 6 feet long) are most neatly executed. But if M. Spohn is right, Messrs. Champollion and Young are completely wrong; especially the latter; for, while he still seems to doubt whether the Egyptians ever had any alphabet at all, M. Seyffarth says they never had any thing else. The most marvellous thing is, that both systems assume the

HIERO-
GLY-
PHICS.System of
Spohn and
Seyffarth.

* Peut-être elle put nous conduire à l'interprétation des Hiéroglyphes avec lesquels elle doit avoir quelque rapport.

HIERO-
GLY-
PHICS.

proper natural sense, not figuratively nor metaphorically, and expresses the first elements of speech. 2. The Symbolic, of which the elements are taken in a tropical or metaphorical sense. These he again subdivides into two secondary kinds: 1. a direct and proper representation of the object meant, not by an exact picture, but by an approximation, which may be strictly called a symbol; 2. an allegorical representation, such as appeared in the sculptures and paintings figuratively recording the heroic deeds of the Egyptian kings; and 3. an enigmatical symbol, derived from some obscure analogy, not immediately or easily to be detected.

This classification will be more readily understood from the following Table:

The Egyptian Letters were	Phonographic.	{	Cyriologic, by the first Elements of speech.
	Hieratic.		(Ceriologic, by imitation.
	Hiernglyptic.		Symbolical, by dissimilarity.

The accordance of this with M. Champollion's system is perfect, if it can be shown that his Phonetic characters are the Cyriologic Hieroglyphics of Clemens, expressed by the first elements. (*ἐκ τῶν πρώτων στοιχείων*.) Now, as the word here used (*στοιχεῖα*, i. e. elements) was the technical term for "the elements of speech," first and properly employed to signify the elementary sounds of which words are formed, and afterwards the signs (*σημεία*) of those sounds when forming words, i. e. the letters of the alphabet,* there can scarcely be a doubt as to the sense in which the term should be taken here. But the proper meaning of the epithet "first" is not so easily determined; it will not signify "first in order," as the whole alphabet is here spoken of; "first in time," then, must be the sense in which it is used, and the primitive letters of the alphabet, the small number of sounds first distinguished, must be those here meant. M. Letroune once thought that the sixteen letters used by the Greeks for several Ages before the introduction of the remainder, were those here alluded to; but, subsequently recollecting that *στοιχεῖα* properly signifies "the elements of speech," it appeared to him, as it will to most other persons, more probable, that the simplest and most elementary sounds of all languages are here meant, without any special reference to the Greek alphabet. The number of the different sounds expressed by distinct signs in very early Ages, must evidently, he says, (p. 393,) have been small; it is therefore reasonable to suppose, that, by "the signs of the first articulated sounds," Clemens meant such sounds only as were distinguished by particular signs in the first Ages. Now it is very remarkable, that the only sounds which are clearly distinguished by M. Champollion's Phonetic Hieroglyphics are these:

3 Labials.....	B. P. PH. M
3 Dentals.....	D. T. TH. J. N
3 Gutturals.....	G—K. H. K. H.
2 Sibilants.....	S. SH.
1 Liquid.....	L. R.
2 Vowels.....	A. O. V. E.—I.

If the Egyptians then had, like their neighbours, been contented with one figure for each articulation, their alphabet would have had only fourteen letters; those which differ merely in degree of intonation or vehemence

of aspiration, not being distinguished by separate signs. But that formed by the Phonetic Hieroglyphics, according to M. Champollion, was framed on the most elementary and simplest scale; expressing merely those "first elements" which are required by language in its earliest state; it must have been known also to every well-educated Egyptian, and therefore the bare mention of it by Clemens was sufficient without further explanation. Plutarch also distinctly mentions the Phonetic powers of Hieroglyphics, saying (*Sympos. ix. 3.*) that "the *ihis*, being sacred to Hermes, was written by the Egyptians as the first of their letters;" but this does not appear to agree with modern observations. A bird, it is true, stands for A, but it is a hawk, an eagle, or some smaller bird; not a duck, and certainly not an *ihis*.*

The same writer says, also, (*De Iside*, p. 374.) that the number of letters among the Egyptians was twenty-five; but that could hardly refer to the Enchiridial alphabet, as it has from twenty-seven to thirty, if not more, distinct characters. The testimony of Clemens has been supposed by many writers to be at variance with the accounts given by Herodotus (ii. 36.) and Diodorus (iii. 3.) as well as with the Trilateral Inscription; (ΓΡΑΜΜΑΤΕΙΕΝ ΠΟΙΕΙΣ ΚΑΙ ΕΡΧΟΜΕΙΣ) the "national characters" of the latter being evidently the same as the "popular characters" (*ἐθνικὰ ἢ δημοτὰ γράμματα*) of the former. But this discordance is only apparent, for the Hieratic and Hieroglyphic were both considered as sacred characters by the Greek Historians and the Egyptian Priests who drew up the Decree found near Rosetta. (Letroune, in *Précis*, 383.) The discovery, therefore, of that stone, and the result of the inquiries to which it has given rise, have completely reconciled this supposed disagreement between the best authorities among the Ancients respecting the Egyptian characters, and have proved beyond dispute the accuracy of Clemens, whose valuable but obscure statement receives from the discoveries of M. Champollion, that very strong confirmation which it no less gives to them. To that gentleman, certainly, we are obliged for all clear notions of the Phonetic powers of the Hieroglyphics, and a knowledge of the Hieratic character, as distinct from the sacred and the popular letters.

The principal Works on the nature and origin of Hieroglyphics may be divided into three classes: 1. the ancient writers who have treated of this subject; 2. those which were published before; and 3. those which have appeared since the discovery of the Rosetta Inscription.

Of the second class, the earliest are now merely objects of curiosity; monuments, for the most part, of learning misapplied and imagination extravagantly indulged: some of them, however, have a value independently of the theory which they were written to support.

1. Herodoti *Historia*; Diodori Siculi *Bibliotheca Historica*; Clementis Alexandrini *Opera* a Pottero, Episc. Oxon. Oxonii, 1715, 2 vol. fol.; Plutarchus, *De Iside et Osiride* a Squire, Cantab. 1744, 8vo.; Eusebii, *Opera* a Reiske, Lipsiæ, 1774, 12 vol. 8vo.; Hierosolinitis *Hieroglyphica* a De Pauw, Trajecti, 1727, 4to.

* It is singular that this should have escaped the notice of so acute an observer as M. Letroune; it is also more strange that he should find any indication of Phonetic Hieroglyphics in the passage, (*Joseph. contr. Apion*, 445.) where Maretheo says, that *Hypoc* meant *shepherd-king*; surely nothing more is meant than the *Hyp* signified king in the sacred dialect, i. e. in that which, from its antiquity, had become obsolete; nor could "the sacred tongue" signify merely "a sacred character." Herapoll's (*Hierrgd. l. 7.*) explanation of the word *henth* is more to the purpose.

* This is most satisfactorily proved by M. Letroune. (*Précis*, p. 397-392.)

HIERO-
GLY-
PHICS.

2. *Les Hiéroglyphes* de J. P. Valerian, Lyons, 1615, fol.; Pignori *Mensa Isiaca*, Amstel. 1670, 2 tom. 4to. The Bembian, or Isiac Table can now be proved to be, what was long suspected, a Roman imitation of the Egyptian style. (Warburton, *Divine Legation*, iv. 4. p. 200, 294, n. u. n. p. 423; Dr. Young, in *Supplement to the Encyclopædia Britannica*, iv. 374.) *Discours des Hiéroglyphes Egyptiens*, par P. Langlois, Paris, 1584, 4to.; Kircheri *Œdipus Aegyptiacus*, Romæ, 1652, 4 vol. fol.; *Ejusdem, Obeliscus Porphyriticus*, Romæ, 1650, fol.; *Ejusdem, Obelisci Egyptiaci Interpretatio*, Romæ, 1666, fol.; *Ejusdem, Sphinx Mysagæ*, Amst. 1676, fol. Kircher's Works are useful on account of the plates; their accuracy, however, is not very great. Westerhovi, *Hiéroglyphes des Egyptiens*, &c. Amst. 1735, 4to.; Broechi, *Ricerche sopra la Scultura presso gli Egiziani*, Venezia, 1792, 8vo.; Warburton's *Divine Legation*, book iv. sec. 4. Works, Lond. 1811, 8vo. vol. ii. p. 116-214, 373-325. This is one of the best treatises on the subject, and almost the only one, in the first division, worth reading. A French translation of it was published as a separate Work at Paris in 1744. Bertuch, *Essai sur les Hiéroglyphes*, Weimar, 1804, 4to.; Palin, *Analyse de l'Inscription en Hiéroglyphes du Monument trouvé à Rosette*, Dresde, 1804, 4to.; *Le même, De l'Étude des Hiéroglyphes*, Paris, 1812, 5 vol. 12mo.; Hammer's *Translation of Ibn Wahshiyyeh's Ancient Alphabets and Hieroglyphical Characters explained*, Lond. 1806, 4to. a mere Arabian tale; Georgil Zoëga, *De Origine et Usu Obeliscorum*, Romæ, 1797, fol. an excellent Work.

S. Jacobi Bailey *Hieroglyphicorum Origo et Natura*, Cant. 1816; a Cambridge Prize Essay, and an excellent Tract, comprising a vast deal of matter in a small compass. In the Appendix are added Hermapion's Version of the Inscriptions on the Flaminian Obelisk, from Ammianus Marcellinus, (*Hist.* xvii. 4.) and Pearson's Restitution of the Greek Inscription on the Rosetta Stone, with Heyne's Latin Translation. A. J. Silvestre de Sacy, *Lettre au Sujet de l'Inscription Egyptienne du Monument trouvé à Rosette*, à Paris, 1802; J. D. Akerblad, *Lettre sur l'Inscription Egyptienne de Rosette*, Paris, 1802; Cadet, *Copie figurée d'un Rouleau de Papyrus*, Paris, 1805; E. Quatremère, *Recherches sur la Langue et la Littérature de l'Égypte*, Paris, 1808, 8vo.; J. F. Champollion, *L'Égypte sous les Pharaons*, Paris, 1814, 2 vol. 8vo. These two Works relate principally to the Coptic or Egyptian language. *Hieroglyphica*, a Collection of Plates published by the Egyptian Society, under the direction of Dr. Young, Lond. fol. v. y. continued by the Royal Society of Literature, Lond. 1825; *Museum Criticum*, Cambridge, 1812-1826, 2 vol. 8vo.; Dr. Young's First Papers on the Rosetta Inscription are in vol. ii. pp. 155, 329; *Egypt, in Supplement to the Encyclopædia Britannica*, Edinb. 1819, iv. 35-74, contains a further and more complete account of Dr. Young's researches, with a copious Hieroglyphical Vocabulary. J. F. Champollion, *Lettre à M. Dacier relative à l'Alphabet des Hiéroglyphes*, Paris, 1822, 8vo.; Fontana, *Rouleau de Papyrus expliqué* par M. de Hammer, Vienne, 1822, a most perfect and beautiful fac-simile. Dr. Young's Discoveries in Hieroglyphical Literature, Lond. 1823, 8vo.; J. F. Champollion, *Précis du Système Hiéroglyphique*, Paris, 1824, 8vo., second edit., with the addition of the *Lettre à M. Dacier*, Paris, 1826; reviewed in *Edinburgh Review*, Edinb. 1827, xlv. 95, 528, and *Bri-*

tish Critic, Lond. 1827, l. 141; H. Salt's *Essay on the Phonetic System of Hieroglyphics*, Lond. 1825, 8vo.; Jomard sur l'Étalon Métrique trouvé à Memphis, Paris, 1823, (*Mémoires de l'Académie des Sciences*); Passalacqua, *Catalogue des Antiquités découvertes en Égypte*, à Paris, 1826; many valuable communications respecting the collection are in the *Appendix*; G. Seyffarth *Rudimenta Hieroglyphica*, Lips. 1826, 4to.; reviewed in *Edinburgh Review*, xiv. 528, and *Bulletin des Sciences Historiques*, Paris, 1826, v. 348. *Monumens Egyptiens du Musée Britannique*, par M. Yorke and Lieut.-Col. Lenke, Londres, 1827, scrolls briefly explained; J. G. L. Kossgarten, *De præcis Aegyptiorum Literaturæ, Commentatio prima*; rather prolix, but, on the whole, a very useful and judicious Work on the Demotic character. Le Chevalier de Gouliano, *Essai sur les Hiéroglyphes d'Horapollon*, Paris, 1827; J. Klaproth, *Deux Lettres sur les Hiéroglyphes Acrologiques*, Paris, 1827. These *Lettres* are a defence of M. de Gouliano's system, one of the most absurd yet devised, according to which the Hieroglyphics are not representations of the object meant, but of something, the name of which began by the same letter; thus an impudent, quick-sighted man was represented by a frog, because quickness (*sholem*) and frog (*shour*) both began with *sh*; a dirty fellow (*royp*) by a pig, (*riv*), because both words begin with *r*. In one of these examples, and in a vast many others, the supposed alliteration unfortunately does not exist; and to say nothing of the little chance which exists that any one should be able to interpret a text so constructed, except the author of it, a failure of proof in a single instance, must completely overthrow the whole system. (*Bulletin des Sciences Historiques*, vii. p. 299. No. 330.) *Réplique aux Objections de M. Champollion le jeune*, par M. G. Seyffarth, Leipsick, 1827; *Ejusdem, Brevis Defensio Hieroglyphicæ interpretæ* F. A. G. Spohn et G. Seyffarth, Lips. 1827; *Remarks upon an Egyptian History in Egyptian Characters, in the Royal Museum at Turin*, by Dr. G. Seyffarth, Lond. 1828, (extracted from the *Literary Gazette*.) The learned author says very truly, that "Egyptian Inscriptions, of which we have a Greek or Latin translation, still remain the best tests for trying any Hieroglyphical system," and promises to give a complete refutation of Champollion's system in the next Number of his *Egyptian Review*, as he thinks proper to call his Work, entitled "Contributions to the Knowledge of Ancient Egyptian Literature." (*Beiträge zur Kenntnis der Ägypten*, &c.) M. D. M. J. Henry's *Lettre à M. Champollion le jeune sur l'Incertitude de l'Âge des Monumens Egyptiens*, (Paris, 1825.) takes for granted the correctness of this system, and refers only to the chronological data derived from M. Champollion's discoveries; it contains some good remarks, but the author is a superficial writer, and fond of foolish etymologies. J. F. Champollion, *Lettre au Duc de Blacas, relatives au Musée Royal Égyptien de Turin*, Paris, 1824, 1826; Dr. J. W. Plaff, *Hieroglyphik ihre Wesen und ihre Quellen*, Nürnberg, 1824, 8vo.; *Ebendenselb. Die Weisheit der Ägypter und die Gelehrsamkeit der Franzosen*, Nürnberg, 1825, 8vo.; F. A. G. Spohn, *De Lingud et Literis veterum Aegyptiorum cum Grammatica adque Glossario Aegyptiaco*, editid G. Seyffarth, Lipsie, 1825, 4to.; G. Seyffarth, *Beiträge zur Kenntnis der Literatur, Kunst, Mythologie und Geschichte des alten Ägyptens*, Leipzig, 1826; *Ejusdem, Vita Spohnii*, Lips. 1825.

HIERO-
GLY-
PHICS.
— HIGH.

The latest Work which we have seen connected with Hieroglyphics is of a very curious nature, *Excerpta Hieroglyphica*, drawn, lithographed, and published in Egypt by James Burton, Esq. We believe that four Numbers have appeared, but not more than two have reached England. They contain thirty-one plates, executed with great spirit. A notice which is given in the first Number, speaks sufficiently for the difficulties under

which such an undertaking must be conducted. "The Letter-press which should accompany these Plates is unavoidably deferred for some short time, owing to the state of the Printing establishment in this Country, where the only one which has competent means of printing a Work belongs exclusively to the Government. Quahrah, January 1st, 1826."

HIERO-
GLY-
PHICS.
— HIGH.

HIEROGRAMMATIST. } Gr. *ἱερογραμματιστής*,
HIEROGRAMMATICUS, } *ἱερογραφία*; a writer of
HIEROGRAMPHIC, } sacred things; a writing
HIEROGRAMPHICAL, } or description of sacred
things; from *ἱερός*, sacred or holy, and *γραφία*, to write.

The other (sort of language and character was) used only by priests, prophets, *hierogrammatists*, or holy writers.

Greenhill. The Art of Embalming, p. 291.

The various uses of an alphabet in civil business not permitting it to continue long a secret, when it comes to be so, they would as naturally invent another alphabetic character for their sacred use; which from that appropriation was called *hierogrammatist*.

Herbert. The Divine Legation, book iv. sec. 4.

The historian [Maestri] assures his reader, that he took his information from pillars in the land of Seriad, inscribed by Thoth the first Hermes, with *hierograph* letters in the sacred dialect.

Id. Ib. book iv. sec. 4.

These [characters] were properly what the ancients call *hieroglyphical*. *Ad. Origin and Progress of Writing*, ch. iii.

HIEROPHANT, Gr. *ἱεροφάντης*, from *ἱερός*, sacred or holy, and *φαίνω*, to declare or make manifest. See the Quotation from Potter.

And herein the wantonness of poets, and the crafts of their heathen priests and *hierophants* abundantly gratified the fancies of the people with supererogations and inventions of their own.

Hale. Origin of Manhood, ch. xii.

The chief person that attended at the initiation was called *hierophant*, i. e. a revealer of holy things. *Hierophantes* is said to have been a type of the great Creator of all things; *Ἀνέστη*, of the Sun; *Κρόνος*, of Mercury; and *Ὁ ἱεὺς ἱερός*, of the Moon.

Potter. Antiquities, ch. xx. *Of the Religion of Greece*.

Yet so late as the age of Apollonius Tyas; the Eleusines kept so clear of the first initiation, that the *hierophant* refused to initiate that initiate, because he was suspected to be a magician.

Warburton. The Divine Legation, book ii. sec. 4.

HIEROURGY, Gr. *ἱεραργία*, a sacred, or holy work; from *ἱερός*, sacred or holy, and *ἔργον*, a work. A sacred or holy work.

As he [Melchisedech] being a priest of the Gentiles, no where appears to have used corporeal sacrifices, but blessed Abraham with wine only and bread; just in the same manner, first our Lord and Saviour himself, and then all priests from him, among all nations, commencing the spiritual *hierourgy* according to the laws of the

church, do represent the mysteries of his body and of his salutary blood, in bread and wine.

Waterland. Works, vol. viii. p. 333. *Distinctions of Sacrifice*, (a Charge.)

HIGGINSLIA, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: calyx four-toothed; corolla funnel-shaped, border four-parted; stigma two-lipped, prominent; berry two-celled, two-furrowed, umbilicated, many-seeded.

Three species, natives of Peru.

HIGGLE, v. } The Fr. *hageler* (see **HANOLE**).
HIGGLER, n. } is derived (in Menage) from the Ger.
HIGGLING, } *hagke*, a rake, which is itself from the A. S. *raecian*, *araccian*, to rake or scrape together, to collect, to accumulate; and *haggle*, or *higgle*, may thus be.

To rake together, to collect, to accumulate, &c. by small means or dealings, by small gains or savings; and, consequentially, to make repeated offers or repeated refusals (in bargaining) with a view to increase of gains; or (as Cotgrave expresses it) to palter long in the buying or selling of a commodity.

On second thoughts I resign him clear to this county, both to *haggle* for a letter or two (negotiated purchase) in the name of a town.

Fuller. Worthies. Northumberland.

The gentry of this county will content themselves in the very business of *passage* thence, in which scarcely their pretensions at reasonable prices; which, if needed, *hagglers* would mount, so legislating them to London.

Id. B. Sower.

Canst thou refuse to bear thy part

I'll public work, base as thou art?

To *haggle* thus for a few blows,

To gain thy knight an epical spouse,

Whose wealth his bowels yearn to purchase,

Merely for the interest of the church?

Dutton. Hudibras, part ii. can. 2.

He made th' undaunted waggoner obey,

And the fierce *hagglers* contribution pay.

Id. To the happy Memory of Dr. Wall.

It is adjusted, however, not by an accurate measure, but by the *haggling* and bargaining of the market, according to that sort of rough equality which, though not exact, is sufficient for carrying on the business of common life.

Smith. Wealth of Nations, book i. ch. v.

HIGH.

HIGH, v. to hasten. (See **HIE**.)

HION, v. } Goth. *hauks*; A. S. *hean*; D. *ho*.

HION, adj. } *hoo*, *hoog*; Ger. *hoch*; Sw. *hoog*.

HION, adv. } Tooke derives from the A. S. *heaf-*

HIGHLY, } *an*, *eleave*, *extollere*, to heave. See

HIGHNESS, } **HIGHT**.

HIGHTH, } To rise up or aloft, to lift up, to

HIGHT, } elevate, to extol, to exalt. And *high*,

the adjective, (generally.)

Raised, lofty, lifted up, elevated, exalted; met. eminent, illustrious; lofty, proud;—raised as the sea; tem-

pestuous, raging, violent;—raised or removed from view or perception; abstruse, reconcile;—high prices, or raised prices, dear.

It is opposed, not only to low, but to little, small, petty, mean.

High is much used in Composition.

— *Jo Arge* bulle to lym was a caule, as yt were.

R. Glouceter, p. 174.

Suffe þou som Arge berre þer was a late stryf

Dyane þu þer of Anger, & þu emperour þu wyl.

Id. p. 442.

HIGH.

Bygone alle oþer God þys geaf þe þyges, an rýche,me,
And wysdom, & majesty, & þys was gret *Argentine*.

R. Gloucester, p. 428.

When þis was set & stabled, & þe cried on *hi*,
Henry þe gong þys geaf to Nornadine.

R. Brunne, p. 138.

And þat þe þe kynde of a kyng, þat coquereþ of þe enemyes
To helpe *Agreliche* at his best.

Piers Plouman. Vision, p. 58.

Hele and ich galy þe and *hildene* of berre
Shal do þe not drein, *we* þe do on side.

Id. p. 401.

And we distren counsell and al *Agheane* that *higheth* (extol-
lend) itailt aþene the *ende* of God.

Wiclif. 2 Corinthians, ch. 1.

Elthene the feed to him into a ful *Ag* hill and schawde to
him all the *rewmes* of the world and the *joie* of hem.

M. Matthew, ch. 11.

The deuyll toke hym vp agayne & ledde him into se *excedyng*
Ag mountaine, and shewed him all y^e *kyngdomes* of the world, &
al the *gloire* of *hi*.

Bible, Luke 15:1.

That sayth this proverbe in *his* *Almagerie*:

Of alle men his wisdom is *Agheste*,
That reketh not who bath the world to hood.

Chaucer. The Wyf of Bathes Prologue, v. 5908.

Round was the shape, in measure of a compass
Full of degrees, the *Ag*ht of sixty pas.

Id. The Knight's Tale, v. 1892.

Yeue and departe thye *elme*,
In mercy forth with rightwiseness,

Beche and press the *Ag*ht grace,
For so thou might thy pass purchase

With God, and stonde in good accorde.

Gower. Conf. Am. book 1. ch. 24.

Their entent was to make, if they myght, a marriage betwene the
chylde of Castell, eldest sounne to Kyng Henry, and the daughter of
the Kyng of Navar, whereby the peace shoulde the surlyer cōtinue,
to the whyche the Kyng of Navar was well agreed, because his
daughter shuld be so *Ag*htly married.

Lord Berners. Froissart. Croyce, vol. 1. ch. 342.

Blessed Lorde vouchsafe give vs leue to speake unto thy *Agheane*
in this matter.

Fisher. On the Seven Penitential Psalms.

— Their golde leys they took,
Harps ever tw'd, that glittering byr sides,

Like quivers hang, and with pleasant sweet
Of charming symphonie they introduce

Their sacred song, and waken raptures *Ag*ht.

Milton. Paradise Lost, book iii. l. 639.

Sometimes towards Eden which now is his view
Lay pleasant, his grier'd look he fixes and

Sometimes towards henn's and the full blazing sun,
Which oow sat *Ag*ht in his meridian towne.

Id. A. book iv. l. 30.

His friend Lord Hastings had the *guiding* of the war,
(A man of whom the king most *Ag*htly did repute)

Dryden. Polyolion, song 22.

But this Age great with glorie hath brought forth
A matchlesse wonder when Peace *Ag*htly miles,

Who to th' retiated ocean of all worth
As due to him hath swallow'd all your praises.

Stirling. To his Majesty on his first Entrance into England.

"Content you, sir," (quoth Rosamond)

"You sime your markes am:

I am not for his big heart, nor

For me his *Ag*htness is."

Warner. Albion's England, book viii. ch. xli.

— What is me it dark
Illumine, what is low raise and support;

That to the *Ag*ht of this great argument
I may assert eternal providence,

And justify the ways of God to men.

Milton. Paradise Lost, book 1. l. 24.

So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on *Ag*ht,
The dead shall live, the living die,
And music shall soothe the sky.

Dryden. Song for St. Cecilia's Day, 1687.

The Pope sent to return a nuncio, Dada, saw a cardinal. He
was *Ag*htly civil in all his deportment. But he did not appear that
he was a man of great depth, nor had he power to do much.

Burnet. Own Times. James II. June 1767.

Ambition this shall tempt to rise,
Then whirl the wretch from *Ag*ht,
To bitter Scorn a sacrifice,
And ginsing infamy.

Gray. Ode on a distant Prospect of Eton College.

The malignity of some, among the various dispositions of which
mankind are composed, is often *Ag*htly gratified at the view of injured
sensibility.

Kear. Essays, No. 85.

On the 8th I received, by the hands of an Oonalakha man, named
Darramook, a very singular present, considering the place. It was
a rye loaf, or rather a rye made in the form of a loaf, for it inclosed
some salmice *Ag*htly seasoned with pepper.

Cook. Voyages, vol. vi. book iv. ch. xi.

HIGH, in Composition.

Yf in the meane season Timothee come rule you, so that he be put
in so inopord by any *Ag*ht-hearted & proud persons.

Udall. 1 Corinthians, ch. xvi.

Not only the *Ag*ht-mingled antichristian, but all on the dym-
hlyge hypocrites are enforced manye lymen and agayn they
wryte compelled by the open veryle and evident scriptures, to deare
that afoe they *Ag*htly offend and to graunt that afoe they *Ag*htly
deare.

Bale. Emory, part 1. sig. M. 4.

And then being a *Ag*ht-water, we came to an other place of the
river Cole, in a full fulsome water.

Hickely. Voyages, 4^e. vol. 2. fol. 276. Steven Barrow.

For that saw them never so

On *Ag*ht-days to chamber go.

Ritson. Met. Rom. vol. 1. p. 3. Twaine and Gower, l. 82.

Trompes, schalmuses,

He saye be for the *Ag*htlydays

Stonde yn hys rhythe.

Id. R. vol. ii. p. 75. Iphigen Discours, l. 1762.

— Broad as the gate,

Deep in the roots of hell the gather'd brook
They fasten'd, and the mole immense wrought on
Over the flaming deep *Ag*ht-arch, a bridge
Of length prodigious.

Milton. Paradise Lost, book 2. l. 301.

His battered bulwarks in pieces lay,
His timbered bones all broken rudely rumbled;

So was the *Ag*ht-carrying with huge ruins humbled.

Spenser. Faerie Queene, book v. can. 2.

Exo. Yee like enough: *Ag*ht-batter'd Cusar

Ventate his happiness, and be stag'd to th' show

Against a warrior.

Shakespeare. Antony and Cleopatra, fol. 357.

But that from an ought should ascend to bear's
So prevalent as to concern the mind

Of God *Ag*ht-bless, or to incline his will,

Hard to belief may seem.

Milton. Paradise Lost, book xi. l. 145.

This hath discourag'd my *Ag*ht-blessed mind,

And still in doubt my *Ag*ht-blessed mind

Which if my Phobos once upon me shew'd,

Might raise her light to build amidst his rayn.

Stirling. On an Imagination of Deane.

— My *Ag*ht-blessed pride

At length broke under me, and now has left me

Wary, and did with service, to the mercy

Of a rude stream, that must for ever hide me.

Shakespeare. Henry VIII. fol. 223.

The late'st light gossies now does proudly rise,
Heav'd up the surges of swan rhapsodies,
Whose *Ag*ht-bless (metaphor-like) doth curl the air
With fath of *Ag*ht-bless loaves.

Croshaw. The Delights of the Muses. Alcock's Dori.

HIGH.

HIGH.

And she behold, from whence she came not far,
Cut on a high-brow'd rock, (inlaid with gold)
This epitaph, and read it thus enord.

Browne. *Britannia's Pastorals*, book ii. song 1.

If yet, be stands innocent, since we have slain
His high-brow'd head.

Chapman. *Heaven*. *Odyssey*, book xii. fol. 190.

— I know him by his stride

The giant Hephæstus of Greek, his look

Haughty in its pale high-brow'd and proud.

Milton. *Samson Agonistes*, l. 1069.

— As when a scout
Through dark and desert ways with peril gone
All night; at last by break of cheerful dawn
Obtains the brow of some high-climbing hill,
Which to his eye discovers answers
The gaudy prospect of some foreign land.

Id. *Paradise Lost*, book iii. l. 546.

As tow'rs the Derbin Peak, and Moreland, 'which do draw
More mountains and wild) the high-crown'd Shattlesplay
And Malcyp be thy mountains, with these proud hills we rose
The level sister brooks, the silvery Dene and Dene.

Drayton. *Polyolion*, song 11.

2. *Lepidus is high-crown'd.*

1. They have made him drink alone drinks.

Shakespeare. *Antony and Cleopatra*, fol. 350.

— Look to your wives

Your young trim wives, your high-day wives.

Beaumont and Fletcher. *The Mod Lover*, act i.

Then to the high-dropten their rigid vessel drives,
They smelt; expecting the approaching even.

Chapman. *Homers*. *Odyssey*, book iv. fol. 68.

But let my dog feet ever fall
To walk the staidous cloyster's pale,
And lore the high-embowed roof,
With antic pillars mussy pood,
And storied windows richly dight,
Casting a dim religious light.

Milton. *St Peter's*, l. 157.

But yet I call you servile ministers,
That will with two pernicious daughters join
Your high-embowed battalions, 'gainst a head
So old and white as this.

Shakespeare. *Lea*, fol. 296.

— So full of shapes in fancies,

That it alone is high-fantastical.

Id. *Twelfth Night*, fol. 255.

— We shall soon have way

Given by the womers; they, as well at gate

As set within doors, use to recreate

Their high-fol spirits.

Chapman. *Heaven*. *Odyssey*, book xvii. fol. 272.

Neither yet would I have this similitude imposed to his disparagement: for he is a bird of prey and an high-flyer.

Marvell. *The Rehearsal Transposed*, vol. ii. p. 293.

— A high-flying eagle words

On their troops left hand, and sustains, a dragon all engorged.

Chapman. *Heaven*. *Ibid*, book xii. fol. 163.

And yet our high-flying enthusiasts generally, (however calling themselves Christians) are such great spiritualists, and so much for the inward resurrection, so that they quite altogether away, together with other parts of Christianity, the outward resurrection of the body.

Cudworth. *Intellectual System*, book i. ch. v.

— A century word forth

Search every acre in the high-grass field,

And bring him to our eyes.

Shakespeare. *Lea*, fol. 292.

Why then should high-grass minds so much rejoice

To draw their stabbors necks from man's subjection.

F. Fletcher. *Boethius*, book ii. v. 7.

For finding her presence unobscured to the mourning Philotes, and condemn'd of the high-hearted Pamela, she spent her time most with Zelmira.

Sidney. *Arcadia*, book iii.

— I do not bid the thunder-beaver shoes,

Nor tell tales of thee to high-sounding Jove.

Shakespeare. *Lea*, fol. 295.

The Queen giving the King many thanks, said, That if those troubles continued, she would take his help, and hire some of his highlanders and soldiers.

Spenser. *Church of Scotland*, anno 1601, book vi.

A rock is a place of stumbling unto those who look not well to their feet; and so was this spiritual rock of our salvation unto the proud high-sounding Jew, a stumbling-block, a rock of offence.

Mt. On *Texts of Scripture*, book i. disc. 43.

High-minded Cleopatra, with stroke

Of aspe's sting her self did stostly kill.

Spenser. *Fairie Queene*, book i. can. 5.

Whilst to your eyes your souls fly up and gaze

On every beauty of his high-mountain face.

Spenser. *Fairie Queene*, can. 3. st. 13.

But when from high-moat pitch, with weary car,

Like seals he agh, he reeth from the day,

The eyes, 'fore doutsous, now converted are

From his low tract, and look another way.

Shakespeare. *Samuel* 7.

The golden some

Gallop the softlocks in his glistering coach,

And over-looks the highest-purging hills.

Id. *Titus Andronicus*, fol. 35.

Rebellious dead, rise never till the wood

Of Byran rise, and our high-pled'd Macbeth

Shall line the lease of nature.

Id. *Macbeth*, fol. 144.

Which being now but in so mean a bed,

Is like an acout diamond in lead,

See it be set in some high-prizing ring,

Or garnishing with rich countessing.

Drayton. *England's Heroical Epistles*. Edward IV. to Mrs. Shere.

CLAU. We have been up and down to make thee, for we are high-proof melancholy, and would faine have it beaten away, wilt thou vail thy wit?

Shakespeare. *Much Ado about Nothing*, fol. 118.

— Last morn I might display

(From off a high-rose'd cliff) as bland fire

Girt with th' vineuous'd sea.

Chapman. *Heaven*. *Odyssey*, book x. fol. 150.

— None are for me,

That looks into me with considerate eyes,

High-reaching Buckingham grows circumspect.

Shakespeare. *Richard III*, fol. 194.

For Brevat, a pretty brook allures him on again,

Great London in salme, whose high-rose'd turret thence

To gaze upon the flood, as he doth gaze along.

Drayton. *Polyolion*, song 16.

See. My high-reputed blame

Deers sovereign pardon to me.

Shakespeare. *All's Well that End's Well*, fol. 251.

The Gothic house gather'd head, and with a power

Of high-rose'd men, bent to the spigle

They litter march amaine, vnder conduct

Of Lucius, son to old Andronicus.

Id. *Titus Andronicus*, fol. 47.

Since 'twas, at last, your happy fate to come

To my high-moat, and brass-enclosed house.

Chapman. *Heaven*. *Odyssey*, book xii. fol. 195.

Thither he best his way, determin'd there

To rest at ease, and enter'd soon the shade

High-moat and walks beneath, and slays brown

That open'd in the midst a woody scene.

Milton. *Paradise Regained*, book ii. l. 293.

— At the holy mount

Of bear's high-rose'd top th' imperial throne

Of Godhead, fast for ever firm and sure

The Pillar power aris'd.

Id. *Paradise Lost*, book vi. l. 586.

Such soon as some brass-mined hungry youth

Sees fifty francs in his wide straited mouth,

He vaults his veyen open as a hired stage,

With high-art stage, and prudently carrying.

Id. *Saints* 3. book i.

So let high-rose'd tyranny rage on,

Till each man drop by lottery.

Shakespeare. *Julius Caesar*, fol. 115.

HIGH.

HIGH.

High-road is totemic theatre around.
Leans the huge elephant, wisest of brutes.

Thomson. *Summer*.

Where, by the magnet's aid, the traveller
Stems his untrodde course; yet oft on land
Is wreck'd in the high-riding wind of sand
Innervet and lost. Semerville. *The Chase*.

Ye Muses, ever fair and young,
High-boosted on the golden throne,
Assacron sent to me a song
In sweetest numbers set his own.

Pamph. *Fragment 5. On the Rose*.

Though the high-sounding errors of Christ's vicar, and St. Paul's
successor, were still retained to keep the Pope's dignity and au-
thority, yet they had for many ages governed themselves as secular
princes. Burnet. *History of the Reformation, Anno 1527*.

Now, from Siberian vats, high-sparkling wines
Foam in transparent floods.

Thomson. *Autumn*.

He stood upon all the points of an ambassador with the stiffness of
former ages, which made him very unacceptable to a high-spirited
young prince, who began even to be flattered, as if he had been some-
what more than a mortal.

Burnet. *Own Times, Charles II. Anno 1664*.

Thus easy rob'd they to the fountain sped,
That in the middle of the court upthrew
A stream, high-questing from its liquid bed,
And falling back again in dizzy dew.

Thomson. *The Castle of Indolence*.

Rampant with life, their joy all joy exceeds;
Yet what but high-strung health this dancing pleasure breeds?

Id. B.

While you, Maccenas, dearest friend,
Would Caesar's person with your own defend,
And Antony's high-revered feet
With light Liberman galleys restless meet,
What shall forsaken Horace do?

Francis. *Horace, Ode i. book v.*

Those obelisks high-dowering in the sky,
Mysterious mark'd with dark Egyptian lore.

Thomson. *Liberty, part i. l. 940*.

By this day a man might eroid them (the obelisk) well enough; for
they had all beacons on them, like huts built on tall posts, above high-
water mark, probably set up by the natives of the island Celebes, or
those of some other neighboring islands.

Dampier. *Fogues, &c. Anno 1687*.

He [Walsley] had unthoroughly purged this land of robbers, high-
waymen, and idle vagrants, that it was now set more free of poison,
and serious wild beasts, than of harmful men.

Sturges. *Memorials, Henry VIII. Anno 1530*.

O guide me from this harried scene,
To high-arch'd walks and alleys green.

Watson. *Ode to Fancy*.

While on its sloping sides succeeds the pride
Of hoary groves, high-arching o'er the vale
With day-rejecting gloom.

Glover. *The Progress of Commerce*.

And while surveying all yon starry vault
With admiration I attentive gaze,
Thou shalt descend from thy celestial seat,
And walk aloft my high-ascending mied.

Id. *On Sir Isaac Newton*.

Nor yet, angelic genius of the sun,
In worthy lays his high-ascending song
Has blaz'd forth thy venerated name.

Id. B.

Preced on a high-bred thing to rouse their necks.

Watson. *Newmarket, a Satire, (1751.)*

Almost all the high-bred republicans of my time have, after a short
space, become the most decided, through-paired courtiers.

Burke. *Reflections on the Revolution in France*.

But in! the sacred high-arched fane,
Fair citadels, and marble-crowned towers,
And sumptuous palaces of stately towers
Magnificent arise.

Glover. *On Sir Isaac Newton*.

HIGH.

Or steals some precious drops, and skilful blends
With thine the lowest fountain leech;
Then show'st it all on some high-fountain head.

Mason. *Elfrida, Charon, ode 1*.

I [says Pope] appeal to the people as my rightful judges, and
while they are not inclined to condemn me, shall not fear the high-
fingers at Butto's. Johnson. *Lift of Pope*.

Should not each dial strike us as we pass
Fortunate, as the written wall, which struck
O'er midnight hours the great Assyrian pile,
Erewhile high-blasted with insouls and wine?

Young. *The Complaint, Night 2*.

Till one, of that high-honour'd patriot name,
Russell arose, who drain'd the rusty fane.

Dyer. *The Fleece, book ii*.

Here the appearance of life begins to alter. I had seen a few
women with plaids at Aberdeen; but at Levenham the highland
manners are common.

Johnson. *Journey to the Western Islands*.

We took two highlanders to run beside us, partly to show us the
way, and partly to take back from the sea-side the horses, of which
they were the owners. One of them was a man of great freedom
and activity, of whom his companion said, that he would tire any
horse in levenham. Both of them were civil and ready-shouldered.

Id. B.

I was high-spirited, had a violent flow of animal spirits, was a little
ambitious, and extremely amorous.

Fielding. *History of a Foundling, c. 69*.

I have enlarged so long on these particulars, in which the upper part
of the world are too high-minded, to attend to their duty.

Secker. *Works, vol. ii. Sermon 7*.

If at the invention of letters, much high-prized learning had not
been contained in hieroglyphics, but only plain memorials of civil
matters, no plausible reason can be given why the Egyptians did not
then discontinue a way of writing so troublesome and imperfect.

Warburton. *The Divine Legation, book i. sec. 4*.

He whose leonard's palate daily rag'd
Earth, air, and ocean, to supply his board;
And to high-relish'd poisons madly chang'd
The wholesome gifts of Nature's bounteous lord.

Dedley. *Ode, Praise and Portmire*.

It has too much the air of a political argument adopted for the sake
of giving order a high-sounding name, an importance to the public
decoration of this club; which, when the matter came to be closely
inspected, they did not altogether so well deserve.

Burke. *Reflections on the Revolution in France*.

Who but laments to see this best genius perverted by the prevailing
pedantry of his Age, and carried away, against the bias of his nature,
in an imitation of the rapacious high-spirited Flecker.

Hard. *Works, vol. ii. p. 255. On the Marks of Initiation*.

He read the service rather with a strong, serious voice, than a
graceful manner; his voice was sharp and high-toned, rather than
harmonious.

Johnson. *Lift of Swift*.

High-towering to desecry

Th' approach of dawn, and hail her with a song.

Granger. *The Supper Cant, book i. l. 559*.

Gentle liberal led him round the skies,
The buildings struck him with homely surprise;
The spires all radiant and the mansions bright,
The roof high-mantled with ethereal light.

White. *Lyrical Poems, book iii*.

The water was excellent, and conveniently situated; there was
plenty of wood close to high-water mark.

Cook. *Fragrances, vol. i. book i. ch. x.*

Nay I remember very lately a highwayman who confessed several
robberies before me, his motive in which, he answered me, (and so it
appeared) was to pay a bill that was shortly to become due.

Fielding. *Works, vol. xii. p. 276. Cause of the Increase of Robberies*.

sec. 1.

The historian shows us how it was brought about: "There," says
he, "the Roman people first began to intrigue, to debauch, to affect
a taste for statues, pictures, and high-browed plate."

Warburton. *The Divine Legation, book i. sec. 6*.

Seiden has poured forth much learning on HIGHWAYS
in a note on the XVth Song of Drayton's *Poly-olbion*.
"Needs D years before our Saviour this King Molmu-

HIGH-
WAYS.

tius (take it upon credit of the British story) constituted divers laws; especially that Churches, Plooughs, and Highways, should have liberties of Sanctuarie, by no authority violable. Highways being without exception necessary, as well for Peace as Warre, have bin defended in the Roman Laws, (*ff. de viâ publicâ*.) and are taken in ours to be io that respect (as they are by implication of the name) *the Kings Highways*. *Et res sacre; et qui aliquid inde occupaverit excedendo fines et terminos terra sue dicitur facine Puerpresturam super ipsum Regem.* (Bracton *iv. tract. Asia. Nov. diu. 16. sec. 8.*) According to this privilege of Molmutius in the Statute of Marlebridge (52. Hen. III. c. 16.) it is enacted that none should distraine in the King's Highway or the Common Street, but the King and his Ministers *specialem auctoritatem ad hoc habentibus*; which I particularly transcribe, because the printed books are therein so generally corrupted by addition of this here cited in Latine. You see it alters the Law much, and we have divers judgments that in behalf of the King, by common Bailiffs, without special authority, Distries may be taken, as for an amercement to the Shrieves Turne or Leete, or for Parliament Knights fees. But the old Rolls of the Statute (as I have seen in a faire manuscript, examined by the exemplification, for the Record itself is with many others lost) had not these words, as the Register also specially admonishes, nor is any part of that chapter in some manuscripts, which I marvelle at, seeing we have a formal Writ grounded upon it. . . . But I forget myself in following matter of my more particular study, and return to Molmutius. His constitution being general for libertie of Highways, controversie grew about the courses and limits of them; whereupon his son King Belin, to quit the subject of that doubt, caus'd more specially these four, here presently spoken of, to be made, which might be for (un) interruption both in Warre and Peace; and hence by the author (Drayton) they are call'd Military, (a name given by the Romans to such Highways as were for their marching Armies) and indeed by more polite conceit and judicious authority, (Camden) these our waies have been thought a worke of the Romans also. But their courses are differently reported, and in some part their names also. The Author calls them *Walling Street, The Fosse, Ikenild, and Rickeneld*. The name of Rickeneld is in Randall of Chester, and by him derived from St. Dewies in Penbroke into Hereford, and so through Worcester, Warwick, Derby, and Yorkshires, to Tiumouth, which (upon the Author's credit reporting it to me) is also justifiable by a very ancient deed of Lands, bounded near Bermingham in Warwickshire by Rickeneld. To endeavor certainty in them were but to obtrude unwarrantable conjecture, and abuse time and you. Of Walling (who is here personated, and so much the more proper, because Verlam was called also by the English Walling-chester,) it is sayd that it went from Dover in Kent, and so by West of London (yet part of the name seems in this day left in the middle of the City) to this place, and thence in a crooked line through Shropshire by Wrekin Hill unto Cardegan; but others say from Verlam to Chester; and where all is refer'd to Belin by Gelfrey ap Arthur, and *Polychronicon*, another tells you how the sons of (I know not what) King Wethle made and denominated it. The Fosse is derived by one consent out of Cornwall into Devonshire, through Somerset, over Coteswall by Teukenbarie, along neere Coreutry to Leicester,

VOL. XXIII.

through Lincolne to Berwick, and thence to Cathnes the utmost of Scotland. Of restitution of the other you may be desparate; Rickeneld I have told you of; in Henry of Huntingdon, no such name is found, but with the first two *Ikenild* and *Erming-street*. Ikenild, sayth he, goes from East to West; Erming-street from South to North. Another tells me that Erming-street begins at St. Dewies, and conveys itself to Southampton; which the Author has attributed to Ikening, begun (upon the words communitie with *Ierna*) in the Easterne parts. It's not (in) my power to reconcile all these, or elect the best. I only add that Erming-street (which being of English idiom seems to have had its name from *Imunrull*, io that signification, whereby it interprets an universal pillar worship for Mercurie, president of waies) is like enough (if Huntingdoo be in the right making it from South to North) to have left its part in Stansstreet in Surrey, where a way made with stones and gravel, in a soile on both sides very different, continues neere a mile; and thence towards the Easterne shore in Sussex are some places seeming as other reliques of it. But I heere determine nothing."

Perhaps this is as much as can be stated concerning the four great Highways which stretched the whole length and breadth of England. As such they were recognised in the time of Edward the Confessor, one of whose Laws treats *De pace quatuor Cheminorum, Alia Pax Regis est quoniam habent quatuor Chemini, Walling-streote, Fosse, Ikenild et Erming-streote quorum duo in longitudinem regni alii duo in latitudinem distenduntur*. Camden, as usual, has exercised the most unwearied diligence in his researches concerning these Highways, but we do not know that he has added much to the matter which we have given above.

The four great Highways of England are considered originally to have been free and common to all the King's subjects; all others are supposed to have been made afterwards through private property, and hence, in order to remedy the injury to which the owner of the soil was exposed, we have been subjected to Toll.

A way may become a public Highway by a dedication of it by the owner of the soil to the public use, and this may be presumed by long-continued usage. But the erection of a bar to prevent the passage of carriages, though it does not impede foot-passengers, rebuts this presumption. An ancient Highway cannot be changed without an inquisition founded on a Writ of *ad quod damnum*, that such change will not prejudice the public. An owner of land, over which there is an open road, may enclose it by his own authority, but he is bound to leave sufficient space and room for the road, and he is obliged to repair it till he throws up the enclosure. Of common right, the general charge of repairing Highways lies on the occupiers of lands in the Parish in which they lie. If a Parish is part in one County and part in another, while the Highways in one County are out of repair, the whole Parish is liable; but an agreement between the inhabitants as to the part each is to repair is good. There are cases in which, by prescription, the burden of repair falls on individuals, as in that just mentioned of enclosure, and others. To do any act which renders a Highway less commodious, as digging a ditch, or making a hedge across it, erecting a new gate, or laying logs of timber on it, is a nuisance. So also suffering it to be incommoded by the fullness of adjoining ditches or by overhanging of trees; and any person may top the trees to avoid the nuisance. It

HIGH-
WAYS.

HIGH-
WAYS.
—
HIGHT.

is said the owner of lands next adjoining the Highway is bound to scour his ditches. Any one may justify pulling down or destroying a nuisance, (as a new gate or house on a Highway.) A person may be indicted for not repairing a house standing upon a Highway, which is ruinous and likely to fall down to the danger of travellers, whatever be his tenure. If there be a common footway through a close by prescription, and the owner of the close ploughs it up and sows it, passengers may go over another footway in the close without trespassing; so they may break down the enclosure if the way be not sufficient. Erecting a gate across a Highway, though

HIGH-
WAYS.
—
HIGHT.

not locked, but opening at pleasure, is a nuisance, for it diminishes the freedom of passage. The usual way of redressing such nuisances is by indictment; but every person, if he has occasion so to do, may remove it summarily by cutting or throwing it down.

The repairs of Highways are regulated by statute, and are under the control of Surveyors. The management of the Turnpike Roads in England is committed to certain Trustees, whose duties are laid down, partly in local Acts of Parliament, partly in a general Act, 13 George III. c. 81, to which the reader may turn for minute particulars.

HIGHAM FERRERS, a Borough and Market Town in the County of Northampton, stands on a rocky eminence, not far from the North-Eastern bank of the Nen. It is a small but clean and neat Town. To the North may be traced the site and foundations of an extensive Castle, supposed to date from the reign of Henry III. The Church, dedicated to the Virgin, is a handsome building of the pointed style, with a Western tower and spire rebuilt, partly by the benefaction of Archbishop Laud, in 1632. Henry Chichele, Archbishop of Canterbury in the reign of Henry V., was a native of this town; and his head and the armorial bearings of his family and See are carved on some stalls in the chancel of the Church. His father, mother, and a brother are also buried there. In 1422 he founded in Higham Ferrers a College for eight secular Canons, four Clerks, and six Choristers. The building, which is quadrangular, is now, in such part as remains unruined, converted into an Inn, of which the ancient Chapel forms the kitchen. Besides this, there is a Free School and an Almshouse founded by the same benefactor, in the last of which the senior Pensioner is still called the Prior. Higham Ferrers is a Borough, incorporated by Mary; it returns one Member to Parliament. Population, in 1821, 872. Distant 15 miles North North-West from Bedford, 65 North from London.

HIGHT, in a high voice, aloud; *Fr. en haut*. Tyr-whitt.

And shortly, when his ire is thus upon,
He gan to loken up with eyen light,
And spake these same wordes all on hight.

Chaucer. The Knight's Tale, v. 1786.

— Where, when as with the dead
He saw the ground all strewe'd, and that same knight
And valour with their blood fresh steaming red,
He wore high soul with wrath and fell despite,
And with recheffull wordes him thus bespake on hight.

Spenser. Faerie Queene, book vi. can. 6.

HIGHT, or **HEHT**, **HOZE**. } Goth. *hait-an*; A. S. *hæt-an, hat-an*;
} D. *het-en*; Ger. *heimen*; *nominare, nuntiare, vocare, dicere, jubere*. See **BEHET**, and **BEHIGHT**, and **Tooke**, i. 56.

Named, called, said, declared; *ac.* to be done; in order, charge, commission, promise; and thus, ordered, commanded, charged, committed, promised. It is used without the common *verbs*, to be, to do, to see.

To þe kyng of Grece he sende, þat hette Pandar.

R. Gloucester, p. 12.

Mid þre hundred kynges a dach, þat het Silward,
A gallede Cornesse. *Id. p. 17.*

Two emperours of Rome, Dracilian,
And an other, þat het Mavroon,
Were bothe at on tyme, þe on in þe Est ende,
And þe oþer in þe West, Cristenenes to schende.

K. Gloucester, p. 81.

A lordyng of þe Romayres, þat y hote was Galle,
Com & gold hym to eere kyng.

Id. p. 88.

Whan he had regned fourre yere, on rynd upon his right,
A duke of Denmarke, Kehnil he daght.

R. Brunne, p. 10.

þerf he mad me chite, his hote to mak leste,
& for to skere his dede, set þe to his meste.

Id. p. 69.

He made a masey master, and merrey his hote,
Þere Phlosuman. *Futon, p. 383.*

Right eare a quarter before day
And made right at her beddes hede
And called her right at the hote
By name.

Chaucer. The Dreamer, fol. 243.

I dare not be knowe my owne name
But there is I was wont to [sah. he] highte Arleis,
New highte I Philostrat, not with a one.

Id. The Knightes Tale, v. 1560.

This reue sat upon a right good stee,
That was all pomeise grey, and [sah. was] highte Scot.

Id. The Prologue, v. 618.

Between hem was toked over the boord,
That [sah. is] highte continence or mariage.
By all the conseil of the baronage.

Id. The Knightes Tale, v. 3097.

Whan they ben come to the court, this knight,
Said, he had hold his day, as he had hight,
And ready was his answer, as he tolde.

Id. The Wyf of Bathes Tale, v. 6806.

Shew now your patience to yowre working,
That ye me hight & swore in yowr village
The day that toked was our wedding.

Id. The Clerk's Tale, v. 8572.

And wel I wot, or she me mercy Arle,
I mote with strengthe win hire in the place.

Id. The Knightes Tale, v. 2400.

But on swor to grete God I Arle,
The lif shall rath. or out of my body sterte,
Than Mahomet's lawe out of my berte.

Id. The Mon of Loues Tale, v. 4754.

His name was hote delouse Simkine.

Id. The Reeve Tale, v. 3509.

In Methame it telleth thus
How that a lord, whi he Forces
Was hote had daughters three.

Gower. Conf. Am. book i. fol. 9.

HIGHT.

HILDS-
HEIM.

But, whether dreames delude, or true it were,
Was never hurt or enrich with delight,
No living man like words did sweetly hear,
As vie to me deliver'd all that night;
And at her parting said, shee Queen of Faeries light,
Spenser. Faerie Queene, book i. can. 9.

Thy child of fancy that Armado light,
For soever to our studies shall relate,
In high-borne words the wealth of fancy a knight.
Shakespeare. Lear's Labour Lost, fol. 123.

Arrived there, they passed in forth right;
For still to all the gate stood open wide,
Yet charge of them was to a porter light
Cold Malvenie, who entrance none denied.
Spenser. Faerie Queene, book i. can. 4.

And shee as hundred brassen cauldrons bright,
To bath in joy and summers dreame,
Every of which was to a dancell light.
Id. B. book ii. can. 10.

Thou had a brother, (his name I knowe)
The best of all his cotte;
A shepleard true, yet not so true,
As he that eare I love.
Id. Shepherd's Calendar. July.

Whylooe, before that cursed dragon got
That happy land, and all with innocent blood,
Dell'd those sacred waters, it rightly dot
The well of his; so yet his virtues had forgot.
Id. Faerie Queene, book i. can. 11.

HIGRA, also written *Aigre, Eger, and Esore*, q. v. It is applied to the great and rapid influx of the fall in many rivers besides the Trent, to which under our former notice it may appear to be confined. William of Malmesbury, in a very descriptive passage (*de gente Pont. Angl.* iv. in *Her. Ang. Script.* post Beilum. 161. ed. 1596) cited by Archbishop Neve, employs it for the Severn. So also, much later, does Chatterton, who had local opportunities of observing the phenomenon, (*Second Battle of Hastings*, 691.) Drayton (*Poly-olion*, xxviii.) and Sir Thomas Brown, who writes the word *Ager*, (*Fulgar Errours*, vii. 13.) use it for the Humber as well as for the Trent.

HILARITY, Lat. *hilaritas*; Gr. *Δαψιν*, from *δαψιν*, *propitiare, placare*; *propitium, et latum reddere*; to propitiate, to render or cause to be propitious, or favourable, pleased or gladdened with.

Gladdness, mirth, gaiety.

It [musicke] will perform all this in an instant; cheere up the countenance, expell sadness, bring us merrity.
Barton. Anatomy of Melancholy, fol. 297.

Averroes, a man of his own faith. [Averroes's] was of another opinion: restraining his liberty unto hilarity.
Sir Thomas Brown. Fulgar Errours, book v. ch. xxi.

In this manner we began to find that every situation in life might bring its own peculiar pleasures: every morning waked us to a reputation of bull; but the evening repaid it with various hilarity.
Goldsmith. The Vicar of Wakefield, ch. v.

HILD, i. e. *cineth*, says Skinner, "from A. S. *gold-an*, i. e. *to yield*."

I think to perform this work as I have begun is lost after as my thine writte, with inspirations of him that *fuldeth* all grace, will suffice.
Chaucer. Treatise of Love, book i. fol. 295.

The Lord seith I schal keele (*exfunder*) out my Spirit on ech Beise.
Wiclif. Dedu, ch. ii.

HILDESHEIM, a Province of Hanover, thrown into the scale of compensations yielded to Prussia in 1803, and restored in 1815 to the Kingdom of which it now forms a part. It has Lüneburg on the North, and Calenberg on the West; the territories of Brunswick and of Prussian Saxony constitute its remaining

boundaries. Its superficial extent, Goslar being included, is about 700 square miles. Continuous chains of hills, separated into two divisions by the river Innerste, extend through the Province; those to the West of the river are connected with the Hartz, and are ranged in an amphitheatre round the Southern district; the hills to the East and North gradually subside into low eminences, terminating at length in a tract of level sand, which forms a part of the great plain of Northern Germany. With the exception of this sandy portion, the soil is everywhere a deep black earth of uncommon fertility, bearing crops of wheat and rye, which often reach the height of a man. Agriculture is the sole employment of the people, and is conducted with care and success if not with consummate skill. The farms are large and frequently enclosed. The exportation of corn and cattle is considerable, and there is no part of the Kingdom in which the peasantry and farmers enjoy a larger share of affluence and contentment. There is no place of trade in the Province; the simple manners of a rural community discourage the introduction of foreign luxuries.

Hildeheim is the most populous of the Hanoverian Provinces. The inhabitants, 130,000 in number, are for the most part attached to the Lutheran Church. In former times, when the Bishop of Hildesheim was the Sovereign of the land, the Roman Catholic Religion predominated. The Bishopric still remains, but its dignity and revenues are gone, and the numbers of the Roman Catholic communion within this Province do not exceed 23,000.

The Estates of the Province, composed of six Deputies from the Nobility and four from the Towns, still subsist, though their functions must be considerably contracted by the constitutional form of government and uniform system of administration lately introduced into Hanover. The hereditary jurisdictions of private individuals are completely abolished.

Hildesheim, a walled Town on the Innerste, is the chief place of the Province. It is one of the most ancient as well as most confined and unsightly of the German Towns. The population amounts to 11,000. The Churches are numerous, but are not recommended to notice by any architectural merits. The Cathedral, an edifice of great antiquity, is decorated with some fine paintings, and contains a very remarkable monument, the *Irmsensule*, or pillar of Arminius, which was once the principal object of Saxon worship. The coarse stone idol so called was thrown into the Hase by Charlemagne; after the lapse of some years, however, it was recovered, and was thought in those rude Ages to add to the sanctity of the Cathedral of Hildesheim, where it at present supports one of the columns in the nave.

Goslar, at the foot of the Rammelsberg, is another dark and tottering Town of the ancient character. It is surrounded by very high walls; the streets are crooked, narrow, and overshadowed by huge roofs grotesquely ornamented. This is the seat of the administration for that part of the Hartz which is held in common by Brunswick and Hanover. The inhabitants, 6000 in number, are chiefly occupied in the mines and in the manufacture of glass and vitriol. Some mines in the Rammelsberg, and a large tract of forest in the Hartz, are the property of the Town.

HILDING, n. s. In either (says Tooke) the past
HILDING, adj. } participate of the verb *hyld-an*, in-

HILDES-
HEIM.
HILDING.

Town of
Hildesheim.

Goslar.

III. DING. *ch'anre, currare*, to bend down, to crouch or to cower;
(and then it should be written *hildea*?) or it is the present
participle, *hylding*, (*hyld-and*.) of the same word. And
meanas

A croucher, a cowerer.

Which when the squire beheld, he to them stept,
Thinking to take them from that *hilding* bound;
But he it seeing lightly to him leyt.
And sternely with strong hand it from his holding kept.

Spenner. Farrie Quene, book vi. can 5.

2 LAM. If your lordshippe finde him not a *hilding*, hold me so
more in your respect.

Shakespeare. All's Well that Ends Well, fol. 243.

For shame thou *hilding* of a English spirit,
Why dost thou wrong her, that did none wrong thee.
M. Taming of the Shrew, fol. 215.

— Our superfluous lacques, and our peasants,
Who in wance-warie action swaine
About our squares of battaile, were snow
To purge the field of such a *hilding* fo.

M. Henry F. fol. 86.

MOTH. Dost thou dispute with me, Alexander, about the prizing
hilding forth.

Brumant and Fletcher. The Careless, act. iv.
Their horses, so other than lame jades and poore hideboud *hildings*.
Holland. Lay, fol. 415.

HILL, v. } A. S. *hill*; D. *hille*, *hil*; Ger. *hül*.
HILL, } *hugel*, from the A. S. *hel-dan*, to
H'LL'ET, } cover; in old English to *hell*, to
H'LL'ING, } *hælan* or *hæl*. See to HEAL.
H'LL'LOCK, } In the passages quoted below from
H'LL'LY, } Piers Plousman some editions read
H'LL'LINESS, } *hyl*.
HILL-ALTAR, } To cover; and *hill*, the noun,
HILL-SIDE, } (which *hile* (in v. *Berg*) derives
HILL-TOP, } from *hel-dan*, *legere*, to cover.)

"Any heap of earth, or stone, &c. by which the plain
or level surface of the earth is covered." Consequently,
High, raised, elevated, ground or land.

Vortiger ys y flowe, for drede of hym weys,
To an castel in Ycherfeld, in the Est ende of Wales,
Above þe water of Wye, up an *hil* on heig.

R. Gloucester, p. 135.

He sped him jiler in haste, with *hilted* hars of peis.
R. Branner, p. 224.

All þe houses þeȝ *hilted* halles and chambers.
Piers Plousman, *Vivian*, p. 123.

— Messye of þe beyntes
Huddes and *Andred*, *damurche* here eggs.
For on foot stode hem lyde.

M. B. p. 223.

Meteles and moneyles, on Malverne *hilles*
Moneyge on Jves castles. [*drems*] a myle weȝ ich grede.
M. B. p. 162.

And if it is fond thing to a woman to be pulled, or to be masd
billed, *hile* ache his heed, but a man schal not *hile* his kinde. There-
fore the woman schal have an *hulpe* on her heed.
Wichf. 1 *Corinthians*, ch. xi.

And evermore eyght and dal in birchalls and in *hills* he was cryyng
and butting himself with stones. *M. Mark*, ch. v.

And with the shoulers of his lous
She *hilted* all his *hildes* aboute.
Gower. Conf. *Am. book* v. fol. 122.

The Grekes (*hilded* of *Antonia*)
Seyn via that of the *hildes* lye
The golden ben inspicual.

M. B. book v. fol. 90.

That ye may kepe my body from tourment, weve it in an hartes
shyne, set it in a tregule of stone, and *hilt* it with lede close
and so.

Falgun. Works, vol. i. part vi. ch. 213. *Edward the Confessor*.

The stone, whiche from that *hilt* stoge
He saue downe fall on that yagge.

Chaucer. The Prologue, fol. 4.

Als the bark *hilted* the tree,
Right so sat my ring do the.

Ritson. Met. Rom. vol. i. p. 32. *Yvaine and Gawain*, l. 741.

Your *hiltynge* with feres of armys,
Furwed with golde of þow full fyne.
M. B. vol. iii. p. 160. *The Spere of Jewe Degre*, l. 839.

The 16. day they come to the Chetere Bourgoi, or Island of *leure*
hildes, wach is counted forty castis from Vichong, and are the far-
thest land towards the sea.

Hakluyt. Voyages, 4to. vol. i. fol. 421. *Chris. Burroughs*.

The land of the boche or point is high and *hilly* ground.
M. B. vol. iii. fol. 445. *Francis Quail*.

Howe be it, for all that, Jeroboam turned not from bys wicked
weye; but turned away and made of the lowest of the people prentes
of the *hildes*. *Bible*, *Isa.*, 1551. 3 *Kings*, ch. xiii.

Do't thou not know me? I too well know thee
By thy rude voice, that doth so hoarsely blow;
Thy haire, thy beed, thy wings, ere-hild with snow.

Ben Jonson. The Masque of Beauty.

But since I am set I wish I were,
Yee gentle shepherds! whiche your flocks do fede,
Whether on *hills* or dales, or other where,
Beare witness all of this so wicked dede.

Spenner. Shepherd's Calendar. June.

Neither will I speak of the little *hills* scene in masie places of
our Ila. whered though the vnskillful people bubble masie things;
yet they are nothing else but Tamals or graues of former times.
Holmesd. Description of Britain, book i. ch. xiii.

And within a while, the water that fell, and by reason of the wind
was raised up, being congregated once upon the cold tops of the *hills*,
turned into a kind of hail, and came together, and came upon them
with such a force, that leaving all things else, the sea were forced to
be along, grotling upon their faces, rather stifled and smothered, than
covered with their *hills*. *Holland. Levins*, fol. 426.

And for his sake the early wintre leavle,
That 'mongst the *hills* was set to ship and play,
Sadly ran bleating to their careful daime,
Nor would their soft lips to the milkers lay.

Drayton. Pastoral, act. 6.

First of all upon the east side of the haues a great *hille* point called
Downend.

Holland. Description of Britain, book i. ch. xii.

— Better to have li'd
Poor and obscure, and never scul'd fear
Of *hilly* empire, than to die with fear
To be thron a headlong daime, almost so soon
As we have reach'd it.

Brumant and Fletcher. The Prophetess, act 2.

And not only defended by Antiochus's long pikes, which were beat
at that kind of service, but by archers and slingers that were placed
over them on the *hill-side*, and poured down a shower of weapons
upon their heads.

Railay. History of the World, book v. ch. v. sec. 7.

— The enormous bird of night
Sung upward, and belied the evening star
On his *hill-top*, to light the bridal lamp.

Milton. Paradise Lost, book viii. l. 580.

— Now the soft breeze
Of walking cures: for him who lonely lingers
To seek the distant *hills*, and there covers
With snow: there to harmonize his heart,
And in pathetic song to breathe ardent
The harmony to others. *Thomson. Summer*.

Remoter Gilend's *hilly* tracta story,
Mansue's parted sands accept my way.

Parad. The Gift of Poetry.

There smiles in varied tufts the velvet rose,
There flaunts the gauding woodbine, avails the ground
in gentle *hills*, and around its noes
Three blossom'd shades the secret pathway leads.

Mann. The English Garden, book i.

HILL.
HIM.

In short, the only obstacle in this (near Queen Charlotte's sound) being one of the finest countries upon earth, in its great *hills*.
Cook. *Voyages*, vol. v. book i. ch. viii.

HILLIA, in *Botany*, a genus of the class *Hexandria*, order *Monogynia*, natural order *Rubiaceae*. Generic character: calyx double, inferior six-leaved, superior two or four leaved; corolla six-lobed, tube cylindrical, very long; anthers sessile in the mouth of the tube of the corolla.

One species, *H. longiflora*, native of Jamaica.

HILT, A. S. *helt*; D. *hille*, *hielle*; perhaps, says Skinner, the *hold*. And Tooke; "Hilt is held, held, hilt."

"The hilt of a sword is the *hold* part, the part which is held."

The mighty Colebrand struck
A cruel blow at Guy, which though he finely broke,
Yet (with the weapon's weight) his ancient *hilt* it split.
Dryden. Polydorus, song 12.

Be constant gentlemen; by these *hilt* I'll run his hazard, although I run my name out of the kingdom.

Beaumont and Fletcher. Philaster, act i.

He that shall rashly attempt to regulate our *hilt*, or reduce our blades, had need to have a heart of oak, as well as sides of iron.

Guardian, No. 145.

The Lydian sword,
The Persian dagger, leave their shatter'd *hilt*;
Bent is the Caspian scimitar.

Greene. Lewisida, book xii.

HIM, } Goth. *Imma*, *Ima*; A. S. *him*; D. *Hi*, *himself*; *hem*; Ger. *ihm*. As *Hi*, (p. v.) so *Him* is used without regard to distinction of gender or number; in R. of Gloucester and R. Brune (as *Henneff* has noted) it is equivalent to *them*, *her*, *it*, *he*, *himself*, and *themselves*. It is now restricted grammatically to the accusative case of the pronoun *he*.

For *ye* Kyng of France herde telle of his goodnesse,
And hode here *under* graunt *aym* the gode Condeille.

R. Gloucester, p. 31.

ye sey goy at shuntee *him* [Ireland] aka as ich oodervicade.

Id. p. 43.

And be som yet sword to *aym*, that so uoble was & riche;
For *ye* nes is al *ye* world sword *aym* yliche.

Id. p. 49.

He ches leuere to deye *aymself*, þat such now to *gyef*.

Id. p. 263.

Now is Edward chene kyng at þer parlement,
And *ye* lordschip of *ye* land alle tille *aym* went.

R. Brune, p. 6.

At Wycheestre he lies, so *aymself* willed.

Id. p. 34.

And aride *ye* *aymself* myghte axille hem alle
Of saluacion, of fastings, in vices to bryke
Lewarde men lyvede *aym* wel, and likeden his wordes.

Ferry. Plowman, *Ferry*, p. 4.

Ye han not his word dwelling in yow: for ye biwesen not to *aym*, whom he septe.

Wiclif. John, ch. v.

Treuli treuli I save to you, the some *aym* not of *aymself* do any thing, but that that he seeth the felle doinge.

Id. p. 8.

Taan hath be don his frend, so *aym*, no shame.

Chaucer. The Anker's Tale, v. 3052.

And shortly termed was all up so deen
Both habit and also disposition
Of *aym*, this woful lover des Arcite.

Id. B. v. 1380.

And right anon he changed his aray,
And clad *aym* as a pure labourer.

Id. B. v. 1411.

Lo Judith, as the storie the tell can
By godd counsel our Gudeus people kept,
And slew *aym* Holofernes while he slept.

Id. The Marchenite Tale, v. 9242.

Lo, echo thing that is used to *aymself* is more strong than when it is yestered.

Chaucer. The Sompnour's Tale, v. 7550.

For swiche lawe as man yerech another night,
He shold *aymself* useen it by right.

Id. The Mon of Lawes Tale, v. 5464.

This noble knight, this January the old
Swiche drete bath in it to walke and play,
That he wol suffer no night here the kyf,
Sauf he *aymself*.

Id. The Marchenite Tale, v. 9919.

For in good frith this world I rede,
That every man example take
Of wisdom, which is *aym* betake.

Gower. Conf. Am book i, fol. 8.

And thus thou drive forth the day,
And ech of them *aym* seife answereth
Of wordes gaudes, but none enswareth
To that which cometh prolix vane.

Id. B. fol. 3.

And blined is he, s^t shall not turne these things which I dese
for the health of mewe, into an occasion of shunder to *aymself*ward.
Udell. Lark, ch. vii.

And *aym*, O wondrous *aym*,
O miracle of men! *aym* did you leave
(Second to none) vassended by you,
To look upon the hideous God of Wars,
In disadvantage, to abide a field,
Where nothing but the sound of Holspur's name
Did seeme deleable: so you left *aym*.
Shakespeare. Henry IV. Second Part, fol. 82.

He then deride *aymself* how to disguise;
For by his mighty nature he could take
As many forms and shapes in seeming wise,
As ever Proteus to *aymself* could make:
Sometimes a fowle, sometimes a fish in lake,
Now like a fox, now like a dragon fell;
That of *aymself* he oft for feare would quake,
And oft would flye away.

Spranger. Fannie Queen, book I. can 2.

To whom the Prince, *aym* (i. e. *aymself*) saying to embrace
Myke answer made.

Id. B. book vi. can. 6.

See God descending in thy human frame;
Th' offering suffering in th' offender's name;
All thy misdeeds to *aym* imposed see,
And all his righteousness devolv'd on thee.

Dryden. Religio Laici.

First Fear, his hand, its skill to try,
Asid the chords bewilder'd laid,
And lack recall'd, he knew not why,
E'en at the sound *aymself* had made.

Coltice. The Poetess.

HIMANTOPUS, from the Greek *hima* a rein, and *topos* a foot; Ray, *Bris. Long Legs*, Ray. In Zoology, a genus of animals belonging to the family *Longirostris*, order *Grallae*, class *Acce*.

Generic character. Beak longer than the head, slender, roundish, and pointed, the mandibles grooved from the base to their middle; nostrils lateral, linear, and placed in the grooves; legs remarkably long and slender, the leg and tarsus being each three times the length of the middle toe; the feet three-toed, the middle connected to the outer toe by a broad, and to the inner by a narrow membrane; nails short and slightly curved; the first quill feather the longest.

The birds forming this genus were noticed by Pliny under the same name, (lib. v. c. 8.) on account of the slenderness of their legs resembling a rein or cord, and he observes they are natives of Africa. Ray places them as a distinct genus among his *Acce aquis frequentibus*, *sinipedes*, et in *aquas vicium quarentes*. By Gmelin they were placed among the *Charadrii*, but without

HIM.
HIMANTOPUS.

HIMANTOPUS.

any sufficient reason; and since his time the genus has been re-established by Brisson.

These birds have longer legs than any other bird; nor is Mr. White's description of them overdrawn. "The length of the legs," says he, "is so extraordinary, that, at first sight, one might have supposed the shanks had been fastened on to impose on the credulity of the beholder; they were legs in caricature; and had we seen such proportions on a Chinese or Japan screen, we should have made large allowance for the fancy of the draughtsman." Letter XLIX. The legs measure, from the knee to the foot, about seven inches; whilst the body, when stripped of its feathers, very little, if at all, exceeds that of a Thrush; from this circumstance Mr. White thinks that they might fairly be called *Stilt Plovers*, the birds, at a distance, appearing as if they walked on stilts; their gait is said to be very tottering on account of the weakness of the muscles of the thigh, but the processes on the top of the tibia to which the extensor muscles are attached, from their size, do not support this assertion. Their wings are large, and they fly with great rapidity. They are found in all parts of the world, more especially in Africa, but are by no means numerous, and live either on the sea-shore or among the marshes, feeding on worms and insects. They have been shot in England, but it is remarkable that Temminck states he had never known one shot in Holland.

There are but two species known.

H. Himantopus, Meyer: *Charadrius Himantopus* Gmel.; *L'Échoue*, Buff.; *Long-legged Plover*, Penn.; *Black-winged Long Legs*, Ray. This bird measures about thirteen inches from the tip of the beak to the extremity of the tail, and to the toes about eighteen; all the under parts are white, tinged with rose colour on the chest and belly; the back of the head and neck blackish; the back and wings black glossed with green; the tail ashy; the beak about two inches long, is deep black, and the legs of a vermilion red. It is found in every quarter of the globe without any difference, excepting that those of Brazil and Egypt are rather longer than others. It generally breeds in the salt deserts of Russia and Hungary, but in the year 1818 a pair built near Abbeville. The *H. Mexicanus* of Brisson, which has the back and wings brown, and the vertex, occiput, and back of the neck ashy brown with white edges, is merely the young of *Melanoporus*.

H. Nigricollis, Vieill.; *Recurvirostra Himantopus*, Wilson; *Black-necked Long Legs*. This bird, which is about the same size as the last, differs from it in having the beak slightly curved upwards in the middle, although the tip is bent down, and tapers to a fine point; it thus seems to form a link between this genus and the *Avosets*. (*Recurvirostra*.) The forehead, spot behind the eye, cheeks, front of the neck, and under parts pure white; the back, rump, and tail-coverts also white, tail quills dingy white; back of the neck, scapulars, and whole of the wings deep black, richly glossed with green; the scapulars no completely covering the back, as at first to give it the appearance of being black, which in some cases is separated from the black neck by a white collar; irides crimson; legs pale carmine. Native of the United States, where it arrives towards the latter end of April in detachments of twenty or thirty; during the breeding season they collect in small parties, and are but rarely solitary. See Temminck. *Manuel d'Ornithologie*; Pennant's *British Zoology*; White's *Natural History of Selborne*; Wilson's *American Ornithology*.

HIND, A. S. *hinde*; D. *hinde*; Ger. *hinde*; Sw. *hind*; which Wachter thinks might be formed from the Gr. *ἵνδρ*, *capra*, a she-goat.

HIND.

Like the stricken *hinde*, with shaft, in Crete
Throughout the woods which chasing with his dart
Alone, the shepherd catches at ravens;
And issues must be his the shining head.
Saunders. Virgil. Æneid, book iv.

And God watch: my fate as *synthe* as an *hinde*, and setteth me
fast upon my bye holds.

Bible, Job 1551. 2 *Saunders*, ch. 126.

As when a *hinde* (her calves late forward)
To gaze on'd; enters the bold lion's den.

Chapman. Homer. Odyssey, book iv. fol. 56.

But my good friend (quoth *Æneas* then) what would you say, if
you knew what these pipe makers do now a days, who cast away the
bones of young *hind*-calves and fawns, and chose before them *asses'*
bones, that they make a better sound.

Holland. Puterbach, fol. 272.

The *hind*-calves, which some call *Chains*, and the *Goats* were wont
to name *Rhaphans*, (representing in some sort a wall with bayonet's
spikes), were showed first in the solemnities of the games and places
sanctified by Cn. Pompeius the great.

H. Plover, book viii. ch. xia.

A milk-white *hind*, immortal, and seething'd,
Fed on the lawn, and in the forest rang'd;
Without unspotted, innocent within,
She fear'd no danger, for she knew no sin.

Dryden. The Hind and Panther.

There is an instance in Girardin Comberius, of a Countess of Chertsey, who kept milk *hinds*, and made cheese of their milk, some of which she presented to Archbishop Baldwin, in his itinerary through Wales in the Year 1188. Pennant. *British Zoology*, Deer.

HIND, or? A. S. *hine*, *servus*, *familia*, a servant; Hine. *Also familiaris*, of the same family. Somner, who refers to *hine*, i. e. *familiaris*, persons of the same family; which is formed from *hine*, *domus*, *familia*, a house, a household, or family; and thus again from *hine*, *formare*, *fabricare*, to form, to fabricate, q. d. a house, a place formed or built; a *hine*, a household servant. It is applied to

A servant, a husbandman, a peasant.

There was man a wild *hine*, that grew was ther to,
& wende in to the *Gyrene*, & wouled & to drowe,
& robbede & boorde bove, & maun of hore slowe.

R. Glouceter, v. 485.

Ther a' as ballif, an herde, an ether *hine*,
That he an know his sleight and his covine.

Chaucer. The Prologue, v. 605.

As when a sturdy ploughman with his *hinde*
By strengthe have overthorne a stalborow stowe,
Ther down his buld, and fast with rounde de kinde,
Till they breke fow the bastone yoke to beane.

Spenser. Faerie Queene, book vi. can. 8.

Let him use his harsh
Unnecessary reprehensions upon those
That are his *hinde*, and not on me.

Bonmont and Fletcher. Spanish Curate, act i.

Having gathered together a number of slaves and hired *hinds*,
raised warre under the leading of Chryses and Sparacus, and van-
quished in plaine field, Cl. Pulcher a Lieutenant, and P. Varius the
Protector.

Holland. Lucan, lib. 1253.

In vain the barns expect their peasant's load,
Nor barns at home, nor reeks are heap'd abroad;
In vain the *hinde* the breeding floor prepare,
And exercise their tails in empty air.

Dryden. Ovid. Metamorphoses, book vii.

Depri'd of thee, the wretch were poor
That rolls in heaps of Lydian ore,
With thee the simple *hinde* is gay,
Whose tail supports the peasant's day.

Longhurst. Hymn to Hye.

HIND.
HINDER.HINO,
H'NOER,
H'NOFAMOST,
H'NOMOST.A. S. *hindan*; Ger. and D. *hinden*, from the A. S. *hyn-an*, *retro*, *post*, says Skinner. See HINDER, v.
Opposed to front, or fore. Back, posterior.Tucked he was, as is a fore, about,
And ever he rode the *hind-side* of the route.*Chaucer. The Pardoner, v. 624.*When eye William Montague saw how the Scotmen passed by without reeling, that he with art, yanned out a henchman, and followed covertly the *Agender* trail of the Scotmen, who had horses so charged with baggage, y' they might sett go any gret pace.*Lord Berners. Froissart. Cronycle, vol. i. ch. lxxvi.*The residue was somewhat halt, and divers foremen of the *hindmost* withdrew out of the battell and eschew fighting.*Arthur Golding. Censor. Commentaries, book ii. fol. 59.*Whereunto I have added, as it were in steede of a periphrase, that, that he wrote to Philemon, because it should not be left alone void, saying the *Agender*.*Udall. Timothee. Epistle Dedicatory.*

Such as him list, such as eternal fate

Ordained hath, he clothes with mortal mire,

And weeth forth to live in mortal state,

Till they agayne returne backe by the *hind-gate*.*Spenser. Faerie Queene, book iii. can. 6.*The earle of Oxford leading with him the archers, set them on the one side of the French men, commanding them to shoote at the *hind* parts of the horses. *Stow. Edward III. Anno 1346.*A great number of lords and ladies following them in the same dance, there appeared in the night, as it were cleaving by the *hindmost* of the dancers, a creature: resembling Death, all naked of flesh and lire, with bare bones, right needfull to behold.*Beunet. History of St. land, Anno 1250.*

Our voyces are all spent, and they that follow

Can now no longer track us by the *hind*;They curse the forward, we the *hindmost*, both

Accusing with like passion, hate, and slubb.

*Corbet. Her Barons.*The Romans had much ado (so troubled they were and thrust together overboard) to defend and keepe the pompe and *hind-lech*; with that, another galle of the enemies appeared on a mid-way and charged the *hind-part*. *Holland. L'Amir, fol. 614.*Even then the *hindmost* of their rear I say;

And the same arm that led, concludes the day,

Then back to Pyle triumphant take my way.

*Pope. Homer. Iliad, book i.*In their aureole state, they have neither feet nor motion, only a little in their *hind-parts*. *Derham. Physico-Theology, book viii. ch. l. note 5.*She [the Antelope] takes long yet quick steps with her *hind feet*, and moves her fore feet with agility.*See W. Jones. Works, vol. ii. p. 37. The Poem of Paraf. (23)*Unless you drive off the *hindmost* of the herd, he will reiterate his mischief. *Id. ib. (32).*Through the hollow, which lies between the *hind parts* of these two heads, that is to say, under the hart, between the hamstring, and within the concave recess of the bone formed by the extuberances on each side; in a word, along a delta, between rocks, pass the great vessels and nerves which go to the leg.*Foisy. Natural Theology, ch. vii. sec. 2.*HINDER, v. A. S. *hyn-an*, *hindrian*, *impedire*, *hindrance*; D. *hindere*; Ger. *hindern*, *hindern*; Sw. *hindra*; which the Etymologists agree is formed from *hind*, *post*, *retro*, back, backwards.

To put or keep back or behind; to let, to stop, or stay, to obstruct, to impede; to prevent advance or progress; to prevent.

For Cassiodore saith, that it is a maners sleights to *hinder* his enemy when he sheweth to don a thing openly, and weeth privately the contrary. *Chaucer. The Tale of Melibee, vol. ii. p. 90.*

Thus hurte beas of divers business

Which leas hath put to great *hindrance*.*Id. La Belle Dame sans Merci, fol. 254.*My sonne of that then hast me wiede,
I bidde me sought fully paide,
That thou wouldest taken any man,
To that accorded I as can,
Though he have agender the before.*Gower. Conf. Am. book iii. fol. 52.*

But yet hym stant of me no fere,

For sought that ever I can make,

He is the *hindere* of my grace.*Id. ib. fol. 55.*For there is no such losse of tyme, damage, hurt, or *hindrance* towards God. For we neither hurt nor *Agender* hym, although we never take forgiveness but he is damned perpetually.*Frisk. Answer to Rastell's Dialogue.*So they would continue, in case they eradicates, ceases, & ministers were not bylers and *hinders* thereof.*Udall. Epheamus. Prologue to the Reader.*

How falls it then that this faded oak,

Whose boughs are so, whose branches broke,

Whose naked arms stretch out the fire,

Unto such tyrannic doth aspire;

Hindering with his shade my lovely light,

And robbing me of the sweetest music's right?

*Spenser. Shepherds Calendar. February.*Furthermore, if the king's *hindere* (as some men say) standeth in the great multitude of people; then these greaters, inclosures, and rest-rearers are *hindere* of the king's honour.*Lutwiler. Sermons, fol. 32.*I shall distinguish such as I esteem to be the *hindere* of reformation into three sorts: 1. Antiquaries, (for so I had rather call them than antiquaries, whose labours are useful and laudable); 2. Libertines; 3. Politicians. *Milnes. On Reform in England, book i.*

The prince unjustly does his steers accuse,

Which *hinder* d him to push his forams on;

For what they to his courage did refuse,

By mortal valour never may be done.

Dryden. Jovius Mirabilis, l. 133.

Ferre Asius first he drew; Alas the step

Of Trojan hopes, and *hindrance* of the day.*Id. Virgil. Aeneid, book a.*To recall to memory all the sins of a loose and wicked life, would be impossible. But the difficulty of the task should not *hinder* the attempt.*Gilpin. Works, vol. iii. Sermon 7.*I am sensible, too, and would have you be so, that scarce any thing is a more effectual *hindrance* to our doing good amongst our parishioners, than the character of being ignorant.*Secker. Works, vol. v. Charge 4.*

HINDON, an ancient Borough and Market Town in Wiltshire, consisting of one long street on a gentle declivity, principally built after a fire which, in 1754, destroyed the greater part of the town. It formerly manufactured silk twist very largely, but that branch of trade has entirely ceased, and little is done in any other; that little is confined to coarse linen work. Hindon has returned two Members to Parliament since 27 Hen. VI., but in 1775 it narrowly escaped disfranchisement for corruption. The Town is in the Parish of East Knoyle. Population, in 1821, 830; distant 15 miles West from Salisbury, 97 from London. In the immediate neighbourhood on the North-West, and at Stockton Works on the South side of the Great Ridge, are many vestiges of works attributed to the ancient Britons. About two miles to the South-West stands Fonthill Abbey.

HINGE, v. D. *inge*, *henge*; Carlo, from the HINGE, n. } verb to *hang*, because the door *hangs* HINGE-JOINT. } upon it, Skinner. And Tooker, "Hinge, that upon which the door is *hang*, *heng*, *hyng*, or *hynger*; the verb being thus differently pronounced and written."To *inge*, i. e. to *hang*, is found in our old writers; to *inge*, in Shakespeare, to turn or bend as a *hinge*; to *inge*, met. to *hang*, to depend, to turn.Thy matter *hyngs* is argument before the appointed judges by the space of six days. *Falgon, part vii. ch. 243.*HINDER
HINGE.

HINGE.

—

HINT.

By that wall *hinges* a barge,
That es of gold gate and igne,
With a cheye, trewly to tell
That will reche into the well

Ritson. Mss. Rom. vol. i. p. 15. Yvonne and Gavein.

Be thou a flatterer now, and seek to thrive
By that which has seduced thee; *hodge thy knee*,
And let his very breath whom thou dost charge
Blow off thy cap. *Shakespeare. Timon of Athens, act. 2.*

For now his hopes upon him came so thick,
His entrance doors from off the *hinges* shook.

Drayton. The Murrers of Queen Margaret.

— But, to jest men

Though heaven should speak, with all his wrath at once,
That, with his breath, the *hinges* of the world
Did crack, we should stand upright, and unles'd.

Ben Jonson. Caroline, act. ii.

At other times they are quite off the *hinges*, yielding themselves up to the way of their lusts and passions, and closing with every temptation that comes in their way.

Shakespeare. Works, vol. iii. Sonnet 14.

The brilliant actions of the Portuguese from the great *hinge*, which opened the door to the most important alteration in the civil history of mankind.

Michie. The Life of Camoens.

First, the head rests immediately upon the uppermost of the vertebrae, and is united to the *hinge-joint*; upon which joint the head plays freely forward and backward, as for either way is necessary, or as the ligaments allow.

Falcy. Natural Theology, ch. viii.

HINNITES, or *Hinnidia*, in Zoology, a genus of unimolecular, bivalve shells, belonging to the family *Pectinidae*, uniting *Pecten* with *Spondylus*. Originally established by DeFrance for some fossil species.

Generic character. Shell bivalve, inequivalve; when young, regular, attached by a *bysus*; when full grown, distorted, attached from the foliaceous expansion of the right valve; valves eared, radiately striated in lines, umbones of the lower valve produced; ligament marginal; cartilage placed in a triangular groove, which generally leaves an open groove. Byssal grooves indistinct; hinge toothless.

These shells have the same mode of attachment, and are fastened by the valves in the same manner, as the *Spondyli*, but the hinge is destitute of teeth: when young, they greatly resemble small *Pectines*, and are distinguished from them with difficulty; but when full grown, they are easily known by their being distorted from the pressure of the surfaces of the hollow to which they generally attach themselves.

The type of the genus is *H. cortaei* of DeFrance, which has lately been found in England.

The following recent species should be added. *H. gigantia* of Gray, *Annals of Philosophy*, 1826; and *Pecten pusio* and *distortus* of British authors, common on the British coast, which M. Deshayes first pointed out as belonging to the genus. Two other recent species have been described, *H. DeFranci* and *H. coralina*; but it is doubtful if they are not varieties of the *H. distortus*, Deshayes.

HINT. *Hint* in G. Douglas (says Lye) is the *hint* of Chaucer; and *hent* (q. v.) he derives from *hent-an*, *capere*, to take. And Tooke, *hint*, something taken; the past tense and past participle of *hent-an*, *capere*, to take hold of.

Upon the noun—*Hint*, i. e. something taken, (or to be taken,) as an intimation, an insinuation, a suggestion, the verb *to hint* (met.) has been founded.

To intimate, to insinuate, to suggest; to allude or refer slightly to.

Thus [his] saying with right hand has echo *hint*

The hire and cutes in tea.

G. Douglas. Elucidat, book iv.

If they find a determinate intimation of any mode of being, which were never in the least hinted to them by their external or internal senses; I'll believe that such can realize *chimeras*.

Glaucon. The Folly of Dignifying, ch. iii.

Not long after Rogers was sent to the Prince by the Queen's express command, to understand for certain a better there were any design for leaving of England, as he and Richard seemed of late to give *hints* of.

Condon. Elitendish, anno 1586.

Text. O, now he's in his voice, and bold. The least hint given him of his wife now will make him *ruin* desperately.

Ben Jonson. The Silent Woman, act. iv. sc. 2.

What real benefit, as I before said, can accrue to us from the insignificant niceties which these men trouble themselves so much about.

Tatler, No. 278.

I cannot without a double injustice forbear expressing to you the satisfaction which a whole class of virtuous have received from those *hints* which you have lately given the towns on the Cantons of the remarkable Raphael.

Spectator, No. 244.

He hath frequently taken the *hint* from very trifling objections to strengthen his former works, by several most material considerations and convincing arguments.

Nichols. The Life of Dr. George Bull.

Twenty years and more have now elapsed, since, in my sermon before the House of Lords, I hinted in the then Government the propriety of paying regard to the propagation of Christianity in India.

Anecdotes of the Life of Bishop Watson, vol. ii. p. 225.

In 1733 was performed the Tragedy of Marius; to which Southern, as whose house it was written, is said to have contributed such *hints* as his theatrical experience supplied.

Johnson. The Life of Fonten.

HIP, the first syllable of *hypo-chondriac*.

I cannot forbear writing to you, to tell you I have been, to the last degree, *hipp'd* since I saw you.

Spectator, No. 264.

Or to some coffee-house I stray

For news, the mass of a day,

And from the *hipp'd* discourse gather,

That politics go by the weather.

Green. The Spleen.

HIP, v. } Goth. *hups*; A. S. *hype*; D. *hups*;

HIP, n. } Ger. *huffe*. Junius thinks, perhaps,

HIP-HALT, } from *hype*, *acerra*, a *hype*, because

HIP-JOINT, } in no other part of the body, *major*

HIP-SHOT, } est oscurum, nodorum musculorumque

HIP-HAPE, } concavatione. Sternihelmus (in Wach-

ter) from *heb-en*, (A. S. *heaf-an*.) *levere*, *sublevere*, because the *hip* sustains the whole body. To *hip*.

Tn touch or otherwise affect the *hip*, to lame it.

Hip-hape, perhaps a covering for the *hip*. See *HAR*, to cover.

Johnson, in his note on the passage cited below from the *Merchant of Venice*, explains it as a phrase taken from the practice of wrestlers. Others derive it from hunting; the animal seized upon the *hip* by a horned is soon disabled.

An wattle his nose A hip yet, so longe ft was as hej,
pat ft wate his hrych all aboute, & suere ypad ft sey,
So pat jys hups answerte, & of cold were sey.

R. Gloucester, p. 322.

But Vulcanus, of whom I spoke,

He had a coarce upon the backe,

And therto he was *hippe* halle,

Of whom these *understande* shalte.

Greene. Conf. Am. book v. fol. 86.

The women take belraushes and kerne them after the manner of *benape*, and therwith make their loose garments, which being knit about their middles, hang down about their hips.

Hobbes. Voyages, 4to. vol. iii. fol. 441. See Francis Drake.

His horse *hip'd* of an able mothy saddle, and stirrups of no kindred.

Shakespeare. Twelfth of the Storm, fol. 519.

If I can catch him once upon the *hip*,

I will feede fat the ancient grudge I beare him.

Id. Merchant of Venice, fol. 166.

O' this filthy varnishing, this *hip-hape*,

Broun and Fletcher. The Mercat Maid, act. ii.

HINT.

—

HIP.

HIP.
—
HIPPO-
BOSCA.

A mortice and tenon, or ball and socket joint, is wanted at the *hip*, that not only the progressive step may be provided for, but the interval between the limbs may be enlarged or contracted at pleasure.
Poetry. Natural Theology, ch. viii.

For my part, I take my stand in human anatomy; and the examples of mechanism I should be apt to draw out from the recondite catalogue which it supplies, are, the pivot upon which the head turns, the ligament within the socket of the *hip-joint*, &c.
Id. B. ch. xviii.

HIP, or *h*. A. S. *hioppe*, the briar or *hip-tree*, Sommer.
HPR. *h*. It is applied to
The fruit or berry of the rose.

But he was chaste and so locher,
And so was he in the locher's flower,
That beareth the red *hips*.
Chaucer. The Romance of Sir Thopas, v. 13677.

That these *hip*-ed men so foolishly
To come to harm to seek for misery,
And leave the sweetness of comfort home,
Though eating *hips*, and drinking warty foam.
Spenser. Another Huldred's Tale.

It is an observation amongst country people, that years of store of haws and *hips* do commonly portend cold winters; and they ascribe it to God's providence, that (as the Scripture saith) reacheth even to the falling of a sparrow.
Poeta. Natural History, cent. viii.

HIPPA, in Zoology, a genus of short-tailed crustacea, established by Latreille.

Generic character. Front feet ending in an oval, compressed, lamina; fingerless joint; middle antennae divided into two threads, the side one the longest and twisted; eyes separate and placed on a filiform pedicle. The carapace of these crabs is oval, rather convex, and truncated at the two extremities, but not margined.

The type of the genus is *H. adactyla*, Fabricius, the *Cancer crinitus* of Linnaeus; figured by Gronovius, (*Gzophyl.* pl. xvii. fig. 8, 9.) Found in the American Ocean.

HIPPIA, in Botany, a genus of the class *Syngenesia*, order *Necessaria*, natural order *Caryophyllææ*. *Generic character:* calyx hemispherical, slightly imbricated; radial florets ten, slightly three-cleft; receptacle naked; down none.

Three species, natives of the East Indies and Africa. HIPPOBOSCA, in Zoology, a genus of *Dipterous* insects, established by Moullet and adopted by Linnaeus and others.

Generic character. Wings distinct; head indistinct, joined to the end of the first joint of the thorax; eyes distinct; antennae in the shape of tubercles, with a bristle on their upper edge.

The type of the genus is the *H. equina* of Linnaeus; figured by Degeer, *Mém. vi. pl. xvi. fig. 1.* These insects are usually called *For'd Flies*; they are great tormentors of our domestic beasts, and especially of horses; they attach themselves to the parts of the body which are least covered with hair, as the abdomen, &c.; and, by the pain they create, they will render restive the most quiet animal. They fix themselves very firmly by their complicated claws, which are attached to each of the *tarsi*; when they walk they move sideways and backward as a Crab, and with such nimbleness that it is exceedingly difficult to catch them; from the hardness of their bodies they often escape unharmed when caught.

Their wings are narrow and of very little use for flying, but the activity of the legs makes up for this deficiency.

VOL. XXIII.

HIPPOCAMP, Gr. *ἵπποκάμπος*, from *ἵππος*, a horse, and *κάμπος*, a campe, a worm, from *καμπτεῖν*, to bend. *Campe* is also my large fish bending its tail in a winding motion, as the dolphin, the whale; also the sea-horse.

Fair silver-footed Thetis that time threw
Along the ocean with a beauteous crew
Of her attending sea-symphies (Jove's bright lamps)
Guiding from rocks her chariot's hippocampus.
Brewster. Britannia's Pastoral, book ii. song 1.

The HIPPOCAMPUS, Cuv. Sea-Horse, in Zoology, a genus of animals belonging to the order *Lophobranchii*, class *Pisces*.

Generic character. Head largish, muzzle tubular, terminated by a small vertical toothless mouth; body contracted behind the head, expanded in the middle, and tapering much towards the tail; the junctions of the scales producing several faces and ridges, and their angles spines, with little filaments attached to the small tubercles placed on the head and front of the body, similar to a mane; dorsal fin somewhat resembling a saddle; it has also pectoral and anal but no caudal fins.

These curious animals have derived their title from their filaments resembling the hairs of a caterpillar, and the peculiar curve which the neck and body assume in drying, like the head and neck of a horse. Three species are known.

H. Vulgaris, Cuv.; *Syngnathus Hippocampus*, Lin.; *Common Sea-Horse*. Of which the scales on the body are disposed in seven files, so as to give it a reptangular form, whilst the tail is only quadrangular; it measures from three to six inches, and varies much in colour, being brown, black, leaden blue, or green. It is found in almost every sea; was formerly considered as very efficacious in medicine, and is praised by Galen, Dioscorides, and others. In Dalmatia it is still employed by women who labour under suppression of milk, but in Norway it is considered rank poison.

H. Tetragonus, Cuv.; *Syngn. Tetrag.* Lin.; *Tetragonal Sea-Horse*. As its name implies, has the scales disposed only in four ranks round the body; it has two spines on the head; the colour brown and yellow. Native of the Indian Seas.

H. Foliatius, Cuv.; *Syngn. Fol. Shaw*; *Foliated Sea-Horse*. Is remarkable for the expansion of the filaments, which are scattered over the body in a leaf-like form; it is much larger than either of the other species, and is a native of the Australian Seas.

See Cuvier, *Règne Animal*; Lacépède, *Histoire des Poissons*.

HIPPOCENTAUR, Gr. *ἵπποκένταυρος*, from *ἵππος*, a horse, and *κένταυρος*, a centaur. See the Quotation from Pliny, and CENTAUR.

Claudius Caesar writeth, that in Thessalia there was borne an *Hippocentaur*, i. e. half a man, and half a horse; but it died the very same day.
Holland. Plin. book vii. ch. iii.

HIPPOCRAS, *cinnu hippocratium*; wine made according to the prescription of *Hippocrate*. See Menage in *cc. Hippocras*, *Hippocras*, *Ipcras*, for the different opinions of himself, his editor, and Caseneuve.

And please water bath he preferred before the sweet *hipocras* of the rich men.
Udall. Lark. ch. vii.

HIPPOCRAS was made either with white or red wine, in which various aromatic ingredients had been infused, and was more probably named from the woollen bag

20

HIPPO-
CAMP.
—
HIPPO-
CRAS.

HIPPO-
CRAS

through which it was strained, the *sleeve of Hippocrates*, thus from any receipt of that Physician. (Theobald, note on the *Scornful Lady*, 285.) Archdeacon Nares, from whom we borrow the above information, points also to a more recollective Etymology, *ἵπποκράτης*. It was draught at the beginning, between the courses, or at the end of a banquet, and wafers and manchetts were served with it. Pegge, who gives authority for this statement in his *Form of Cure*, (169.) adds, that it was in use at St. John's College, Cambridge, 50 years ago, (Pegge published in 1780.) and brought in at Christmas at the close of dinner.

In an old French Treatise—*La Pratique pour faire toutes sortes de confitures, condiments, distillations, compo-
sures, colligues*, Hippocras, pigment, tyaenne, eaux de bône odeur, parfums, divers sucons, amidon, poudre, bonne moularde. *Ensemble pour faire bon Vinaigre avec la vertu et propriété d'eschuer, approuvé (contre l'opinion de plusieurs) grandement profitable au corps humain, et un souverain remède contre le peste.* A Lyon, 1590—we are presented with numerous receipts for Hippocras: one à la façon de Paris; two, à la façon de Montpellier; another pour faire ypcocras en autre manière à la mesure du Mans, pour en faire un pot tenant trois chopines; and, lastly, one pour faire ypcocras d'eau de vie ou d'un odorante. We shall select from this Work a receipt more general than any of the above mentioned, in order that our readers may compare it with an English method which we shall subjoin, and then, if they please, may ascertain by experiment the merits of each.

Traicté pour faire toute manière d'ypocras et pyment. Prenez cynamome fort doux et bien ratiné avec un couteau, demy quart d'once de girofle, et autant de grain de paradis, et noix muscade ensemble, et demy quart de gingembre blanc et bien paré avec un peu de gingembre, et pillés le tout en un mortier de cuivre, et faites de ceste poudre pour en faire une quarte, une once; et pour en faire une pinte, demy once; et pour en faire une chopine, un quart d'once; et prenez une livre de sucre fin, pour en faire une quarte; et pour une pinte demy livre; et pour une chopine un quart de livre; et pillé votre sucre à part, et detrampez le tout ensemble; et du meilleur vin vermeil que vous pourrez trouver, une heure ou deux avant que le pauer; puis après mettez les choses demu-
dites en un sac de blanchet, pointu et tondue des deux costez, et clarifié ledit ypcocras, tant qu'il soit cler comme s'il venoit de la pippre, et mettez un vinaigre d'argent ou d'estain pour recevoir ledit ypcocras, en le remuant toujours en la chausse tant qu'il soit clarifié, puis prenez ledit ypcocras et le mettez en une quarte bien couverte et l'envelopés de papier. Item et si voulez faire autre la rose à vostre ypcocras, pour une quarte d'ypocras prenez demy once de graine des roses, ou demy once de poudre de roses riches. Item et pareillement pouvez vous faire des violettes de Périer et faites chuffer avec-
ques vostre ypcocras. Item et si voulez qu'il sente de musc: ainsi vous pouvez faire de trois manières d'ypocras, l'un sentira la rose, l'autre la violette, et l'autre le musc. (p. 56.)

Pegge (*loc. cit.*) refers to Rabelais (iv. 60.) to show that Hippocras was used as sauce for Lampreys; he then gives the following process at large for making it, from a MS. in the possession of M. Asle: "To make Ypcocras for Lords with gynger, syomon, and graynes, sugnor and turesoll; and for comyn pepull gynger ranell, longe peper and clarified honey. Loke ye have

seyre pewter basons to kepe in your pouders and your Ypcocras to ren ynne. And to vi busenye muste have vi renners oo a perche esye may here see. And loke your pouders and your gynger be redy and well paryd or hit be beton in to poud'. Gynger colombyne is the best gynger, maykeo and baladyne be not so good nor holson. . . . now thou knowest the proprietee of Ypcocras. Your poudurs must be made everyche by themselfe, and leid in a bleddar in store, hange sure your percha with bagges, and that no bagge twoyche other, but basen twoyche basen. The fyrst bagge of a galon, every one of the other a potell. Fyrst do in to a basen a galon or ij of a dwyne, then put in your pouders, and do it in to the renners, and so in to the secorde bagge, thec take a peece and assay it. And yaf hit be euy thyng to stronge of gynger alay it withe synamon, and yaf it be stronge of synamon alay it withe sugour cute. And thus schall ye make perlyte Ypcocras. And loke your bagges be of bollitt clothe, and the mouthes opyn, and let it ren in v or vi bagges on a perche and under every bagge a cleene basen. The draftes of the spies is good for sewies. Put your Ypcocras in to a staache wessell and bynde opyn the mouth a bleddar strongly, then serve forthie waffers and Ypcocras."

Archdeacon Nares has printed another receipt out quite so elaborate, from the *Haven of Health*, ch. 228. Most of the old books on these subjects will afford a separate method. The epithet by which it is distinguished in the account of *The Coronation of Lady Elizabeth, King Henry VII.'s Queen*, in the 34 year of his Reigne, printed by Leland in his *Collectanea*, (iv. 227.) from a MS. in the Cottonian Library, and also of the Feast at the Inthronization of William Warham, Archbishop of Canterbury, on the 9th of March, 1504, (*Id.* vi. 29.) sufficiently shows the high convivial reputation of this medicated potion. In both of these narratives it is styled *Sulp Ypcocras*.

HIPPOCRATEA, in Botany, a genus of the class Triandria, order Monogynia. Generic character: calyx five-parted; corolla, petals five, with a depression at the apex; capsules three, compressed, two-valved, valves carinated; seeds winged.

Six species, natives of South America.

HIPPOCREPIS, in Botany, a genus of the class Diadelphia, order Decandria. Generic character: calyx five-leaf, lobes equal, acute; pod curved, articulated, joints one-seeded; superior suture many times and deeply emarginate.

Eight species natives of Europe, and one of Cochinchina. *H. comosa*, the tufted horse-shoe vetch, is a native of England.

HIPPODAME. See HIPPOPOTAMUS.

HIPPODROME, Gr. ἵπποδρόμος, ἵππος, a horse, and δρόμος, a course. A race-course for horses; also for chariots.

Hippodrome, in Pliny, is a different word, (and properly written *Hypodrome*.) from the Gr. ὑπόδρομος, compounded of ὑπο, under, and δρόμος, and signifying a course or walk under, (as. shelter or cover;) a covered place to walk in.

In a fine lawn below my house, I have planted an *Hippodrome*: it is a circular plantation, consisting of five walks: the central of which is a horse-course, and three rounds make exactly a mile.

Swift. Works, vol. xiv. p. 2. An Account of a Monument to the Memory of Dr. Swift.

At one end of the inclosed portion, and, indeed, taken off from it, is a chamber that looks upon the *Hippodrome*, the vineyards, and the

HIPPO-
CRAS.HIPPO-
DROME.

HIPPO. mountains; adjoining is a room, which has full exposure to the sun; especially in winter; and from whence runs an apartment that connects the Hippodrome with the house.
Melanch. Play to Apollonius, book v. lat. 6.

Of the Roman Circus, the offspring of the Greek Hippodrome, we have already spoken. For an account of the latter we may turn to Pausanias, (vi. 20.) who has described the Olympic Hippodrome at Elis, the most celebrated Horse-course in Greece. This Course was divided into two parts; the *Stadium*, for foot-races and athletic exercises; the *Hippodromus*, as its name implies, for equestrian trials. The barrier, (*ἀγών*), or starting post, was in the shape of the prow of a ship, with the beak towards the Course; and towards the other side, at which it became broader, it was connected with the portico Agnampus.* A bar (*εἰσὺς*) appears to have stretched across the Course at the extremity of the beak, and upon this was fixed a brazen Dolphin. The space on either side the beak extended 400 feet in length, and in it were various stands (*καίριον*) both for horses and chariots, distributed by lot to the competitors; in front of these was suspended a rope. About the middle of the prow stood an altar of unburned brick, which was fresh plastered at every renewal of the Games. Upon it was a brazen Eagle, with outspread wings, which, at a particular time, worked by some ingenious machinery, flew upward, while the Dolphin before mentioned sank below. At that moment the barriers were let down, and the horses and chariots moved forward from their separate stands, according to the order of their lot, till they were ranged in an even line at the point of the beak. The race then began. Cicero was the original deviser of this Hippodrome, which was improved by Aristides. One side of the Course stretched along a hill; the other, which was rather the larger of the two, was formed by a causeway, (*ὄχλος*), at the issue of which was a circular altar to the God Taraxippus, (Scare-horse.) It seems that at this particular point of the Course, the horses, without any assignable reason, frequently took fright, to the great destruction both of chariots and drivers. Hence an altar was raised, and sacrifices were performed to Taraxippus, concerning whose origin there were not fewer doubts than were directed to the nature of his influence. Some said he was a Greek, Olenius, a skilful charioteer, who lay buried there. Others, that he was Daneos, a comrade of Hercules in his Argonaut labour; killed, together with his horse, by Cacus, and honoured with a Cenotaph. By a third party, the monument was thought to have been raised by Pelops to Myrtilus, as some suppose saviour for breaking his neck. By a fourth, that it belonged to Alcibiades, one of the suitors of Hippodamia, in whom it was dedicated from like motives by his rival Ctenomachus. The legend recounted by some nameless Egyptian was yet more mysterious than any of the others; that Pelops buried in that spot something (*τι*) which he had received from Amphion, who, contrary to the general belief, was a great magician from Egypt; and that in consequence of this marvellous deposit the horses of Ctenomachus and all others started at passing near it. Pausanias himself thinks Taraxippus was a title (*ἐπίκλησις*) of the Equestrian Neptune; and in spite of the fables attached to him, he stoutly maintains the terrific effects which he

produced. These, we doubt not, really occurred; and they may indeed be accounted for by an incidental statement of the Topographer that similar terror in a minor degree was excited in the horses at the Nemean Course, over which no similar Evil Genius presided; but that above the bend of the Course hung a red coloured rock, the glittering of which was as much a cause of alarm as if firebrands had been thrown among the racers. Some quality of like kind, most probably, attached to the Olympic altar.

On one of the goals stood a brazen statue of Hippodamia, in the act of crowing Pelops as victor. The hill opposite the causeway, on the one side of the Course, was but low, and was terminated by a Temple of Ceres (*Climene*); so called, as some believed, because at that spot the earth gaped (*χωρίε*) to swallow the chariot of Pluto. We need not pursue the other reasons assigned for the Etymology of this surname.

We cite this account, not from any hope that it will afford a clear insight into the construction of a Greek Hippodrome, (for what mere verbal description unillustrated by plans can ever avail in Architecture?) but because it is the best which we can bring forward.* Of the Hippodrome, the *Attic* of CONSTANTINOPLE, we have already spoken briefly; and Spoor, Tournefort, and Thevenot, among others, will afford more full particulars. That at Alexandria, which was next in fame, was built by Ptolemy, son of Lagus.

HIPPOGRIF, *Gr. ἵππος*, a horse, and *γρίψ*. See GRIFFIN. * *Fr. hypogriffe*. A monster half horse, half griffin." Cotgrave.

So saying he caught him up, and without wing
 Of hypogriff bore through the air sublime
 O'er the wilderness and o're the plain.

Milton. Paradise Regained, book iv. l. 542.

We can frame ideas of a centaur, or a hypogriff.
Reliquiæ. On Human Knowledge. Essay i. sec. 2.

HIPPOMANE, in Botany, a genus of the class *Monocotyledon*, order *Monadelphica*, natural order *Euphorbiaceæ*. Generic character: male flower; calyx bell-shaped, emarginate; corolla none; filaments columnar, anthers four; female flower, calyx three-leaved; style very short; stigma seven-cleft; drupe large, nut seven-celled.

One species, *H. manciella*, the Manchoel tree, native of the sandy shores of the West Indies. It is a large tree, and the wood would be valuable for building; but the juice of the tree is so poisonous, that the sawdust falling on the skin causes blisters.

HIPPOMANES, from the Greek *ἵππος*, a horse, and *μαῖνα*. I engr. is described by Aristotle (*Hist. Anim.* vi. 18.) to be a secretion from a mare at heat; and as such has been adopted by the Poets. Virgil (*Georg.* iii. 281.) mentions it as collected by poisoning Hæcæ, and preserved for its venomous qualities; a fact which he appears to accredit, by using the words *pro quo nomine dicunt Pavores*. It is joined by Titinius (ii. 4.) with the potions of Medea and Circe; and by Propertius, (iv. v.) with screech-owls and ravens' eyes, used, for purposes of incantation, by a crone whom he disliked. Ovid, however, in some very pleasing lines, ridicules its supposed qualities as an aphrodisiac; and gives what, on such high authority in

* It is largely commented upon by M. l'abbé Gizeux, in the *Mémoires de l'Académie des Inscriptions*, viii. 336; and some remarks on the length of the Course, by M. l'abbé Burzet, will be found in the same Work, iii. 315.

* The author; but Pausanias, in another place, (v. 15.) calls the same portico *Agippus*, from the name of its Architect.

HIPPO-
MANES.

these matters, must be admitted to be a far better prescription:

*Fallax, Harmonia si quis decurrat ad artem,
Dulque quod a teneri fronte revelet equi.
Non faciem, ut vocat Amor, Medice herbar,
Mistisque cum sanguine natus Murus amor.*

• • • • •
*Sit procul omne nefas; ut amoris, amulatio ratio.
De Arte Aurandi, ii. 100.*

Pliny, in like manner, speaks of Hippomanes as *Equum rursu*. (xviii. 49. Ed. Harloui.) Columella (among the agricultural writers) (vi. 27.) and Buffon, (among the moderns,) in his account of the Horse, both testify to its existence, without attaching to it any particular qualities.

Nevertheless, by many of the above-named writers it is used in other places for a widely different substance—a caruncle on the forehead of a foal just dropped, which the dam immediately devours. (Arist. *Hist. An.* vi. 22. vii. 24. *Ælian, Hist. An.* xiv. 18.) This was supposed to be all-powerful in philtres, though Aristotle honestly expresses his disbelief in its virtues. It was one of the ingredients sought by the wretched Dido after her abandonment; (*Æn.* iv. 515.) and Juvenal (vi. 615.) names it as composing the love-potion by which Calpurnia maddened Caligula. It is thus mentioned by Pliny. *Sanè equis amoris inasacit veneficium, Hippomanes appellatum, in fronte carice magnitudine, colore nigro, quod statim edito partu decorat fera, aut partum ut ubera non admittit. Si quis præruptum habeat, offensa in roborem id genus agit.* (vii. 66.) In his note upon this passage, Harloui refers to the *Ephemerid. Germ. seu Miscel. Curios. Obs.* 57. *Ann.* 8. where Raygus fully describes this kind of Hippomanes, which he says was brought to him yet warm and freshly torn from a foal's forehead in the month of February, 1676. He makes it much larger than the size assigned by Pliny; and adds, that the foal from which it was taken, contrary to the vulgar belief, was suckled by its dam.

Perhaps none of the Ancients has been more full upon this *dulcedo hinnientium*, (as it is called in a citation from Lælius, given in the 1st *Apology* of Apuleius,) the *matris præruptus amor* of Virgil, (rendered the "mother's love" by Dryden,) than *Ælian*, in the passage to which we have already referred. He doubts whether the caruncle is placed on the forehead, the withers, or the testis of the foal; but he thinks that it is a benevolent instinct which prompts the mother to devour it; for if it were suffered to remain, the young would speedily be destroyed by uncontrollable venereal fury; doubtless, therefore, the remedy was suggested by the good-will of the Equestrian Minerva or Neptune, in order to preserve the breed of horses. When the rustics wish to secure this Hippomanes for medical uses, they watch the mare's parturition, and having instantly cut off the caruncle, they keep it in another mare's hoof, *ἵνα ἡ δὲ μητέρα ἐκ τοῦ αἵματος αὐτῆς αὐτὴν ἀπορροφήσῃ*; and as the dam would refuse to suckle her foal when deprived of this passport to her affection, they sacrifice it to the rising Sun. He then states the piteous effects produced by the administration of Hippomanes as a philtre; and having alluded to the account of the Olympic statue, which we shall presently bring forward, he says that he gives the relation as he finds it, without committing himself as to its veracity.

Bayle, in a very lengthy *Dissertation sur l'Hippo-*

manes (of which Heyne (*ad Georg.* iii. 280.) speaks but slightly) *nee fames quicquam recondit* Aæben, appended to the 14th Volume of his *Dictionary*, has pointed to a Chapter (ii. 27.) in the French Translation of the *Magia Naturalis* of Baptista Porta, printed at Rouen, 1626, which he does not find in his own Latin copy. We have not seen this French Translation, but the substance of the passage above referred to is thus given in *Les Secrets du Petit Albert*, in its transfer to which Work it is not likely to have lost any of its marvellous qualities. It is illustrated by an engraving. *L'on trouve avec souvent au front du Poulain de la Cavalle un morceau de chair dont je donne ici la figure, qui est d'un merveilleux usage en fait d'amour; car si on peut avoir ce morceau de chair, que les Anciens ont appelé Hippomanes, on le fera sécher dans un pot de terre ueufcervins, dans un feu, quand le pain en est tiré, et en le portant sur soi et le faisant toucher à la personne dont on voudra être aimé, on réussira; si l'on peut avoir la commodité d'en faire avaler seulement la grosseur de deux poix dans quelque liqueur, confiture ou ragoût, l'effet sera plus infailible. Et comme le Vendredi est le jour consacré à Venus, qui préside aux mystères d'amour, il sera bon de faire l'expérience ce jour-là. Voyez ce que dit le célèbre Jean Baptiste de Porta des surprenantes propriétés de l'Hippomanes pour causer l'amour. (6.)*

In the *Mémoires de l'Académie des Sciences* for the year 1751, will be found a Paper on Hippomanes by M. D'Aubenton. His first observation was made on a foal, slipped some months before its time. This had not any vestige of the caruncle. The result, however, of many subsequent dissections proved to his satisfaction that the Hippomanes, which he constantly found, was not an invention of fancy; nevertheless, that there was no occasion on which it could become attached to the forehead of the animal. He determined it to be nothing else but the sediment of the liquor contained between the two membranes *amnios* and *allantoïdes*. Floating* in that liquor he found a substance which is thus described, and which often was more than single in one subject. *Il avoit 3 pouces 8 lignes de longueur sur 1 pouce 10 lignes de largeur, et 7 lignes d'épaisseur dans le milieu; les bords étoient amincis, frangés et terminés par des prolongemens moins solides que le corps même; il étoit creux, et renfermoit un noyau ou corps de substance ramblable à de la colle ramollie qui occupoit à peu près toute la cavité, et étoit plus adhérent par une de ses faces que par l'autre; le tout étoit d'une couleur d'olive brune, et pesoit une once cinq gros et demi.* (*Hist.* p. 59. See also *Mém.* p. 293.) M. D'Aubenton continues to show that the substance may sometimes issue from the mother on the head of the foal, but not attached to it, just as a child occasionally is born with a caul. The properties attributed to it he considers to be fabulous.

There is yet a third kind of Hippomanes, resting on the authority of two lines in Theocritus, (ii. 48.) a plant, (*σῶνιον*), growing in Arcadia, and producing fury in Horses. Salmasius in this passage would read *χρῆρι*, (a fusion,) and he explains his emendation by reference to a marvellous story which Pausanias has related. Among the offerings of Phormis the Mæonian in the Temple of the Olympian Jove, were two statues of Horses, each with their driver. In the metal

HIPPO-
MANES.

* If it floated, how could it be termed the sediment?

HIPPO-
MANES.HIPPO-
POTAMUS.

of one of these, east by Dinaxius, an Argive, was severely infused a portion of Hippomanes. The Horse itself was under-sized, and from the docking of its tail, says the Topographer, had suffered material diminution of beauty; a sound opinion, which we are glad to record in the strong words of the original. Πρὸς δὲ ὁσσεύονται τὴν ὁρμὴν, καὶ ἔστιν αἰτὶ τῇ τοιαύτῃ ἐπὶ οὐρανῷ. Nevertheless, with all these drawbacks, the mysterious composition excited the most ungovernable passion into all Horses which approached the statue: οἱ δὲ ἴσται οὐ ἀρεταί, οὐτε παν τοῦ ἵππου μόνον ἀλλὰ καὶ ὅσα ποσσὶν ἐν' αὐτῶν ἴστανται ἡμῶν. Καὶ γὰρ ἐκτείνοντο ἐν τῇ Ἀλφειῇ ἀναβάντες ἐσθρά, ἢ καὶ ἐκτείνοντο τοῖς ἀνθρώποις, καὶ ἐκτείνοντο ἐντὶ, πολλοὶ δὲ τὸ ἐμμενέοντο ἢ ἐν τῇ καλλίστῃ ἵππου ὥστεν τε καὶ ἡδὴ ἀναβάντες. ὁλοκαυθέντες τε ἐν αὐτοῖς οἱ ὄφιοι, καὶ ὅσα οὐ σφαγόμενοι, χρεματίζοντες τε πολλοὶ, καὶ ἐκτείνοντες μετὰ βίολοιτον τῇ ἡμῶν, πρὶν δὲ ἵππων παύσιν καὶ ἀναγὰν ἰσχυροὶ ἀφελανθῶσι, πρότερον δὲ οὐκ ἔστιν ὁππότερ' ἔσθιν ὁππότερ' ἀπὸ τοῦ χολοῦ. (v. 27.)

Pliny, in one of the passages to which we have before referred, shows his acquaintance with this story. *Hippomanes lantus in venificio vireo habet ut affumum aris mixturam in effigiem equae*.^a *Olympiae admodum mares ad rabiem coacti agat.* And that he may not be outdone, he tells us also in the same place, on the authority of Anaxilous, that a humour, very like to Hippomanes, burned in a lump, makes a strange appearance of horses' heads to the spectators,—*amittit ex asinis*, which is not the least probable of the two. (xxviii. 49.) Be this as it may, Boyle very closely examines the emendation of Salmasius, which he condemns as untenable. His Dissertation may be consulted by any one who requires more on the subject of it.

HIPPONIX, in Zoology, a genus of conical, somewhat spiral, univalve shells, established by DeFrance, but since shown to be exactly synonymous with the genus *Capulus* of De Montfort and Lamarck, belonging to the family *Capulidae*. It has been very commonly referred to the *Brachiopoda*, to which it has not the least resemblance, as has been lately proved by the dissection of the animal, published by Blainville.

The animal has the peculiar property of secreting a shelly plate, which closes the base of the shell, so as to give the shell somewhat the appearance of a bivalve, to which class some Naturalists have been inclined to refer the genus.

Generic character. Shell univalve, conical; apex recurved, subspherical, sublinear; spiral cone, very rapidly enlarging; mouth irregular; muscular impression horseshoe shaped, submarginal. Animal *tentacula* two, conical; eyes at their outer base; foot small, transverse, folded across the upper surface; reflexed, and attached to marine bodies, which it often covers with a shelly deposit.

The type of the genus is *Patella Hungarica* and *Patella mitrata* of Linnæus; Lamarck describes many fossil species from the Paris Basin.

HIPPOPHAIÆS, in Botany, a genus of the class *Dioecia*, order *Tetrandria*, natural order *Elaeagni*. **Generic character:** male flower, calyx, two-lobed; corolla none; female flower, calyx tubular; berry superior, one-celled; seed hard and shining.

Two species, *H. rhamnoidea*, the sea-side Buckthorn, a native of England, and another species native of Canada.

^a Vassianus does not thus distinguish the gender.

HIPPOPO-TAMUS, { Fr. *hippotame*; Lat. *hippopotamus*; Gr. *ἵπποπόταμος*.

“Hippodames, sea-horses, which the Poet should rather have written *hippotames*, from the derivation of their name ἵππος, and ποταμός.” Todd, note on the passage from Spenser quoted below.

On every side
They trembling stood, and made a long broad dyke,
That his swift chariot might have passage wide,
Which fere great *hippotames* did draw in tenne-wine tide.
Spenser. *Furze* *Queene*, book iii. can. 11.

The same river Nilus bringeth forth another beast called *hippopotamus*, i. a river horse. *Holland. Planet*, book viii. ch. xiv.

HIPPOPO-TAMUS, Lin. *Hippopotame*, Pen., in Zoology, a genus of animals belonging to the family *Odobata*, order *Pachydermata*, class *Mammalia*.

Generic character. Teeth not projecting beyond the lips, of which the upper is large and thick; incisive four in each jaw, far apart from one another, those of the upper curved and vertical, of the lower long, cylindrical, and inclined forwards; the upper cuspid teeth straight, shorter than the incisive, the lower longer, curved, grooved, and their crowns obliquely truncated, applied to the crown of the upper; molars six on each side in either jaw, the anterior three conical, the posterior studded with two pairs of points, which when worn down assume the form of a trefoil; ears of moderate size and pointed; body slightly studded with hairs; tail short; mammae ventral; feet four-toed, enveloped in skin, and each bearing a small projecting nail.

Of this genus there is known but one living species. *H. Amphibius*, Lin.; *Hippopotame*, Bull.; *Hippopotame*, Pen. The size of the *Hippopotamus* is equal, if not superior, to that of the *Rhinoceros*; one killed in Southern Africa by Le Vaillant measured ten feet and a half in length and nine feet in circumference, while others have mentioned it as measuring seventeen feet in length and fifteen in circumference, and standing seven feet in height. Bruce, however, speaks of these animals in the Lake Tzana, as more than twenty feet long; and it would, therefore, seem that Le Vaillant's account is very moderate. The *Hippopotamus* has a very heavy, unwieldy form, the body being large and round, with the belly nearly touching the ground on account of the shortness of the legs, which are very thick, and terminated by large feet, each furnished with four toes, shod with short strong nails or hoofs extending beyond the skin, with which the rest of the foot is enveloped; the head itself measures about a third of the length of the whole body, is flattened from above downwards, and has the ears and eyes small; the mouth is of great width, and the lips thick and brutal, especially the upper; they are beset with stiff, short bristles; when the mouth is closed, the teeth are completely hidden, but when open, their enormous size is observed, more especially those in the lower jaw, of which the front or incisive teeth project forwards, instead of standing upright like those of the upper jaw, from which they are further distinguished by the greater length of the middle two; the cuspid teeth also differ, the upper being straight and short, whilst the lower are large, long, and curved, with their crowns cut off obliquely, so that they meet those in the upper jaw; they sometimes measure more than two feet, and weigh above six pounds; of the molars the three first are simple and conical, being little used for mastication, but the other three have the enamel so disposed, that when

HIPPOPO-
TAMUS.

the crown is worn away, it assumes the form of a double trefail. The skin is extremely thick, and so tough that it is said musket-balls fired against it are flattened; it is sparingly covered with hair, excepting the soft fur which lines the ears, and the tuft which tips the animal's short, thick tail, which is prudent, and little movable; the weight of the skin is such, that Hasselquist says it is a load for a Camel. The colour of the Hippopotamus, when it first leaves the water, is mouse colour, inclining to bluish ash on the upper parts, assuming a silvery appearance by moonlight; the belly, on which the skin is thinner than any other part, has a reddish tinge; but when the animal has become dry, the general colour is brownish black, a little lighter on the belly.

The Hippopotamus, when undisturbed, is a mild and gentle animal, extremely cautious and shy, and when ashore very timid, but in the water is a dangerous antagonist, more especially at pairing time, when he becomes very savage, and occasionally destroys passengers who have accidentally come upon him in crossing the fords; and Dampier says he has known this animal sink a boat full of people by dashing its teeth through its bottom. They spend the greater part of the day in the shallow pools of rivers, or pits as they are called by the colonists, frequently raising their heads above water to breathe, or blow themselves, as it is properly called, and uttering a sharp piercing cry between grunting and neighing, which Sparrman says may be expressed by *hurrh hurrh, hurrh-hurrh*, the two first uttered slowly, in a hoarse but harsh and tremulous sound, resembling the grunting of other animals; while the third, or compound word, is sounded extremely quick, and not unlike the neighing of a horse; but at the least noise they plunge into the depths, from which they do not rise, except to put a single nostril above the surface of the water to breathe, and then descend. Mr. Burchell mentions several pools in the Reed River, which are known by the name of *Zee-koe-gatten*, or *Sea-Cow-holes*, and supposed to have been made by the Hippopotamuses at the time these animals were in undisturbed possession of the waters; but he thinks it more probable that the holes originally formed were only enlarged by the continual trampling of the animals in those spots where the bottom was not rocky.

When it quits the water, especially if fearful of danger, it merely raises its head above the surface, which then having somewhat the appearance of a Horse's head probably induced the Ancients to assign it a name signifying River-Horse, with as little propriety as the Dutch settlers name it *Zee-koe*, or *Sea-Cow*. It usually leaves the rivers at night in search of its food, which is vegetable, according to Le Vaillant's account, who examined the stomach of one of them, and found it filled with reeds, leaves, and the small branches of trees; it is very destructive in plantations of sugar-cane, rice, and millet, not only requiring, it is said, a larger portion than a team of oxen, but trampling down more than it eats; its long teeth assist it materially in grubbing up the roots of trees, from which also it derives part of its nourishment. It is said to be gregarious, and that one male comports with many females. That it may have been so formerly is probable, and also that it is so still where undisturbed by man, but Burchard, Burchell, and Thomson speak of it within their knowledge as almost solitary.

The gait of the Hippopotamus on land is slow, but in the water it both swims and dives extremely well,

HIPPOPO-
TAMUS.

and it is stated may be seen walking at the bottom of the rivers at fall ebb; this may be doubted, as it needs frequently to rise to the surface in order to breathe. They live not only in rivers, but in the sea, a circumstance which came under Sparrman's own observation; the salt water, however, they will not drink, but come ashore to quench their thirst at any fresh stream or pool in the vicinity. They sleep among the reeds either by the shore or on islands in the rivers, where they bring forth a single young one.

The Hippopotamus is found only in Africa, and probably extended formerly over the whole of that continent, excepting those Countries situate to the North-West of Mount Atlas; it is most common in Southern Africa, but even here is gradually being destroyed as civilization advances Northward. In Lower Egypt, where it formerly existed, it is not now found, but only in Upper Egypt, nor is it very numerous here. Burchard mentions it as occasionally seen at Shendi, but that it is common at Sennar, where is the principal manufactory of the *Korbadi*, a kind of whip made from the hide.

The Hippopotamus answers to the Behemoth described in the XIth chapter of the Book of Job, and Buchart in his *Hierozoicon* comments in the following manner so clearly, as to leave little doubt of the fact.

"15. Behold now BEHEMOTH, which I made with (or near) thee: he eateth grass as an ox."

This verse implies the locality of its situation, being an inhabitant of the Nile, in the neighbourhood of Uz, the land of Job.

"16. 18. Lo! now, his strength is in his loins, and his force is in the navel of his belly. His bones are as strong pieces of brass; his bones are like bars of iron."

The former of these verses describes its great strength; and the latter the peculiar hardness of its bones.

"21, 22. He lieth under the shady trees, in the covert of the reed and fens. The shady trees cover him with their shadow; the willows of the brook compass him about."

Here its residence, amidst the vast reeds of the river of Egypt, and other African rivers, overshadowed with thick forests, is described.

"23. Behold! he drinketh up a river, and hasteth not: he trusteth he can draw up Jordan into his mouth."

In this is noted the characteristic wiliness of its mouth: which is hyperbolically described as large enough to exhaust such a stream as Jordan.

As various parts of the Hippopotamus are converted into articles of commerce, at the same time that it also furnishes food to the natives, it is sought after by them with anxiety, and "the capture of one of these enormous animals must," says Mr. Thomson, "be an event of jubilee and rejoicing to a whole horde of half-starved Bushmen or Korannas, sufficient to banish hunger and heaviness for weeks to come." On the banks of the Gariep they are usually taken by digging pits by the side of the river, in the centre of which a strong stake is placed, and the mouth of the pit slightly covered over. So soon as the animal comes from his haunts to feed, the natives, who are on the watch, drive him through the paths leading to the traps, into which he falls, and there is soon destroyed. The same practice is adopted at Sennar. Hasselquist mentions, that in Egypt they

HIPPO-
TAMUS.

strew large quantities of dried peas and beans upon the ground, which these animals eating, are burst by their swelling.

From the hide of the Hippopotamus is manufactured the *shambok*, a whip about three feet in length, rounded to the thickness of the finger, and tapering towards the extremity; the *shambok* used by the waggon-drivers is about twice the length, and as thick as the hide will admit, and is called *Agter-os shambok*. This manufacture is not peculiar to Southern Africa, but it is also common in the Northern part of that continent, where it forms an article of trade, by the name of *Corbage* or *Korbadj*, as we have written it above from Burckhardt. The principal station for this whip manufactory is at Sennuar, as before mentioned, where it is carried on in the following manner. So soon as the animal is flayed, the skin is cut into narrow strips about five or six feet long, and tapering towards the point; each strip is then rolled up, so that the edges unite and form a pipe, in which state it is tied fast, and left to dry in the sun. In order to render them pliable, they are rubbed with butter or grease. At Shendy they are sold at the rate of twelve or sixteen for a Spanish dollar, but in Egypt, where they are in common use, and, as Burckhardt says, the dread of every servant and peasant, they are worth from half a dollar to a dollar apiece.

The punishment of whipping with this *Korbadj*, which is common in Africa, is equal in severity to the knot in Russia. Major Denham witnessed it at Kouka, and gives the following account:—"The man received his punishment in the dender, or square, suspended by a cloth round the middle, with eight men to support him; an immense whip, of one thick tongue, cut off from the skin of the Hippopotamus, was first shown to him, which he was obliged to kiss, and acknowledge the justice of his sentence. The fatak was then said aloud, and two powerful slaves of the Sheik inflicted the stripes, relieving each other every thirty or forty strokes; they strike on the back, while the end of the whip, which has a knob or head, winds round and falls on the breast or upper stomach; this it is that renders that punishment fatal. After the first two hundred, blood flowed from him upwards and downwards, and a few hours after he had taken the whole four hundred, he was a corpse."

The teeth of the Hippopotamus are of a very close texture, and extremely white, and on this account are preferred to ivory by the dentists in the manufacture of artificial teeth.

Zee-koe spek, or Sea-Cow pork, is considered a *bombonche* by the Dutch colonists of the Cape; it is made of the thick fat found between the skin and the ribs of the animal, which can only be preserved by salting, as, in attempting to dry it, it melts under the heat of the sun. The dried tongue is considered a rare and savoury dish, and the gelatinous part of the feet in particular, when properly dressed, is accounted a great delicacy.

The Hippopotamus was exhibited, for the first time, in the Roman Games, v. c. 696, during the lavish Edilship of Marcus Scaurus, so justly condemned by Pliny, (xxvi. 24. and viii. 40.) but since the breaking up of that Empire, it has not been brought alive to Europe.

Cuvier considers that there were formerly more than the present species, having found two fossil species, which he names the Great and Little Hippopotamus, the latter about the size of our common Hog.

See Covier, *Règne Animal*; Pennant's *History of Hippopotamus*; Sparrman's *Voyage to the Cape of Good Hope*; Burckhardt, Burchell, Denham, and Thomson, *Travels in Africa*.

HIPPOPUS, in Zoology, a genus of bivalve shells, belonging to the family *Tridacnæ*, established by Lamarck, separated from the genus *Chama* of Linnaeus.

Generic character. Shell bivalve, equivalve, regular, unequal, longitudinal, posterior margin closed; hinge with two teeth, compressed, unequal teeth in each valve; the cartilage marginal, external, muscular; scars single, central, with a broad, valve-like, submarginal scar.

The only character by which the *Hippopi* are separated from the *Tridacnæ*, is the posterior margin being closed, and as the hole left in the hinder margin of the *Tridacnæ* becomes gradually smaller as the shell increases in age, it is very doubtful if the *Hippopi* should not rather be considered as a section of that genus.

The type and only species of the genus is *Chama Hippopus* of Linnaeus, figured by Chemnitz, vol. vii. pl. lvi. fig. 498, 499, the *H. maculatus* of Lamarck.

HIPPOTHOA, in Zoology, a genus of flexible corals, established by Lamarck, and belonging to the family *Cleptopidae*.

Generic character. Coral incrusting; capillary branching, branches diverging, jointed, each joint formed of a single fusiform cell; mouth of the cell round, very small, on the upper surface near the tip of the cell.

Only a single species is known of this genus, which grows on the leaves of the *Red Dulse*, *Fucus palmatus*, in the Mediterranean Sea. The tuft has the appearance of a pearly spout on the *Fuci*.

HIPPOTIS, in Botany, a genus of the class *Pentandria*, order *Monogynia*. *Generic character*: corolla funnel-shaped, corved, nectary surrounding the germen; berry two-celled, crowned by a large ear-shaped calyx.

One species, *H. triflora*, native of Peru.

HIPPURIS, in Botany, a genus of the class *Monandria*, order *Monogynia*. *Generic character*: calyx obsolete; corolla none; stigma simple; one seed, inferior.

Two species; *H. vulgaris*, the Mare's tail, is a native of watery places in England; the other species is a native of Sweden.

HIPPURITES, in Zoology, a genus of fossil shells, discovered in the Pyrenees by M. Picot de la Perouse. Their structure is so anomalous and complicated, that they have hitherto baffled the attempts of Naturalists in classifying them. M. Picot placed them with the chambered shells, and since they have been considered by other authors as belonging to a family, allied to the *Brachopodous Mollusca*. Lamarck gives the following

Generic character. Shell cylindrical, conical, straight or arched, multilocular; the septa transverse or subregular, with an internal, lateral groove, formed by two longitudinal, parallel, blunt, diverging ribs, the last cell closed by an operculum.

All the species of the genus which are known are found in the fossil state, so that it is difficult to examine their internal organization. The greatest number are found in the Pyrenees.

The type of the genus is *H. striata*, Defranc, figured by Picot, pl. vi. fig. 1—3.

HIREA, in Botany, a genus of the class *Decandria*, order *Trigynia*. *Generic character*: calyx five-leaved,

HIPPO-
TAMUS.

HIREA.

HIRE, EA.
—
HIRE.

without melliferous pores; petals nearly round, with claws at the base; samaras three, one-seeded, two-winged.

Three species, natives of Africa.

HIRE, v. } A. S. *hīr-an*, *hīr-an*; D. *hīr-an*, *conducere*, and also *locare*.
HIRE, n. }
HIRELESS, } agree to give or pay, a price, or
HIRELING, n. } service, or rent, for the use of
HIRELING, adj. } wages, of any person or thing;
to let, to give or grant such use or service for a price or wages or rent.

A closter *hīr* bigan, *hīr* bishop *hīr* wrought
Hīr lik a mar, & ale paid & bought.

R. Brune, p. 89.

Hireless & *hires*, and also false lectures
Thei soken here *hīr*, or *hīr* hit have deserve.

Piers Plouman, Fines, p. 53.

And the *hīr* hīr teeth, for he is an *hīr* hīr, and it per-
tyeth not for the schep.

Wiclyf, Job, ch. 3.

The *hīr* *hīr* *hīr* *hīr*, because he is an *hīr* *hīr*, and
carth not for y^e shepe.

Bible, John 1551.

A man plantide a vineyard and sette an *hīr* about it and dūt
a lake and biddid a *hīr* and *hīr* it to *hīr*, and went forth in
pilgrimage.

Wiclyf, Mark, ch. xii.

A certayne mā plantid a vineyard, and composid it with an *hīr*,
and wodeyde it a *hīr* *hīr*, and byt a *hīr* in it. And let it owin
to *hīr* into husbanden, & went into a strange countre.

Bible, John 1551.

Go from him, that he maye *hīr* a *hīr*: vñill his *hīr* come,
which he *hīr* for, *hīr* an *hīr* *hīr* *hīr*.

M. Job, ch. xiv.

There is nothing less now for me to doe, but either to digge in the
field for *hīr* *hīr* from dūe to dūe, or to goe short *hīr* *hīr*
where we *hīr*.

Wiclyf, Luke, ch. xvi.

Nor wonder if I touch, that 'tis not brave
To seek war's *hīr*, though war we still pursue;
Nor ceaseure thus a proud excuse, to save
These, who no safety know but to subdue.
Your misbelief my *hīr* *hīr* *hīr*;
But your *hīr* *hīr*, were your faith reclaim'd,
(For faith reclaim'd to highest virtue turns)
Will be of least salary what'm'd.

Devenot. Gaudibert, book i. can. 3.

Though cautious Nature, check'd by Destiny,
Has many secrets we would see or impart;
This fam'd philosopher is Nature's son,
And *hīr* gives th' intelligence to Art.

M. A. book i. can. 6.

So climb this first grand th'ief into God's fould:
So since into his church lead *hīr* *hīr*.

Milton. Paradise Lost, book iv. l. 193.

For as the partiality of man to himself hath disguised all things,
so the factions and histories of all ages (especially of these
latter times) have, by their many volumes of untrue reports, left
honour without a monument.

Raleigh. History of the World, book i. ch. ix. sec. 1.

The *hīr* of *hīr* being come by England, and having a mind
to see the building of ships, *hīr* my house at Say's Court, and made
it his Court and Palace, now furnished for him by the King.

Evelyn. Memoirs, Jan. 1698.

A sumerous faction, with pretended rights,
In Sandhedns to plume the royal rights;
The true successor from the Court remov'd;
The plot, by *hīr* *hīr*, improv'd.

Dryden. Absalom and Achitophel.

If we consider even Judas himself, it was not his carrying the
bag, while he followed his master, but his following his master, only
that he might carry the bag, which made him a thief and an *hīr*.

South. Sermon, vol. iv. p. 211.

The superior ^{all may be} independent workmen over those servants
who are *hīr* by the month or by the year, and whose wages and
maintenance are the same whether they do much or do little, is likely
to be still greater.

Smith. Wealth of Nations, book i. ch. viii.

Vain man! it is greater *hīr* to pay *hīr*!
Then let the butterfly thy *hīr* upbid:
To friends, attendants, armies, bought with *hīr*!
It is thy weakness that requires their aid.

Bentley. The Miser, book ii.

Hiring and *hiring* are also contracts by which a qualified
property may be transferred to the *hīr* or borrower; in which there
is only this difference, that *hiring* is always for a price, or stipend,
or additional recompence; *hiring* is merely gratuitous.

Blackstone. Commentaries, book ii. ch. xxx.

Thus *hīr* appears as honest and sincere
The work of *hīr* *hīr* and filial fear;
But with averted eyes th' assassin Judge
Scorns the base *hīr*, and the slavish drudge.

Conger. Truth.

HIRE-SUTE, } Lat. *hirtus*, or *hirsutus*, equiva-
HIRE-SUTENESS, } lent, says Vossius, to *pilis horridus*;
horrid with hair, and, therefore, derived by some as
hīr. He himself thinks it comes from the sound,
quæ edunt setis horrentia.

Hairy or rough with hair, shaggy; met. rough,
rugged.

Suppose thou saw her in a base beggar's weed, or else dressed in
some old *hīr* *hīr* of fashion, lowly loose, coarse raiment,
beauteous with soot, caldy, &c.

Barton. Anatomy of Melancholy, fol. 554.

The *hīr* [root] is a middle between both [the bulbous and
fibrous] that besides the pushing forth upwards and downwards,
pusheth forth its roots.

Bacon. Natural History, Cent. 7. sec. 616.

The general notion physiognomists give, be three; black colour,
arises enteral melancholy; no doth leanness, *hīr*, broad
veins, much hairs on the browes.

Barton. Anatomy of Melancholy, fol. 59.

He looked elderly, was cynical and *hīr* in his behaviour.
Life of A. Wood, p. 109.

[Asterias. See *hīr*.] Ast. with five rays depressed; broad at the
base; sub-angular, *hīr*, yellow; on the back, a round striated
opercula.

Pennant. British Zoology. See *hīr*.

HIRTELLA, in Botany, a genus of the class Pen-
tandria, order Monogynia, natural order Rosaceæ.
Generic character: corolla, petals five; filaments very
long, persisting, spirally twisted; berry one-celled; style
lateral.

Five species, natives of the West Indies and South
America.

HIRUDO, in Zoology, a genus of *Apodous Anne-
lides*, established by Linnæus, but since created into a
family, under the name of *Hirundina*, by most modern
authors.

Family character. Body cylindrical or d-spread,
flattened below, composed of numerous very short rings;
limb none; extremity enlarged into a muscular disk,
used in walking; mouth anterior; vent dorsal, poste-
rior; hermaphrodite, with the two orifices of gene-
ration placed close together in the ventral surface.

All the Leeches, except one species, which lives in
holes in the ground like earthworms, are aquatic; but
some are found in fresh water, while others are peculiar
to the sea. They are found scattered over all the
regions of the world. They are generally active during
the day, swimming about by a serpentine motion,
or walking by loops, seeking for their prey, and quiet
and immovable, as if they were asleep, during the night.
They are greatly affected by the changes of the state of

HIRE.
—
HIRUDO

HIRUNDO. the atmosphere, and are used, both in England and on the various parts of the Continent, by the peasants, as prognostic of the approaching state of the weather. In the colder parts of the world they pass the greater part of the winter in holes in the sand or mud at the bottom of the water. They live on animal substances, sucking the blood of any living animal which comes into the water, or firmly and permanently attaching themselves to fish and other aquatic animals; they also suck the juices of dead carcasses, and kill and suck the juices of worms, slugs, and fresh-water snails. They sometimes are found with a worm half way down their stomach. They can live for a great time without food owing to the slowness of their digestion.

They generally breed in streams with sandy bottoms, and will propagate with facility in glasses, the bottom of which is covered with sand; they lay an oval egg, covered with a hairy case, and they grow rapidly if they are regularly fed.

The Leeches used in medicine are chosen from their having sharp, simple teeth, which consequently make a wound easily healed; whereas the other Leeches have generally blunt or serrated teeth. Having become rare in England, they are now usually imported from France.

Leeches have been divided into twelve distinct genera, each receiving two or three names; but as many of the sections appear to be more specific than generic, the following six genera have been thought sufficient.

1. The Sea Leeches, or *Branchiobdella* of Rudolphi, which are destitute of eyes and jaws, and have a sucking disk at each extremity; their bodies are usually rugose, and sometimes furnished with gill-like appendages. (*H. branchiata*, Menzies, *Lin. Trans.* pl. xvii. fig. 3.) They live attached to marine Turtles and fish, especially of the cartilaginous kind.

The type of the genus is *H. muricata*, Lin., well known to fishermen under the name of Skate-sneaker.

2. The *Looper Leech*, or *Hemocharis* of Savigny, which is cylindrical, and provided with very large sucking disks at each end, which allow the animal to walk like the Caterpillars called Loopers. They have eight eyes, but are destitute of any teeth. They live attached to European fresh-water fish. The type and only species of the genus is *H. geometra*, the *H. piscium* of Linnaeus; figured and described by Roese, *Ann.* pl. ii. fig. 52.

3. The *Land Leeches*, the *Trocheta* of Dutrochet, first described by M. Spinola. They are cylindrical, scarcely annular; the mouth is large and toothless; they have eight eyes, and a very large vent; the anterior sucker small, the hinder very large. The only species of the genus is *Trocheta viridis* of Lamarck.

4. The true Leeches (*Hirudines*) are subcylindrical; their mouth is small, without any projecting trunk, and armed with three simple or denticulated teeth; they have five, or rarely only four, pair of eyes, and each end is provided with a sucking disk. Blainville has divided this genus into five genera, according to the number of their eyes and the form of their teeth, but they have all the same habits, and the characteristics appear to be only specific. They live in water, and it is a species of this genus, which has ten eyes, a small vent, and entire teeth, that is used in medicine, of which eight varieties or species have been described, all of which appear to have been used for the purpose with equal success.

5. The *Tongued Leeches*, or *Glossophora* of Dr. Johnson, who first pointed out their peculiarities; which consist in their head being conical and obliquely truncated; their mouth without any teeth, and provided with a leucolate trunk; their eyes vary in number, and their tail is provided with a distinct disk; their body is oval and long, and much depressed; they are generally pellucid, and exhibit their intestinal canal, which is provided with several lateral caeca.

These Leeches live in fresh water, and are said to be viviparous, but Muller has proved that they are oviparous, and that the mother carries the eggs under her belly till they are hatched, when the young appear to be coming out of her inside. Duroid believes that they live on the juices of plants, on which they are always found creeping with great quickness.

6. The *Parasitic Leech*, or *Epibdella* of Blaine, which have a very depressed, oval body and acute head, and a very large posterior sucking disk, sometimes provided with horny hooks; they always are found attached to marine fish, and to the animals of bivalve shells.

The type of the genus is *H. hippoglossi* of Linnaeus, figured by Muller, *Zool. Dan.* pl. ii. fig. 54. This animal has also been described by O. Fabricius and Baster, but they describe the tail of Muller as the head of their animal, and vice versa.

Their Zoological character has been examined, and their history and manners faithfully recorded by Muller, Savigny, Johnson, Careno and Dutrochet. Their breeding and rearing has been written on by Lemaire, Rayer, and Bertrand; their anatomy has been treated of and figured by Johnson, Sir E. Home, Thomas, Spix, Huzard, and others; and yet there are several points in their structure and history which are very imperfectly understood. Blainville has given a sketch in the article *Sanguis*, in the XLVIth volume of the *Dictionnaire des Sciences Naturelles*, which may be consulted with advantage.

HIRUNDO.

HIRUNDO, Lio., Cuv., Tem.; Swallow, Ray. In *Zoology*, a genus of animals belonging to the family *Fistirostræ*, order *Passeræ*, class *Aves*.

Generic character. Beak short, triangular, depressed, widely expanded at the base, but compressed at the point; the upper mandible slightly hooked downwards, lower straight; gape very wide, and reaching almost to the eyes; *rostris* short and few; nostrils at the root of the beak, oblong, partly covered by membrane, over vol. xxiii.

which the frontal feathers extend; wings long, the first quill longest; tail sometimes square, sometimes forked, consisting generally of twelve quills; legs short and slender, sometimes feathered to the toes, of which there are three in front and one behind, the outer foot too united by membrane to the middle as far as the first joint.

This genus, according to Linnaeus's arrangement, included not only the Swallows but also the Swifts.

HIRUNDO which differ remarkably from them in having all four toes placed in front, instead of three before and one behind. In consequence of this circumstance, Illiger instituted for them the new genus *Cypselus*, to which Cuvier prefers the term *Apus*, including the same species.

Activity and mode of feeding.

Swallows are exceedingly active, being almost invariably on the wing in search of insects, on which they feed whilst flying, and for this purpose their wide mouth, which is continually open, admirably adapts them; their motions are extremely rapid; turning short round upon their prey with great quickness, they seize it so sharply that the snapping of their beak makes a loud click. They are generally observed skimming along the surface of water in search of their prey, which consists principally of Gnats, especially when they have young ones; but when their breeding time is over, they feed also on small *scarabæi*. As they dart along the water, they may often be noticed dipping in their beaks to drink, and dashing their breasts against it to bathe, and refresh themselves. The quickness of their flight is very great. Spallanzani observes, that a pair of Swallows flew from Milan to Pavia, a distance of eighteen miles, in thirteen minutes; and from the fact of their returning home in such short time, after having been, as in this case, removed so great a distance from it, he suggests that they might be employed for the same purposes as the Carrier Pigeon, like which, when set at liberty, they rise in circles high in the air, as if to ascertain the situation of their home before they dart off.

Nests.

Most of the Swallow kind build, about houses, nests composed of mud and straw, which, becoming hard, last for many years, and vary remarkably in the different species; some few bore holes in sand-banks, and, lining them with hay and feathers, there nourish their young. During the winter the nests are deserted, but the same tenants invariably return to their old habitation in the Spring. Frisch and Spallanzani proved this fact by tying a piece of silk about some Swallows' legs, and observed the same birds return for two successive years. Sometimes, however, it happens that the nest whilst vacant is usurped by Sparrows, which, filling it with cherry-stones and other refuse, render it unfit for the Swallows, who are consequently obliged to build another habitation.

Breeding.

Swallows generally sit twice in the summer, and occasionally a third time. Their latest brood is often destroyed by the cold weather setting in before they are strong enough to escape it, in which case it is believed that they bide themselves in the cliffs of rocks, where they pass the winter in a torpid state. At least, this is the mode in which the supporters of the migration of Swallows account for the swarms which are occasionally, though not very often, found under such circumstances.

Esprit de corps.

Swallows, like many other animals, possess an *esprit de corps*, which induces them to flock together in order to repel a common enemy; such is the case when a Hawk is in sight, when they rise about him, as if to make up for their weakness by endeavouring to outnumber him with numbers. They are also not slow to render assistance under other unfavorable circumstances, of which M. de Nemours in his *Mémoires* mentions a very interesting example. "A Martin was caught by the leg in a slip-knot of packthread, of which the other end was fastened to a gutter of the *Collège des Quatre Nations* at Paris. At his cries all the Martins of the large basin between the Tuilleries and the Pont Neuf assembled about him, and, after striking with their

bills upon the packthread, succeeded in setting him at liberty."

HIRUNDO

Disappearance

Swallows do not remain with us all the year round; they are the harbingers of Spring, and their departure indicates the near approach of winter. The species which are found in England neither arrive nor leave it together. According to the observations of Mr. Gough, in the *Transactions of the Literary and Philosophical Society of Manchester*, the Sand Swallow arrives the earliest, making its appearance in Westmoreland (in which County his facts were collected) about the 12th of April. Next comes the Chimney Swallow, about four or five days subsequent, and in ten days from that time the Martin, or Window Swallow, makes its appearance, at least a fortnight after the Sand Swallow. The Chimney Swallow and Martin leave us about the latter end of September, but the Sand Swallow not till the middle of October; and it thus stays with us a full month longer than either of the other species, which may be easily accounted for by its habitation being so near the water, on which its insect food is found in larger quantities and with less trouble.

The disappearance of the Swallow kind has been the subject of much dispute amongst Naturalists, and three causes have been assigned for it.

By some it has been roundly asserted, that towards the autumn the bird becomes drowsy, and, feeling an inclination to torpor, dives to the bottom of ponds, and remains there torpid through the winter, till the changing temperature of the Spring induces it to leave its lurking place, and resume its station amongst the feathered tribes. This fable, for nothing else can it be considered, was first broached in the year 1555 by the celebrated Olaus Magnus, Bishop of Upsal, who states, that the fishermen of Norway frequently drew up in their nets, with the fish, heaps of Swallows, hooked together, beak to beak, foot to foot, and wing to wing, which, when transferred to the frying-pan, became speedily reanimated, as well they might under the application of so strong a stimulus. The fact, that the structure of the heart and lungs of Swallows is not fitted for submersion without destruction of life, is amply sufficient to overturn this ridiculous theory, without adverting to the experiments which have been made without number by putting live Swallows under water. One cannot, however, but be surprised, that so strong-minded a man as Linnaeus should have been deceived into a belief of such folly.

The question then only rests between those who consider the Swallows as remaining here during the winter, but retiring into the stumps of old trees, caverns, &c. where they become torpid like Bats, and those who believe that they leave the Northern for the Southern latitudes in autumn, whence they return again in the Spring, both for the purposes of finding food and breeding. These points have given rise to great dispute. Mr. Daines Barrington and others holding the opinion of Aristotle and Pliny, that the Swallows remain torpid during the winter in the countries where they are found in the Spring and summer; whilst the Comte de Buffon has, perhaps, the largest party in support of their passage from one Country to another at stated periods. As this point must be considered with reference to many other birds, and even beasts, it will be best to avoid entering at any length into the subject here, and to refer the reader to the observations on Migration, in the *Essay on Zoology*.

Torpor. Migration.

HIRUNDO

Mr. Barrington seems to found his notion rather on popular opinion than any satisfactory account of the dormitories of Swallows which have been discovered. And his assertion, "That the common labourers, who have the best chance of finding torpid birds, have scarcely any of them a doubt with regard to this point; and consequently, when they happen to see them in this state, make no mention of it to others, because they consider the discovery as neither uncommon nor interesting to any one," is by no means sufficient to support his theory. He adds "another reason why the instances of torpid Swallows may not be expected so frequently," viz., "that the instinct of secreting themselves at the proper season of the year likewise suggests to them its being necessary to hide themselves in such holes and caverns, as may not only elude the search of man, but of every other animal which might prey upon them;" and he quotes an old Irish proverb,

"The Bat, the Bee, the Butterfly, and the Swallow,
The Concreet, and the Stonecraet, all sleep the winter through."

One strong objection to the theory of torpidity is derived from the observations of Mr. Pearson, who noticed a winter moult, which occurred in February, in some Swallows which he kept in a cage; a circumstance which, of course, would not happen were torpor the natural habit of the genus.

Capability
of domestic
civility.

Though extremely tender and delicate, birds of this kind may be brought up in confinement, and even be tamed so as to return when set at liberty. Many instances of this fact are on record. The bird from which Mr. Bewick's figure of the Chimney Swallow, in his *History of British Birds*, was drawn, having been shot in the wing, was tamed; and he says, "It sat on the bench whilst the cut was engraved, and, from its having been fed by the hand with flies, when sitting for its portrait, watched every motion, and at every look of the eye, when pointedly directed towards it, ran close up to the graver in expectation of a fresh supply of food." Mr. Trevelyan, also, has mentioned another Swallow, which, having been taken when young, was so tamed by his children, as to follow them into the fields, and come to them for a fly when called by whistling. When able to shift for himself, he was turned out of doors, but was accustomed to come into the room at night, his roosting-place being commonly out of the children's heads, nor was he disturbed by the child moving about.

Swallows may be divided into Martins and true Swallows, the Martins having the legs covered with down, whilst in the true Swallows they are bare. The latter birds may also be divided into sections from the form of their tails, as will be hereafter noticed.

1. Martins. Feet covered with down, and tail forked.

H. Urbica, Lin.; *Hirondelle à Croupion Blanc*, ou de *Prêtre*, Bull.; *Window Swallow*, Martin, Martlet, or *Martinet*, Ray, Willg. About four and a half inches in length; the upper parts, excepting the rump, black, glossed with violet; the under parts and rump white; wings, tail, and tail-coverts dusky brown, glossed with green on the edges; legs and feet scantily covered with brownish grey down; beak black. The Martin arrives about the latter end of April, and builds its nest under the eaves of houses, and sometimes against the sides of high cliffs near the sea. The nest forms a portion of a large

circle, covered above, and entered by a very narrow opening; it is composed of earth, either the droppings of worms, or such as the Martin has found in the road, or by pools, and manufactured with its beak and feet. As the bird often builds against a perpendicular wall, it commences by clinging fast with its claws, and at the same time propping itself up by inclining its tail against the wall; and being thus supported it plasters the mud against the bricks with its chin. But as the soft materials of which the walls of its growing habitation are constructed would not support their own weight if built up at once, it is curious to observe that the bird seems aware of this fact, and does not build more than half an inch in height at once, and this being done in the early part of the day, it gradually dries whilst the bird is out in search of food, and the next morning is able to support another tier; this process being continued daily, in the course of ten or twelve days the exterior of the nest is finished, and the accommodation is completed by lining the interior with soft grass, moss, and feathers, the last of which are not unfrequently snatched up by the Martin ere they reach the ground, when dropped from other birds in their flight. Though Martins appear to be very captious in determining the site of their dwelling, frequently commencing and leaving it unfinished, yet when once built, they return to it annually, except when, as not unfrequently happens during their absence, it becomes occupied by Sparrows, or some other bird stronger than itself. Under these circumstances it has been said occasionally to plaster up the intruder in his unjustly-obtained tenement. The contrary of this was observed at Weltun, in America, by Mr. Smith. One morning he observed a pair of Martins making a great outcry near his habitation; and, on watching, he noticed that they made frequent attempts to get into a box, or cage, placed against the house, in which they had formerly built, but whenever they approached they seemed terrified and flew away, uttering the same noise which had attracted his notice. Soon after a little Wren came out, and, flying away, the Martins took quiet possession of their own domicile till the Wren returned, when they were quickly ousted. This contest continued during the whole of that day, but on the next, so soon as the Wren left, the Martins resumed their occupation, and, setting to work quickly, plastered up the entrance of the nest, and remained within it for two whole days without food; when the Wren, finding her endeavours to enter ineffectual, left them in quiet possession. The hen lays six round white eggs, which are hatched in about fifteen days; and there is usually a second, and sometimes a third brood. Whilst in the nest the parent birds, holding on by their claws, feed their young; which, when strong enough to fly, are fed whilst on the wing with a very quick motion, which is hardly discernible, unless the party watching be aware of the method.

Martins are chilly birds, and may be observed collecting early in the morning on the ridges of high houses facing towards the East, in order to warm themselves by the first rays of the sun. They have been observed in England as late as the middle of October, and even in November. As the time of their departure approaches they collect in large flocks, which increase daily till they swarm "in myriads," as Mr. White says, "round the villages on the Thames, darkening the face of the sky, as they frequent the islets of that river, where they roost." And he further observes,

HIRUNDO

Mode of
building.

HIRUNDO that "unless these birds are very short-lived indeed, or unless they do not return to the district where they have been bred, they must undergo vast devastations somehow and somewhere, for the birds that return yearly bear no manner of proportion to those that retire." Letter XVI.

H. Rupestris, Gmel.; *l'Hirondelle Grise des Rochers*, Boff.; *Crag and Rock Swallow*, Lath. About five inches long; upper parts light brown, primaries a little deeper; under parts white, clouded on the belly and sides with red; inferior tail-coverts light brown; tail quills of equal length, the middle two light brown, the others of the same colour, but marked with a large white oval spot on the inner web; the legs covered with a greyish down; beak and feet brown. Found in the Southern parts of Europe, in Africa and America, where they live entirely among the cliffs, never descending except after heavy rains, when they expect to find the insects which have left the higher stations.

H. Cayennensis, Lin.; *le Martinet à Collier Blanc*, Buff.; *White-collared Swallow*, Lath.; *White-collared Martin*. About the same size as the preceding, is entirely black, glossed with violet, excepting a white patch on the throat, which passes back on each side, forming a collar, another white spot in front of the eye and on each side of the belly. They build, in houses, a large nest resembling a truncated cone, the bottom of which forms a kind of stage, and the eggs are laid on a very soft wadding of the apocynum.

II. True Swallows. Feet naked.

a. Tail forked.

H. Rustica, Lin.; *l'Hirondelle de Cheminée, ou l'Hirondelle Domestique*, Buff.; *Chimney, or Common Swallow*, Penn. About six inches in length; it is distinguished from all the other Swallows by the remarkable forkiness of its tail, and the rusty red spot on the forehead and under the chin; all the upper parts, the sides of the neck, and a band across the chest black, with violet glossings; the breast and belly white, the latter in the male tinged with red; the tail, consisting of twelve quills, black, all of which, except the middle two, are barred with white near their tips; the outer quill feather on each side very long and slender, more especially in the male. The Swallow builds a hemispherical nest of clay, open at the top, and lines it within with feathers and soft grass; the old birds commonly build against the preceding year's nest, and in England most commonly in chimneys, whence is derived their trivial name; in Sweden they prefer harns, whence their name *Ladu Svala*, or Barn Swallows; but in other and hotter climates they choose galleries, porches, or open balls. But instances have occurred in which they have built in very extraordinary situations. At Camertoo Hall, near Bath, a pair of Swallows built for three successive years in the frame of an old picture over a chimney-piece, to which they had access by a broken pane of glass. Another pair were known to build, during two following years, on the handles of a pair of garden shears stuck up in a tool-house. But the most remarkable was a nest exhibited at the Leverian Museum, which was built in the body of an owl, which hung up from the rafter of a barn flickering in the wood.

The Chimney Swallow appears in Europe about a

fortnight before the Martin, and immediately resorts to the haunts of men; it breeds earlier than any other species, and lays about six eggs, white, marked with little red spots; but if the eggs be removed, it has been known to deposit as many as nineteen. They have usually two broods, the former hatched towards the latter end of June, and the latter about the middle of August. As the nest is built five or six feet below the top of the chimney, the young birds cannot very easily get from it, and often, in their attempts, drop into the room below; if, however, they are successful, they are at first noticed perched on the chimney-pot, whence their next essay is to some leafless bush, on which they sit perched in rows, where the old birds come to feed them; after which they gradually learn to fly, but it is not till sometime after this that they are able to feed themselves. They sport about where the old birds watch for flies, and when sufficient for a meal are collected, at a signal the old and young bird fly towards each other, and, meeting at an angle, the food is conveyed from the one to the other whilst on the wing.

Mr. Gough, in the paper already noticed, has given the following account of the passage of the Swallow from Senegal to Drontheim; which, as he says, "shows that the bird does not rely on its agility, and loiter in the torrid zone longer than is necessary. The Swallow appears in the neighbourhood of Senegal on the 6th of October, and has been seen as late as February in the same country. It is said to arrive

At Athens,	lat. 37° 25', Feb. 10.
Rome,	41° 45', — 22.
Piacenza,	45° — March 20, a. n. 1738.
Yazirine,	48° 30', April 4.
Casfeld,	51° — 14, 1793, in the late Spring.
Steraton,	52° 45', — 8. Both the last from a mean of twenty observations.
Kendal,	54° 20', — 17. From a mean of twenty-three observations.
Upool,	59° 30', May 9. From one observation."

Towards the end of the summer, after the breeding season is over, the Swallows leave their nests, and are observed sitting on the lower branches of alder trees, by the side of streams, waiting for their prey, which is there more abundant than in the neighbourhood of houses, and, by degrees, form large flights, which increase to such numbers, that Pennant mentions, on an islet near Maidenhead bridge they were so thick, that, in order to catch fifty in less than half an hour, "they had nothing more to do than to draw the willow twigs through their hands, the birds never stirring till they were taken." This continues to the middle of September, when they leave us for warmer climates.

H. Riparia, Lin.; *l'Hirondelle de Rivage*, Buff.; *Sand Martin, Shore Bird*, Will.; *Sand Swallow*. This bird, which is the smallest of the Swallows, has all the upper parts, the cheeks, and a broad band across the chest of an ashy brown colour; the throat, front of the neck, belly, and under tail-coverts white; wings brownish black; four or five very small feathers are placed at the root of the hind toe. Temminck considers *Le Vuillant's Brown, or Marsh Swallow* merely a variety of this species. It lives in holes in sand-pits, in banks of rivers and cliffs, and sometimes of trees, boring some feet deep with its beak and claws, and lines its nest with straw and feathers. Although it does not arrive till after the Martin and Chimney Swallow, yet it brings

HIRUNDO out its young before that bird; and generally has two broods, one in June, the other in August.

H. Rufa, Gmel.; *Hirondelle à Ventre Roux de Cayenne*, Buff.; *Rufous-bellied Swallow*, Lath. Not quite the size of our Swallow; has the under parts of the body red, and a collar about the neck, which, as well as the upper parts, are black, excepting the forehead, which is brown; the caudal quills are spotted with white on their inner edge. This bird is a native of America, and suspends to the beams of houses its nest, composed externally of moss and dried leaves plastered together with a kind of gum, and lined with feathers; it is sometimes more than a foot in length, and has an entrance near the bottom.

H. Fasciata, Gmel.; *Hirondelle à Ceinture Blanche*, Buff.; *White-bellied Swallow*, Lath. Is about the size of the English bird, and entirely black, except a white band across the belly, and a white spot on the legs. Native of Cayenne, and frequently found living on floating timber.

H. Chalybeata, Brisson; *Hirondelle d'Amérique*, Buff.; *Chalybeate Swallow*, Lath. Upper parts black, glittering in the light with blue; under parts reddish grey, lighter on the belly, which is streaked with brown. Native of Cayenne.

H. Senegalensis, Gmel.; *la Grande Hirondelle à Ventre Roux du Sénégal*, Buff.; *Senegal Swallow*, Lath. Although not larger than the Chimney Swallow, it is near eight inches long, and has the tail much lengthened beyond the wings; the upper parts are shining black; the throat and under wing-coverts reddish white; the belly and rump red. Native of Senegal.

H. Capensis, Gmel.; *Hirondelle à Capuchon Rouge, ou Rousette*, Buff.; *Cape Swallow*, Lath. Upper parts bluish black, under parts light yellow; top of the head black, top of the back of the neck and the rump red. The habits and cry of this bird nearly similar to the Chimney Swallow, with which it may be easily confounded. It is very common at the Cape of Good Hope, and builds within houses, attached to the ceiling or a beam, a nest resembling a hollow ball, connected with a long tube, through which the female enters. The *H. Rubifrons* of Vieillot, perhaps, a variety.

H. Indica, Gmel.; *Rufous-headed Swallow*, Lath. Upper parts brown, under whitish, head red.

H. Panayana, Gmel.; *Hirondelle d'Antique à Gorge Couleur de Rouille*, Buff.; *Panayan Swallow*, Lath. Black above, duller on the quill feathers, white beneath; forehead and throat rusty yellow. Native of Panny, one of the Philippine Isles.

H. Violacea, Gmel.; *Hirondelle Bleue de la Louisiane*, Buff.; *H. Purpurea*, Gmel.; *Purple Martin*, Catesby; *Purple Swallow*, Lath.; *H. Subis*, Gmel.; *Hirondelle de la Baie de Hudson*, Buff.; *Great American Swallow*, Edwards. Are considered by Cuvier as forming three distinct species, but by Vieillot as variations in age; he notes the *H. Violacea* as the full grown bird, which, at first appearance, is black, but by varying the light assumes the different tints of blue, violet, and purple. They are natives of America from Hudson's Bay to Louisiana. In consequence of their settling up a loud cry when birds of prey are in the neighbourhood, they are considered as good sentinels against predatory attacks on poultry, and with this view the inhabitants emice them about their houses, by providing earthen pots, which they frequent and make their nests in.

The other species in this division are
H. Ambronica, Gmel.; *Hirondelle Ambrée*, Buff.; *Ambergris Swallow*, Lath.

H. Tapera, Gmel.; *le Tapère*, Buff.; *Brazilian Swallow*, Lath.

H. Nigra, Gmel.; *le Petit Martinet Noir*, Buff.; *Black Swallow*, Lath.

H. Cristata, Vieill.; *Hirondelle Huppée*, Le Vaill.; *Crested Swallow*, Lath.

H. Fuciphaga, Act. Holm. 1819; *la Salangane*, Buff.; *Esculent Swallow*, Lath. About the size of the Sand Martin; the upper parts shining dusky black;

under pale ash; tail black. According to Mr. Stephens's account, the *H. Esculenta*, described by Linnaeus, does not exist: it was taken from a drawing by Poivre, whose delineations are known to be inaccurate, and no individual resembling his drawing has been discovered more recently. M. Lamouroux, however, in his *Essai sur la Thalassophytes non articulés*, published in 1815, says that he has seen three kinds of Esculent Swallow, of which the smallest never goes far from the coast, and its nests are most esteemed, whilst the latter proceed far inland. Dr. Horsfield speaks of two species, *H. Esculenta*, in which the plumage is uniformly of a blackish colour, and the *H. Fuciphaga*, the species above described. His *H. Klecho* may, perhaps, with the two just mentioned, be the three species alluded to by Lamouroux. These birds are found in the isles of the Indian Archipelago, and build in the hollows of the rocks, not only on the shore, but up the country.

The nests of the Esculent Swallows form a large article of commerce between the islanders and the Chinese, who highly esteem them as aphrodisiacs. In shape they resemble a flattened saucer, of which the flat surface is attached to the rock. They are composed of a semitransparent substance, which is generally white, or yellowish white, somewhat resembling isinglass, or fine gum dragon; occasionally, however, they are of a darker colour, but, as when moistened in water they all assume the same character, it is probable that this deeper colour only depends on the greater dryness of the nest. This substance is disposed of thin layers externally, and within of numerous fine threads of the same kind crossing in every direction, and matted together. Of this structure alone the nest is composed, neither feathers nor any other substance is found in it.

Great disputes have occurred about the materials of which these nests are composed. Some consider them as formed of a kind of *écume de mer*, others of fish-spawn; some of the mollusca which are found floating about in the sea, others of the juice of a tree called the *catambour*, whilst some stoutly assert, that the substance is produced by the animal itself; and Sir Everard Home has fancied he has found a peculiar arrangement of the cardiac glands in these birds, in which he supposes this peculiar substance is prepared. It is not, however, at present satisfactorily made out what the real nature of the substance is; but according to the analysis of Dobereiner, (See Thomson's *Annals of Philosophy*, vol. vi.) it consists of mucus, albumen, a trace of gelatine, a peculiar substance insoluble in water, alcohol, and most other reagents, bearing some resemblance to fibrin, but constituting, in fact, a distinct animal body. Of this the greatest part of the nest is composed. It swells, becomes transparent and gelatinous like traga-

HIRUNDO

Esculent Swallows' nests.

Composed of.

HIRUNDO canth, when boiled or digested in water, common salt, soda, lime, iron.

The best nests are those which are found in the bottom of deep caverns into which the sea dashes, or they then acquire a nitrous taste, which is considered to make them more piquant, and they are more valued if taken before the eggs are laid.

Sir G.
Staunton's
1 of
1816.

The following is the account given by Sir George Staunton of the nests and the mode of taking them. "In the Cosa (a small island near Sumatra) were found two caverns running horizontally into the side of the rock; and in these were a number of those birds' nests so much prized by the Chinese epicures. They seem to be composed of fine filaments cemented together by a transparent viscous matter not unlike what is left by the foam of the sea upon stones alternately covered by the tide, or those gelatinous animal substances that are found floating on every coast. The nests adhere to each other and to the sides of the cavern mostly in rows without any break or interruption. The birds that build these nests are small grey Swallows with bellies of a dirty white colour. They were flying about in considerable numbers, but were so small, and their flight was so quick, that they escaped the shot fired at them. The same sort of nests are said also to be found in deep caverns at the foot of the highest mountains in the middle of Java, at a great distance from the sea. The Esulent Swallows feed on insects which they find hovering over stagnated pools between the mountains, and for the catching of which their wide opening beaks are particularly adapted. They prepare their nests from the best remnants of their food. Their greatest enemy is the Kite, which often intercepts them in their passage to and from the caverns. The nests are placed in horizontal rows, at different depths from fifty to five hundred feet. The colour and value of the nests depend on the quantity and quality of the insects caught; and, perhaps, also on the situation in which they are built. Their value is chiefly ascertained by the uniform fineness and delicacy of their texture; those that are white and transparent being most esteemed, and often fetching, in China, their weight in silver.

"These nests are a considerable object of traffic among the Javanese; many of whom are employed in it from their infancy. The birds after having spent nearly two months in preparing their nests, lay each two eggs, which are hatched in about fifteen days. When the young birds become fledged, is the proper time to take the nests; and this is regularly done three times a year, and is effected by means of ladders of bamboo and reeds, by which the people descend into the caverns: but when these are very deep, rope-ladders are preferred. This operation is attended with much danger. The inhabitants of the mountains, when obtain a livelihood by collecting the nests, always begin by sacrificing a Buffalo. They also pronounce certain prayers, anoint themselves with sweet-scented oil, and smoke the entrance of the cavern with gum-benjamin. Near some of the caverns a tutelary Goddess is worshipped; whose Priest burns incense, and lays his protecting hands on every person preparing to descend. A flambeau is at the same time carefully prepared, with a gum which exudes from a tree growing in the vicinity, and which is not easily extinguished by fire or subterraneous vapours."

The best nests sell in China at the rate of from a

thousand to fifteen hundred dollars the peckul, about twenty pounds of our weight, and the Dutch alone are said to export from Batavia a thousand peckuls annually.

Such being the value of the nests, it is not surprising if fictitious articles are sometimes exposed for sale, and this is the case, according to Kœmpfer's account in his *History of Japan*, in which he states, that the Chinese fishermen told him they were accustomed to sell a composition made of polyis, which after being soaked a few days in a solution of alum, and afterwards rubbed, assumed the appearance and taste of the nests.

β. With square tails.

H. Dominicensis, Briss.; *le Grand Martinet Noir à l'entre Blanc*, Buff.; *St. Domingo Swallow*, Lath. Size of the Chimney Swallow; the upper parts black, glossed with steel blue, under parts white. It is said to resemble a Lark in its note. Is found in St. Domingo.

H. Torquata, Gmel.; *Hirondelle Brune et Blanche à Ceinture Brune*, Buff.; *Brown-collared Swallow*, Lath. The upper parts and stripe across the chest dusky brown; under parts and badge between the eyes and beak white. Native of the Cape of Good Hope.

To these may be added,

H. Leucoptera, Gmel.; *Hirondelle à l'entre Blanc de Cayenne*, Buff.; *White-winged Swallow*, Lath.

H. Francica, Gmel.; *Hirondelle de Bourbon*, Buff.; *Grey-rumped Swallow*, Lath.

H. Borbonica, Gmel.; *Hirondelle des Îles*, Buff.; *Wheat Swallow*, Lath.

H. Americana, Gmel.; *Hirondelle à Croupion Roux et Queue Quarrée*, Buff.; *Rufous-rumped Swallow*, Lath.

H. Flava, Le Vaill.; *Yellow Swallow*.

γ. With short square tails, of which the quills are pointed and without webs.

In America these birds assume the place of the Martins, and have generally but ten quills to the tail; their legs are very short, and not scaly; the hind toe placed higher than in the other species; the wings long and narrow, which enable them to mount high in the air, and to keep long on the wing, when closed cross the extremity of the tail. They are called by the natives *Mbyui-mopi*, which in their language signifies Swallow-Bat.

H. Pelagica, Lin.; *Hirondelle Brun Acutipenne*, Buff.; *Acubated Swallow*, Pen. Back, tail, and belly brown; breast cinereous; head, neck, and wings dusky, the latter extending far beyond the tail, and the legs remarkably long. Native of North America, and builds in the chimneys, forming a nest about a third of a circle, and open at the top, of bits of stick, united by peach-gum; they make much noise by flying up and down the chimney, and, when they settle, stick fast to the wall with their feet, and at the same time steady themselves by applying their tail to it in the same manner as the Woodpecker.

H. Acuta, Gmel.; *Hirondelle Noire Acutipenne de la Martinique*, Buff.; *Sharp-tailed Swallow*, Lath. Differs little from the last, except in being black, and not larger than a Wren. Native of Martinique.

H. Caudacuta, Lath.; *Needle-tailed Swallow*. About twice the size of the last; is black, with white mingled on the wing-coverts, and a greenish gloss on the quills of the wings and tail, the points of the latter armed

HIRUNDO with sharp, needle-like processes. It feeds on a peculiar kind of Grasshopper, common in February.
 HISPA. *H. Pacifica*, Lath.; *New Holland Swallow*. Nearly resembles the preceding, except in wanting the needle-like processes on the tail feathers.

See Linnæi *Systema Naturæ* a Gmelin; Cuvier, *Règne Animal*; Temminck, *Ornithologie*; Pennant, *British Zoology*; White, *History of Selborne*; Barrington, *Miscellanies*; Macartney, *Embassy to China*.

HIRUNDO

HISS.

HIS, Goth. *is*; A. S. *his*, *hys*. His also (see Hæ, and Him) was used without regard to distinction of number or gender; as *hæc, illæ, thec*. It is now restricted grammatically to the genitive case of *he*.

And þær noldest þat he was an of so gret force;
 He let a mouse of þe gret cloyas after þe comen saute.
R. Gloucester, p. 59.

þe eric þis lady gest gaf Henry his soene.
 Allis his tenement, þat his schowen was wone.
R. Brunne, p. 107.

That ilk gret þe queene died in Lincolne,
 At Westminster, I wene, hæc [i. e. her] body dide that is.
Id. p. 248.

A good Frydij ich frade a felon was þurede,
 That sawenwileche hadde flyved at hæc luf tyme.
Peter Planchman. Pison, p. 197.

And Joseph roos fro sleep and dide as the songel of the Lord
 commoudele him and toke Marie his wyf. And he knowe hir not
 til sche hadde borne hir first bigeten soone, he clepid his name Jhesu.
Wiclif. Matthew, ch. 1.

And with that worde *hæc* [Arcites] speche falls begen,
 F. from his feet up to his brow was come
 The cold of deeth, that had him evermore.
Chaucer. The Knight's Tale, v. 2809.

And God that all this wide world hath wrought,
 Send him *his* love, that hath it dere thought.
Id. A. v. 3102.

Let bring a curt-whele here into this hall,
 Betwixt that is *hæc* [i. e. its] spoked all.
Id. The Sompnours Tale, v. 7838.

What thing it liketh God to haue,
 It is great reason to ben *his*.
Gower. Conf. Am. book v. fol. 107.

His first-begot we know, and sore have felt,
 When his fierce thunder drew us to the deep;
 Why this is we must learn, for man he seems
 In all his lineaments, though in *his* face
 The glimpses of his Father's glory shine.
Milton. Paradise Regained, book 1.

Is it for thee the lark ascends and sings?
 Joy tunes *his* voice, joy elevates *his* wings.
 Is it for thee the lissot pours *his* throat?
 Loves of *his* own, and captures well the note.
Pope. Essay on Man. Epistle 3.

— *His* is cert,
 T' administer, to guard, t' adorn the State,
 But not to warp or change it. We are *his*,
 To serve him nobly in the common cause,
 True to the death, but not to be *his* slaves.
Cowper. The Task, book v.

HISPA, in Zoology, a genus of Tetramerous, Coleopterous insects, established by Linnaeus.

Generic character. The exterior and terminal lobe of the jaw narrower than the inner; two-jointed, having the form of palpi; lip rounded and nicked; palpi very short, filiform, and nearly of the same length; the lip longitudinal, entire, slightly cut at the tip; antennæ

inserted on the forehead, close together at their base, short, filiform.

The type of the genus is *H. atra*, Linnaeus.

This genus is very nearly allied to *Almus*, the type of which is *A. marginatus* of Fabricius.

HISPID, Lat. *hispidus*, which, as *hirudo*, Vossius

thinks comes from the sound, *quem edunt actis horrentia*.

Bristly, shaggy.

John of the wilderness? the hairy child?
 The *hissed* Thebans? or what saith wilt?
Morse. Verses. Preface to Hall's Poems, 1646.

HISS, v. } A. S. *his-rean*, *ahis-rean*; D. *hischen*;
 HISS, n. } Ger. *zischen*, *zischeln*. All formed from
 HISSING. } the sound.

Hissing is used to express contempt, dislike, condemnation, disapproval. As in the Example cited from the Bible, it is sometimes applied to the object *hissed*.

Whose waiting tongue did lick their *hissing* mouths.
Shakespeare. Virgils. Aeneas, book ii.

And they that go by the, clappe theyr hands at the: *hissing* and
 wagging theyr head upon the daughter Jerusalem.
Bible, Anno 1551. The Lamentations, ch. ii.

And I will make this cite desolate, and as *hissing*, [so that] every
 one that passeth thereby, shall be astonished and *hiss* because of all
 the plagues thereof.

Id. Anno 1583. Jeremianah, ch. xix. v. 8.

Poor worms, they *hiss* at me, whilst I at home
 Can be contented to applaud myselfe.
Ben Jonson. Every Man out of his Humour, act i. sc. 3.

— The spacious hall
 Thick swarmed, both on the ground and in the air,
 Brought with the *hiss* of swelling wings.
Milton. Paradise Lost, book i. l. 775.

— That was th' applause they meant
 Turn'd to exploding *hiss*, triumph to shame
 Cast on themselves from their own mouths.
Id. A. book x. l. 543.

— Dreadful was the din
 Of *hissing* through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion and asp, and amphibia dire.
Id. A. book x. l. 522.

And few't thou not to see th' infernal hands,
 Their heads with snakes, with tongues arm'd their hands,
 Fail at thy face th' avenging brands to bear,
 And shake the serpents from their *hissing* hair?
Dryden. Ovid. Metamorphoses, book x.

Whence sudden shoots the neighbourhood surprise,
 And thundering claps and dreadful *hissings* rise.
Addison. The Playhouse.

About this time the prevalent taste for Italian opera inclined him
 to try what would be the effect of a musical drama in our own lan-
 guage. He therefore wrote the opera of *Rosamond*, which, when
 exhibited on the stage, was either *hissed* or neglected.

Johnson. Life of Addison.

I heard a *hissing*: there are serpents here!
Goldsmith. Frodo to Zerkie.

HIST.
—
HISTORY.

HIST, apparently formed from the Latin *noto silentii* 'St. See the Quotations from Colman and Thornton.

And the mute silence *just along*,
Less I should will deign a song.
In her exultant, adulous plight,
Smoothing the ragged brow of night.

Milton. B Penetration, l. 55.

DAVID. Half' hold awhile: (*him, 'st, mean*)
I hear the creaking of Glycerium's door.
Colman. Tervor. The Andromed, act iv. sc. 3.

CLEOPATRA. 'St. Held your tongue, and get you gone,
(*'St. tacet equo ab.*)
Thornton. Plinius. The Loh, (Cassia), act ii. sc. 1.

ERINCEUS. *Hut!* silence! be of good heart.
Id. The Discovery. (Episcopus)

PERSEPHONE. 'St! 'st. This is my man.
Id. The Cheat, (Persephone), act ii. sc. 2.

HISTER, in Zoology, a genus of *Pentamerous, Herpetorous, Coleopterous* insects, allied to the family *Scarabæidae*, established by *Linnaeus*.

Generic character. Maxillary palpi much shorter than the head, and longer than those which are labial, the latter ending in a long conical or hatchet-shaped joint; antennæ, inserted into a pectoral groove, of seven joints, the first very long, the last three forming an ovoid club; mandibles prominent, large, protected beneath by the prominent front of the sternum; body nearly globular; elytra truncated, squarish.

These insects live in dung, and also in putrid wood; they run rapidly, and when touched counterfeited being dead, by contracting their limbs and suspending all movements. Latreille has described the *larvæ* of one species, and Paykul (*Monog. Histeroides*, 1811) has published a description and figures of all the species of the genus, and he has divided from them the genus *Holopterus*, which of old formed part of it.

The species are very numerous: no less than thirty-five have been described. Of these the *H. semi-punctatus*, *Brunneus*, *Pygmaeus*, *Depressus*, *Sulcatus*, *Duodecim striatus*, *Violaceus*, *Viraceus*, *Piceus*, *Maculatus*, *Xenus*, *Parvus*, *Inaequalis*, *Quadrigruttatus*, *Perpusillus*, and *Minimus*, all have been found in Britain.

HISTORY,

HISTORICAL,

HISTORIAN,

HISTORICK,

HISTORICAL,

HISTORICALLY,

HISTORICIAN,

HISTORIFY,

HISTORIZE,

HISTORIOGRAPHER,

HISTORY-MONSTER,

HISTORY-PAINTING.

Fr. *histoire*; It. *not. Sp. historia*; Lat. *historia*; Gr. *hístoria*, from *hístō*, science, knowing or having knowledge, from *hístō*, to know.

Knowledge; sc. of things done, of deeds or facts; also the tale or narration of them; the relation, the record of them.

So was his name, for it is an fable,
But known for an *historical* thing notable.

Chaucer. The Doctor's Tale, v. 12990.

Three things to be true our prediles know by open *histories* as well, as what it is none, the sun is fit south.

Tyndall. Exposition on 1 John, ch. ii. fol. 398.

All the *historical* parties of the Bible, be right necessary for to be rede of a noble man, after that he is mature in years.

Sir Thomas Elyot. The Governour, book i. ch. xi.

Among the Remains Quintus Fabius for this quality [circumspection] is sovereignly extolled among *historians*.

Id. A. ch. xxiii.

That there are two manner saythes, an *historical* sayth, and a feeling sayth. The *historical* sayth length of the truth and honestie of the teller, or of the common fame and consent of many.

Tyndall. Whether the Pope, &c. be of Christian Church, fol. 267.

Now will I shewe *historically* the forme and fashion of that popish sewing, that it may be knowne dyscuss frō y^e ceremoniall vices in y^e scriptures.

Bale. Apology, fol. 21.

And such as be *historiographers*,
Trust not to much, in every talting teag,
Nor blinde be, by partialitie.

Garrigue. The Steele Glas

Right well I wote, most mightie severance,
That all this famous antique *history*,
Of some th' abundance of an idle braine
Will iudged be, and great forgery
Rather then matter of iust memory.

Spremer. Farne Quene, book i. can. 1.

For it was well noted by that worthy gentleman Sir Philip Sidney, that *historians* do borrow of poets, not only much of their ornament, but somewhat of their substance.

Raleigh. History of the World, book ii. ch. xxi. sec. 6.

As it is true, that he [Xenophon] described in Cyrus the pattern of a most heretical prince, with much poetical addition: so it cannot be denied, but that the bulk and gross of his narration was founded upon mere *historical* truth.

Id. B. book ii. ch. ii. sec. 3.

He [Theod.] setteth downe *historically*, the kind and manner of this plague; as he might well do, having himself been taken with it, and oft in company with those who were sick thereof.

Usher. Annals, Anno Mundi 3574.

John de Hexam and Richard de Hexham (were) two notable *historians*

Historians. Richard I. Anno 1199.

I must *historize*, and not *divine*.

Saring. Doomes-day. The second Heure.

Above proud prince, proud in their thierary,

Then art exalted high, and highly gloried;

Their weak attempt, thy valiant delivery,

Their spoils, thy conquest made to be *historied*.

Siding. Poets 76.

In the beginning of this [the Peloponnesian] war, they flourished 3 noble *historiographers*, Hellicanus, of the age of 65, Herodotus, 53, and Thucydides, 40 years old.

Usher. Annals. Anno Mundi 3573.

Nothing farther being fit to be recorded of them, the Holy Writer would not, like most *history-monsters*, try his skill in making up their story.

Grege. Coma-Socra, book ii. ch. iii.

Secondly, we have likewise a most ancient and credible *history* of the beginning of the world; I mean the *Antiquity of Moses*, with which no book in the world in point of antiquity can contend.

Tillotson. Sermon 1.

It is sufficient to my present purpose that Moses have the ordinary credit of an *historian* given him; which none in reason can deny him, he being cited by the most ancient of the Heathen *historians*, and the antiquity of his writings never questioned by any of them, as Josephus assures us.

Id. B.

There were many that did see the wh, yet lost their lives, because they were without it. So many have an *historical* knowledge, yet because they are not united to Christ, they receive no benefit.

Bates. On Divine Meditation, ch. ii.

The schemes of the several writers have been for this end here represented; the grounds, occasion, and method of their writing *historically* related.

Nelson. The Life of Dr George Bell.

Such have been willing to look into Queen Elizabeth's reformation, and to satisfy themselves about it at the first hand, and not implicitly to depend upon the later *historiographers* of these matters.

Stryce. Life of Parker. Epistle Dedicatory.

Thucydides, an Athenian, hath compiled the *history* of the war between the Peloponnesians and the Athenians, as managed by each of the contending parties.

Smith. Thucydides, book i.

HISTORY. To rescue from oblivion the memory of former incidents, and to render a just tribute of renown to the many great and wonderful actions, both of Greeks and Romans, Herodotus of Halicarnassus produces this *historical* essay.

HIT.

My first introduction to the *Austrian* scenes, which have since engaged so many years of my life, must be ascribed to an accident.

Memoirs of the Life of Gibbon, (by himself.)

The obvious question (if such (the unbeliever and the advocate of religion) be willing to bring it to a speedy decision) will be, "Whether the extraordinary Providence thus prophetically promised, and afterwards *historically* recorded to be performed, was real or pretended only?"

Warton. The Divine Legation, book vi, sec. 6.

The beauties at Windsor are the Court of Paphos, and ought to be ascribed for the *Mémoires* of its charming *Autographes*, Count Hamilton.

Walpole. Anecdotes of Painting, vol. iii, p. 28.

Even the *Austrian* takes great liberties with facts, in order to interest his readers, and make his narration more delightful; much greater right has the painter to do this, who though his work is called *history-painting*, gives in reality a poetical representation of facts.

Sir Joshua Reynolds. The Art of Painting, note 13, v. 119.

HISTRIONELLA. In *Zoology*, a genus of *Infusorial* animals, established by Bory St. Vincent, belonging to the family *Cercaria*.

The type of the genus is *Enchelis pupula*, Muller, *Infus.* pl. v. fig. 21, 24.

HISTRIONICK. For the origin of the word **HISTRIONICAL**, and its application, see the **QUOTATIONS** from Plutarch and Livy. **Vossius** prefers the account of the latter.

He who was of greatest reputation, and had carried the name longest in all theatres, for his rare gift and dexterity that way, was called *Histrion*; of whose name all other *histriones* were termed *Histriones*.

And hereupon our own comical actors and artificial professors of this *faule* were called *Histriones*, of *Histr*, a Tuscan word, which signifieth a player or dancer.

Id. Lusus, fol. 250.

The mischief proceeded wholly from the Presbyterian preachers, who by a long practiced *Austrian* faculty preached up the rebellion powerfully.

The cry'd, perfum'd, belov'd, beloved Wights,
Jetting in *Austrian* pride I saw.

Beaumont. Psyche, can. 20.

When persecutions shall cease, and *Austrianism* of happiness be over; when reality shall rule.

Brown. Christian Morality, vol. iii, p. 24.

In consequence of his [Edward's] love and his knowledge of the *Austrian* art, he taught the choristers over which he presided to act plays; and they were formed into a company of players, like those of Saint Paul's Cathedral; by the Queen's license under the superintendency of Edwards.

Warren. History of English Poetry, vol. iii, p. 283.

HIT, v. } Minshew ingeniously (as Skinner
HIT, n. } thinks) derives from the Lat. *ictus*. **Ju-**
HITTINO. } **nius** from the Danish *hitte*, *temere* *proj-*
 } *ectere*, to throw out rashly; *Lyse* from the Sw. *hitte*,
 } which *Serenus* interprets *invenire*, *perlingere*, to find,
 } to reach or touch. Robert of Gloucester writes *anhylt*;
 } and it is not improbably from the A. S. *githian*, *utian*,
 } to out, to throw out; and, consequently,

To touch or reach the mark or object aimed at; to strike, to smite.

To hit or strike together; take the same aim, act in union, agree.

þe hyng Artur ægen þe brest þa felawe uorð ænigfe

Ægen þa breste, þa þa vel, & ne mygðe noleng yfta.

R. Gloucester, p. 185.

The archers and bowmen *hit* him, and he [Saul] was sore wounded of the archers.

Geneva Bible, Anno 1561. 1 Samuel, ch. xxxi, v. 3.

VOL. XXIII.

With such impetuous furie smote,
That whom they *hit*, none on their feet might stand,
Though standing close on rubs.

Milton. Paradise Lost, book vi, l. 592.

GOV. There is further compliment of *beate* taking between France and him, *pruy* you let us sit [sit] together.

Shakespeare. Lear, fol. 285.

CNO. It is not virtue, wisdom, valor, wit,
Strength, comeliness of shape, or simplest merit,
That woman's love can win or long inherit;
But what it is, hard is to say,
Harder to *hit*.

Milton. Samson Agonistes, v. 1014.

Their projects *hitting* (many a day in hand)
That to their purpose purp'rtly had their end,
The base whence a mighty frame most stand,
By all their cunning that had been contriv'd.

Dryden. The Barons' Wars, book iii.

Han. Judgement.

On. A *hit*, a very palpable *hit*.

Shakespeare. Hamlet, fol. 280.

Take now any one of these resolutions, and it will fully *hit* the sense of my text, and avoid all the absurdities that I have been speaking of.

Shakespeare. Works, vol. vi. Sermon 13.

It happens'd, as beyond the reach of wit

Blind prophecy may have a lucky *hit*,

That this accomplished, or at least in part,

Gave great reports to their new Merlin's art.

Dryden. The Hind and the Panther.

For is it imaginable, that all those various prophecies, commenced in such different periods of time, could meet so exactly in Christ by mere accident, and be drawn down through so many generations to a concurrence in his person, only by a lucky *hit*?

South. Sermons, vol. viii, p. 281.

Just as we experience it in the first and the steel; you may move them apart as long as you please in very little purpose: but 'tis the aiming and collision of them that must rub them into fire.

Bentley. Sermons 2, p. 70.

After long labouring, I have *hit* upon such a specimen, and sent you the specimen of a poem upon the deuce of a great man, in which the *hittary* is perfectly fine, and yet the poet perfectly innocent.

Goldsmith. Citron of the World, let. 105.

HITCH, v. } Skinner says, a nautical term; to
HITEN, n. } catch or seize, and fix or affix any
 } thing by a rope or hook, perhaps from the Fr. *fisher*,
 } to fix. It is not improbably of the same origin as the
 } word *hook*.

To raise or hoist, and, consequently, to *fix* upon a hook; to catch or fasten.

Another than dyd *Aclyr* her

And brought a potter *pycher*.

Milton. Elmore Ramming.

We are told that there was an infinite innumerable company of little bodies, called atoms, from all eternity, flying and moving about in a void space, which at length *atched* together and united; by which union and construction, they grew at length into this beautiful, curious, and most exact structure of the universe.

South. Sermons, vol. ix, p. 91.

Whoe'er offends at some unlucky time
Slides into verse, and *atchers* in a rhyme,
Sacred to ridicule his whole life long,
And the sad harlots of some merry song.

Pope. Horace, book ii. Satire 1

I ask his pardon. At the time

He chanc'd to *atch* into my rhyme.

But to our point.

Milton. The Deceit and the Squire.

HITHE, A. S. *hyth*, *portus*, a haven or port. **Som-**
ner. It is, perhaps, from the A. S. *githian*, to flow or float. Applied to

The place where vessels *flow* or *float*, and, thus, a port or haven.

2 q

HIT.

HITHE

HITHE.

HITHER.

When the *hith* fell into the hands of King Stephen, he bestowed it on Will de Vaux who, in his party, gave it to the Convent of the Holy Trinity, within Allgates. *Promant. London*, p. 473.

HITHER, adj. } *Goib. Aider*; *A. S. Aider*; *Ger. Aider, hier*; *Sw. Ait. Aider*, or *hither*, *hier* may be a compound of *hit* (i. e. the pronoun *it*) and *here*.
HITHERMOST, }
HITHERWARD, } The adverb is used when the
HITHERWARD, } speaker means to express motion
 to the place where he himself is.

To this place; to the place nearest; met: to this point, to this subject; to this effect, to this end.

Hither, adj. near.

Heere seyles bee speede in *ye se*, & *Aider comyng* *y* wis. *R. Gloucester*, p. 133.

For Gyssman was for *ye* Stunbege *hitherward* get wry. *Id.* p. 150.

Sonne of Denmark at Sondwyche gun arrive,
 & brought *Aider* with him his sonne, Just heist Knoote. *R. Bruner*, p. 42.

He saith to Thomas, *poite ys here hit frager*, and se sayne kondit,
 and *poite Aider* this hond & *poite into my side*, & *seyle* thou be un-
 belidit but feithful. *Wiclyf. John*, ch. vi.

Said he to Thomas; bringe thy frager *hither*, and se my hiden,
 and brygge thy hande and thurste it into my side, and be not faith-
 lesse, but belesenge. *Bible, Anno* 1551.

In an yuell tyme of the night that women is come *hyfer* to trouble
 vs. *Lord Berners. Promant. Cranyale*, vol. i. ch. 439.

Amshadours were sent to the cities of the *hithernmost* part of Spayn
 vnto Acquitaine.

Arthur Goldyng. Censer. Commentaries, book iii. fol. 80.

Those things which have been *hitherto*, although they have suffi-
 ciently ground vs, yet will we let them, sense more tedious: but
 this most malicious disease, and those which follow we cannot easily
 brooke.

Hutley. Voyages, &c. vol. i. fol. 578. *True State of Ireland*.

Sir, aduise you well, for Sir Johan Chandos is departed fro Poi-
 ters, with no lesse CC. speares, and is comyng *hitherward* in greet
 hast, and hath greet desyre to fynd you here.

Lord Berners. Promant. Cranyale, vol. i. ch. 266.

That which is eternal cannot be extended to a greater extent at the
hithernmost and concluding extreme, as I may call it, for at the *hith*
 end it is quait quid *Ammon*.

Hale. Origin of Mankind, sec. i. ch. vi.

After these,
 But on the *hith* side a different sort
 From the high neighbouring hills, which was their nest,
 Down to the plain descended. *Milton. Paradise Lost*, book xi.

Dear Country, O I have not *hith* brought
 These arms to spoil, but for thy liberties:
 The sin be on their head that this have wrought,
 Who wrong'd me first, and thee do tyrannise.

Duval. History of the Civil Wars, book i.

This evening from the sun's decline arriv'd
 Who to tell of some infernal spirit song
Hitherward best (who could have thought?) escap'd
 The bars of hell, on errand bad so dooht:
 Such where you find, seize fast, and *hith* bring.

Milton. Paradise Lost, book iv. l. 795.

— This subject for heroic song
 Pleas'd me long choosing, and beginning late;
 Not sedulous by Nature to indite
 Warm, *hitherto* the overly argument.
Id. B. book ix. l. 28.

VEN. Pray God my newes be worth a welcome, Lord.
 The Earle of Westmerland, seven thousand strong,
 Is marching *hith*-wards, with Prince John.
Shakespeare. Henry IV. First Part, fol. 66.

That the money which should be raised upon the sale of those
 cannon, was the only means he had to remove himself out of France,
 which he intended shortly to do and to go into the *hith* parts of
 Germany.
Clarendon. History of the Rebellion, vol. iii. part ii. book xiv. p. 521.

To these abodes our best Apollo sends;

Hither Phœbus was born, and *hith*er leads,
 Where Thracian Tiber rolls with rapid force,
 And where Nereus ope his holy source.
Lycidas. Virgil. Æneis, book vii.

He that shall consider your lordship's proceeding with us from
 the beginning, as far as it is *hitherto* gone, may have reason to think,
 that the methods and management of that holy office [the Inquisition]
 are not wholly unknown to your lordship, nor have engaged your
 reading.

Locke. Works, vol. i. p. 435. *Second Reply to the Bishop of War-*
cester

If I succeed to God thy thanks repay,
 Who for thy succour *hith*er wing'd my way.
 For Him alone be all thy vows fulfill'd,
 To Him thy altars raise, thy temples build.
Hooker. Orlando Furioso, book xxiii.

Europe, however, has *hitherto* derived much less advantage from
 its commerce with the East Indies, than from that with America.
Smith. Wealth of Nations, book iv. ch. i.

HIVE, v. } *A. S. hyfe*, perhaps, says Skinner,
HIVE, n. } from *hive*, a family, a house; and there
HIVELESS, } is little doubt that both are from the
HIVER. } *A. S. hīcan, formare, fabricare*, to
 frame or fashion, to fabricate.

A place framed, fabricated or built; (i. e. for bees.)
 Also applied to the family of bees themselves; to any
 swarm, or numerous assembly or company.

Al day as thick as beesme fliest from an *hive*.
Chaucer. Troilus, book ii. fol. 182.

But when bare beggars biddeth them to brewse,
 And late repentance rises them to reue,
 Like *hith*er bare they wander here end there
 And hang on them who (reue) ill deride their ire,
Goswoc. Herbaries. Fruit of Reconciliation

The bees are *hith*, and hum their charm,
 Whilst every house does serve as a swarm.

Cotton. Erasing Quatrains

Thus we were made the bees of holy church, suffer'd to work
 and store our *hives* as well as we could; but when they waxed any
 thing weighty, his legates were sent to drive them and leech away the
 honey. *Spelman. Dialogue on the Con of the Kingdom*.

As bees

In Spring time, when the Sun with Taurus rides,
 Pour forth their populous youth about the *hive*
 In clusters.

Milton. Paradise Lost, book i. l. 770.

Whene'er their balmy sweets you mean to seize,
 And take the liquid labours of the bees,
 Spirit draughts of water from your mouth, and drive
 A loathsome cloud of smoke amidst their *hive*.

Adams. Virgil. Georgic 4.

Let the *hith*er drink a cup of good beer, and wash his hands and
 face therewith. *Morimer. Householdry*.

He [the indolent man] is a drone in the *hive* which consumes the
 honey of the laborious, and he retains all, who are unfortunately
 dependant upon him, in a state of poverty and want, from which his
 exorbitant might have extricated them.
Gay. on the Famine, vol. iii. p. 67. *On the Virtue of Prudence*.

HIZZ, i. e. to hizz, q. v.

LEAD. To hazz a thousand with red burning spits
 Come *hizzing* in upon 'em.
Shakespeare. Lear, fol. 299.

The wheels and horses' hoofs *hizz*'d as they pass'd them o'er.
Cowley. The Reiny.

That man who is not plac'd with a mortal wound, yet if he is
 continually palling across out of his flesh, and bearing bullets *hizzing*
 about his ears, and death passing by him but at a distance, as
 an hair's breadth, has surely all that fear, and danger, and destruction,
 in the nearest approach of it, can contribute to make himself misera-
 ble. *South. Sermons*, vol. vi. p. 266.

HITHER.

HIZZ.

HOARD.

HOARSE.

Like to some rich churl *hoarding* up his pelf,

Both to wrong others, and to starve himself.

Dragon. Legend of Matilda.

And happy always was it for that *some*

Whose father for his *hoarding* went to hell.

Shakspeare. Henry V. Third Part, fol. 154.

His disparteth, and is therefore set tenacious, doth not *hoard* up his goods, or keep them close to himself, for the gratifying of his covetous humour, or nourishing his pride, or pampering his sensuality, but sendeth them abroad for the use and benefit of others.

Burrow. Sermon 31. vol. i.

It is not the spending-money a man has in his pocket, but his *hoards* in the chest, or in the bank, which most make him rich.

South. Sermons, vol. iv. p. 22.

One would think, that all man's gettings and *hoardings* up, during his youth, ought to pass but for chaotic and confusion to his old age; which must either lie not valiant upon the stock of former acquisitions, or expect all that money, which was, added to weakness, can bring upon it.

Id. ib. vol. iv. p. 450.

The world is then properly used, when it is generously and beneficially enjoyed; neither *hoarded* up by avarice, nor squandered by ostentation.

Bloor. Sermon 16. vol. iii.

As some low river, visiting his shore,

Bends at his treasure, counts, recounts it o'er;

Hoards after *hoards* his rising captures fill,

Yet still he sighs, for *hoards* are wanting still:

Thus to my breast alternate passions rise,

Plans'd with each good that heaven to man supplies,

Yet oft a sigh prevails, and sorrow falls,

To see the *hoard* of human bliss so small.

Goldsmith. The Traveller.

We can say nothing farther to the *hoarders* of this world; if they refuse to govern themselves by such enquiries, we must leave them to take their chance with him who pelted down his horns to build greater.

Gilpin. Sermon 3. vol. i. p. 76.

HOARIHOUND. A. S. *harakune, harhune*. Minsheu thinks so called because it is *hoary*, and of service against the bites of mad dogs or hounds.

White Hoarhound is the trivial name of the *Marrubium alpinum* of Linnaeus. Black Hoarhound is the *Ballota nigra*.

And for all kind of poisons, few herbs are so effectual as *hoarhound*; first sell alone, without any addition, cleanse the stomach and breast, by riching and fetching up the filthie and rotten humors there engendered.

Holland. Plin. book 23. ch. 231.

This is the Clois bearing a yellow flower,

And this black *hoar-hound*, both are very good

For sheep or shepheard, bitten by a wood-

Dog's venem'd tooth.

Beaumont and Fletcher. The Faithful Shepherdess, act ii.

HOARSE.

HOARSELY.

HOARSENESS.

HOARSE-REOUNDING.

HOARSE-ROUNDING.

The word *hoarse*, which alone retains *r* in the middle of it, seems to lead to *harsis, hreisch*, formed from the Lat. *raucus*. Skinner thinks the words all formed from the sound; *asperitate enim sua rauceinem expriment*. Not improbably the same word as *harsh*, differently written and applied.

Harsh, rough, of sound, of voice.

And as I lay thus wonder words

His thought I heard a lust breeze

T' away his great horse, and for to know

Whether it was clear, or *hoarse* of voice.

Chaucer. The Dreame, fol. 241.

Or when by Pados river shore

The *hoary* swannes do list their lay, the lunkes the same do make.

Phar. Virgil. Aeneid, book 3.

The woodcocke that singeth charge

Hoarsely as hee had the murre

Skilton. The Ioke of Philip Sporne.

HOARSE.

HOBB.

Then if the Muses can forbid to die,

As we their priests suppose, why may not I,

Although the least and lowest in the pale,

Chorus houses of blessed immortality inspire

To keep thy blood remembrance ever young?

Beaumont. To the Memory of Lady Clifton.

I oft have heard him say, how hee should

Men of your large profession, that could speak

To every cause, and things mere contraries,

Till they were *hoarse* and yet not low.

Ben Jonson. The Fir, act i. sc. 3.

The winds have leav'd it to grow, and waters *hoarsely* rise.

G. Fletcher. Christ's Triumph over Death.

Sovereigns it is for the *droping* and *awariness* of the throat; for presently it seaveth the pipes, cleaveth the voice and maketh it audible.

Holland. Plin. book 23. ch. 231.

So when Jove's black dreaded from us loth,

(As sings thy great forswider Cyclops),

Loth thunder to its bottom shook the leg.

And the *hoarse* nation creak'd, God saw King Log.

Pope. The Dunciad, book i. v. 330.

Doth not heart Sutherland the trusty,

With bold as true, and voice so rusty,

(A loyal soul) thy music soft-light,

While *hoarsely* he demands the light.

Ticket. Horace, book i. ode 13. An Imitation.

So when so more the storm sonorous sings,

But noisy Boreas hangs his weary wings;

To hollow groans the falling winds complain,

And startles o'er the *hoarse*-rebounding main.

Waller. Lucan, book v.

Then the *hoarse* tempests of the zylvan lake,

A Lycian race of old, to fight betide;

All, sudden pleasing, leave the margin green,

And bet their heads above the pool are seen.

Milke. The Lassus, book ii.

The symptoms that succeeded these were steering and *hoarseness*; and not long after the melody (the plague) descended to the breast, with a violent cough.

Smith. Theophrastus, book ii. The Peloponnesian War, Book 2.

But who can number every sandy grain

Wash'd by Sicily's *hoarse*-rebounding main.

West. Olympic Odes.

Portestost now along the winding shores

Hoarse-rattling Pegasus Neptune mourns.

Id. Apollonius Rhodius.

HOBB. } Serenius refers to the Ger. *hubb*.
HOB-MAIL. } *huffe*, (Low Lat. *hoba*.) *fundus rubus*.
HOB-NAILED. } *terru*; whence Wichter deduces *hubb*,
coloratus; and *hubb*, or *huffe*, he derives from the A. S. *hixan, formare, fabricare*. (See *Hixu*, ante.) But it does not appear customary to derive from an A. S. root, through the medium of the German. *Hob* is, perhaps, (see *HOBLE*.) from A. S. *hoppian*, to *hop*; applied to any irregular, uneven, and, thus, awkward, clumsy gait or motion; and then to

An awkward, clumsy, clownish fellow.

The *holders* as wise as gravel area,

rid from their trassels sore

The most voluminous and vaingait,

most contemptible clowes,

As perie as pye dothe prate amongst

the wynde of the tower.

Draut. Horace. The Arte of Poetry.

Contented to have please the wyne,

lette ga the skylles hobbes,

Who woulde interve the clappings of

a flocks of luyalls lobbes.

Id. ib. Satire 10. book i.

Hemp and hobnails

Will have no price now.

Beaumont and Fletcher. The Mad Lover, act i.

Hee has not so much as a good phrase in his belly, but all old yorn, and rusty proverbs: a good commodity for some smith to make hob-nagles of.

Ben Jonson. Every Man in his Humour, act i. sc. 5.

HOBBY. there referred to Mr. Douce and Mr. Tollet as the fullest authorities concerning it. Most of the particulars collected by these writers may be found, also, in Brand's *Popular Antiquities*, i. 204, &c. Mr. Tollet, who has illustrated the Morris dance from a Painted window in his possession at Betley, in Staffordshire, supposed to date from the early part of the reign of Henry VIII., (an engraving of which may be found at the end of the Vth volume of Johnson and Stevens's *Shakespeare*, 1778,) is inclined to think that the Hobby-horse was intended, in these Games, to represent the King of May; and he founds his opinion upon the gorgeous accoutrements with which the Dancer was arrayed; a crimson foot-cloth fretted with gold, a golden bit, a purple bridle with a golden tassel and studded with gold, a purple mantle with a golden border laced with purple, a golden crown, and a purple cap with a red feather and a golden knob, (knob.)

When the May Games were consigned to rustic celebration only, and were abandoned by the Court and the Nobles, the pasteboard horse and his rider degenerated into players of buffoon tricks. The horse exhibited his "reines, careers, prancers, ambles, false trots, smooth ambles, and Canterbury paces;" (Sampson, *The Ventroneer, or the Faire Mayke of Clifton*, 1636,) and the rider appeared to stick daggers in his cheeks, threaded a needle, tossed an egg from one hand to another, (tho' "travels of the Egg," as Ben Jonson calls it, *Every Man out of his Humour*, ii. 1.) and run through all the known feats of legerdemain. At first a ladie was suspended at the Horse's mouth to receive money, but this afterwards was borne by the attendant Fool. Dr. Plot (*Hist. of Staffordshire*, 1743,) mentions a Hobby-horse dance which, within memory, he published in 1679,) was customarily celebrated at Abbot's or Paget's Bromley, at Christmas time, on New Year's day and Twelfth day. The rider of the Hobby in this merry-making carried a bow and arrow, the latter of which passing through a hole in the bow, and stopping on a shoulder, made a snapping noise when drawn to and fro, in time to the music. With this man danced six others, carrying on their shoulders rein-deer heads, three white and three red, with the arms of the chief families connected with the town, Paget, Bagot, and Wells, "depicted on the palms of them." Mr. Douce adds, that a short time before the Revolution in France, May Games with a Hobby-horse (*un cheral*) were observed in many parts of that Country. We cannot find the passage to which he refers when he continues, that "if the authority of Minshew be not questionable, the Spaniards have the same character under the name of *tarasca*." Minshew, *ad v. Morice dancer*, gives the Spanish *danza al moreaco*, but nothing further.

The bitter feelings with which the Puritans regarded these innocent gambols, may be amply perceived in two long passages extracted by Mr. Douce:—the one from Beaumont and Fletcher's *Women Pleased*, (iv. 1.) the other from Stubbes's *Anatomic of Abuses*, (f. M. 2.) Mr. Gifford, in a note on Ben Jonson's *Every Man out of his Humour*, (ut supra,) has expressed himself in a widely different manner. The Hobby-horse, he says, is now forgotten in our country sports; "we are certainly more genteel in our rural amusements than our fathers, but I doubt whether we are quite as merry or even as wise."

HOBART, a kind of hawk. *Fr. hobereau or hobereau*, of uncertain Etymology. See Menage.

Though a lack will vie as well from a man as from a *hobby*, yet because there is one cause more for his dislike against the *hobby* than against the man, (namely, the deformity of their constitutions,) he will vie into the man's hand, to avoid the hawk's talent.

Dugly. Of Bodes, ch. xxviii.

HOBGOBLIN, Skinner says, *g. d. Kob-goblins*, from Robin Goodfellow, or from Oberon, *terratrum Dæmonum Rex*, King of the Fairies. Junius thinks *kob-goblins propriè dictas empuas*, (see Ewrop.) because they limped upon one foot rather than walked: deriving *Hob* (it must be presumed) from A. S. *hoppian*, *rub-salire*. And see **GOBLIN**.

To bridle is as a trim dealer
In sultry wyes chat, or talks
Of wiches boggs, and hobgoblins,
such trash is sought to sayle.

Draught. Horace. The Arts of Poetry.

Scarse set on shore, but therewithal
He meeteth Puck, which must mee call
Hobgoblin, and on him doth fall

With words from phreasy spakes:
"Hob, hob," quoth *Hob*, "God save thy grace,
Who drest'st thee in this pitious case?
His thus that spoild my sorcerer's face,
I would his neck were broken."

Dryden. Nymphidia.

I loath thee, and defy thee!
I'll now find out a pover Helicon,
Which wits may safely leave upon,
And baffle thy *hobgoblin* Don.

Brown. Against Corrupted Sack.

They both approach the lady's bower,
The squire's uniform, the knight to woo her.
She treats them with a managoride,
By furies and *hobgoblins* made.

Baile. Hudibras, part ii. c. 1.

The text is too late to assert the several different sorts of spirits which the fables of the heathens described, hags, fairies, *hobgoblins*, spectres, demons furnished with banners, and *hobgoblins* in the wilderness.

Fernex. Letters to Dr. Warton, 1790, p. 2.

Minshew (*ad v. Hobgoblin*) is much more reconcile in his Etymology than he has been under *Goblin*; *trandunt nonnulli hæc nomina*, Elves and Goblins, *mandant a crudelissimâ illâ factione*, Guelphorum adversus Ghibellinos. *Hobgoblin* is one of the aliases of Robin Goodfellow or Puck, the most merry, though sometimes not the least mischievous, of our British Fairies. (Percy's *Reliques of Anc. Poet.* iii. 203.) Hence it is very probable that Brand is right when (in accordance with Skinner above) he says that *Hob* "is nothing more than the usual contraction for *Robert*." (Pop. Ant. ii. 359.) Archdeacon Nares, however, has either overlooked or rejects this interpretation. "*Hob*," he says, (*ad v.*) "a frequent name in old times among the common people, particularly in the country. It is sometimes used, therefore, to signify a countryman; and *hob-goblin* meant, perhaps, originally, no more than clown-goblin, or duncin-goblin." Nevertheless in each of the two passages which he brings forward in illustration, *Hob* may very obviously be received as the vulgar contraction of *Robert*—one is from *Coriolanus*, (ii. 3.) "*Hob* and Dick;" the other, very similar to it, from an *Old Prophecy*, which is said to have occasioned Ket's Insurrection, or at least to have decided the spot at which his followers should give battle to the Earl of Warwick.

The Country Kuff, *Hob*, Dick, and Hick,
With clabs and clouted shoes,
Shall fill up Downside
With slougher's bodice noon.

Hayward. Life and Reign of Edward VI. Ann 1540, p. 299.

Mr. Nares shows, by other examples, that *Hob*, simply was used for *Hobgoblin*, as in our extract from Drayton above.

HOBBER.

HOBGOBLIN.

HOCK.
HOD

HOCK, or
Hox,
HOCKS, v.
HOCKER, n.

Dampier writes it *hocks*, A. S. *hox*,
the *hough* of a beast. See *HOUAN*
To cut or maim the *hough*.

If thou inclist that way, thou art a coward
Which *hoxes* honesty behind, restraining
From course requir'd.

Shakespeare. *Winter's Tale*, fol. 279.

He used to come hither in a bark, with six or seven servants, and
spend two or three months in *hocking* and killing cattle only for their
tunes and tallow.

This way of *hocking* hollocks seems peculiar to the Spaniards;
especially in those that live hereabouts, who are very desirous at it.

Id. *Id.*

Neither he nor any other Spaniard ever came hither afterward to
hock cattle.

Id. *Id.*

The *Acceaser* is mounted on a good horse, bred up to the sport, who
knows so well when to advance or retreat upon occasion, that the
rider has no trouble to manage him.

Id. *Id.*

His arms is a *hocking* iron, which is made in the shape of a half-
moon, and from one corner to the other is about six or seven inches,
with a very sharp edge.

Id. *Id.*

HOCUS-POCUS, "There were two personages
feared in the North, whom we may mention here, as
words from their names have become familiar to our-
selves. One was *Oculus Bochus*, a magician and demon,
the other was *Nereus*, a maligna deity, who frequented
the waters. It is probable (Mr. Turner adds) that we
here see the origin of *hocus pocus*, and *old Nick*." *Hist. of*
Anglo-Saxons, Appendix to book ii. ch. iii. Unless, how-
ever, some usage of these words, previous to the period
assigned for their origin by Tilloston, can be produced,
this coincidence of sound and application, however sin-
gular, must still be considered as accidental. And see
Brand, *Pop. Antig.* vol. ii. p. 416. Grey's *Hudibras*, part
iii. ch. iii. note on v. 712, where the conjecture of Tilloston
is adopted. Pegge's account attributes the corruption
of *hoc est corpus* into *hocus pocus*, to the ignorance of
the Catholic priests themselves. Thin thinks they may
be words formed *temerè et sine sensu*.

Malone considers the modern slang *hoax* as derived
from *hocus*, and Archdeacon Nares agrees with him.

Bor. Dost they think this Pee can juggle? I would we had *hocus*-
pocus for 'em then; your people, or Travestito Tudecia

Ben Jonson. *Magnificent Lady*, act i. Chorus.

This gift of *hocus-pociness* and of disingenuous matters is surprising.
L'Entrange.

In all probability these common juggling words of *hocus pocus*, are
nothing else but a corruption of *hoc est corpus*, by way of ridiculous
imitation of the priests of the Church of Rome in their trick of trans-
substantiation.

Tilloston. *Sermon* 26.

Our author is playing *hocus pocus* in the very similitude he takes
from that jugler, and would dip upon you, as he phrases it, a counter
for a grant.

Brady. *Free Thinking*, p. 35.

Such *hocus-pocus* tricks, I own,
Belong to Gallic birds alone.

Mason. *Herac.* Ode 8. book iv. Ode to Sir Fletcher Norton.

HOD, perhaps *hoved*, *how'd*, *hod*; past participle of
heaf-an, to *heave*.

That which is *heaved* or *raised*; applied to a raised,
three-sided tub or trough, used by bricklayers for carry-
ing mortar.

A *hod* and a *hook*, to be tampering in clay,
A *lath-hammer*, *inweld*, a *hod* or a *key*.

Tower. *Handsome Furniture*.

Decker and others are high in mirth at the expense of the bricklayer,
and ring the changes on the "*hod* and *trowel*," the "*lime* and

mortar poet," very successfully, and, apparently, very much to their
own satisfaction.

Gifford. *Memoirs of Ben Jonson*

HODDY-DOD,

Examples sufficiently ancient,
and various, have not occurred
to warrant even a conjecture as
to the original meaning of these
words. Holland renders *cockles*
hoddie-dodie, or *shell-smiles*, and these Bacon calls
hoddie-dodie. In these words the *hod* may be *hood*,
referring to the shell that covers them.

In some of the examples below, it is plainly used as
a term of eulogism.

Whereat much I wonder
How such a *hoddie-poodle*
So boldly dare controule
And so mulishly withstand
The knight's own head.

Sedon. *It's come ye not to Court*.

Those that cast their shell are, the lobster, the crab, the sea-fish,
the *hoddie-dodie*, or *hoddie*, the hermit, &c.

Bacon. *Natural History*, crab. 8. sec. 722.

Kizz. Well, good wife bawl, Cob's wife, and you
That make your husband such a *hoddie-dodie*,
Ben Jonson. *Every Man in His Humour*, act iv. sc. 8.

The rousing *hodge*, or *hodge*, is a mischievous peculiar unto the fig-
ure; as also, to breed certain *hoddie-dodie* or shell-smiles sticking
hard thereto and eating it.

Holland. *Phine*, book xvii. ch. xxi.

He has more goodness in his little finger, than you have in your
whole body;

My master is a personable man, and not a spindle-shank'd *hoddie*-
dodie.

Swift. *Mary the Cook Maid's Letter to Dr. Sheridan*.

HODGE-PODGE, see *HODCH-POT*. Lat. *hodie*, i. e.
hoc-die; *hodie*, of this day.

I know that this is contrary to the common opinion, not only of the
schools, but even of *divers* *hollers* mathematicians.

Boyle. *Works*, vol. iii. p. 726. *Hydrated* *Paradoxes* made out
by new Experiments.

HOE, v.

Fr. *houer*; D. *houwen*; Ger. *hau-*
hoe, n. *hewen*; A. S. *hewian*; to *hew*, q. v.
HOB-ARMED, Evelyn writes the word *hough*.

To cut; to cut up, (i. e. the surface, or any thing
growing on the surface, of the ground.)

Weed and *hough* betimes.

Evelyn. *Kalendarium Hortense*. April.

Begin the work of *houghing* as soon as ever they [weeds] begin to
peep.

Id. *Id.* July.

Remember to weed them [carricks and parsnips] when they are
about two inches high, and a little after to thin them with a small
hough.

Id. *Id.* April.

Mr. Malthus, a most accurate and observant farmer in Berkshire,
saw Mr. Stillington, that the roots each year, while his men were
hoeing a field of turnips, settled on a spot where they were not at
work, and that the crop proved very fine in that part, whereas in the
remainder it failed.

Pennant. *British Zoology*. The *Hoek*.

He's reluctant, let the *hoe* uproot
His infected cage piece; and with eager flames,
The hostile myriads thus to smother torn.

Gruinger. *The Sugar Cane*, book ii. § 126.

Then say, ye swains, whose wealth and fame inspire,
Might not the plough, that rolls on rapid wheels
Save so small labour to the *hoe-arms* of Jove.

Id. *Id.* book i. § 280.

HOE. See *HOON*.

HOFFMANNIA, in Botany, a genus of the class
Tetrandria, order *Monoecia*. Generic character:
calyx four-toothed; corolla salver-shaped, four-parted,

HOD.
HOFF-
MANNIA.

HOFF-
MANNIA.
HOG.

tube very short; filaments none; anthers conniving; berry two-celled, many-seeded, inferior.

One species, *H. pedunculata*, native of Jamaica. **HOFFMANSEGGIA**, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx five-parted, persisting; corolla, petals five, with claws, spreading, glandular at the base; filaments with hairy glands; stigma club-shaped; pod linear, compressed, many seeded.

Two species, natives of central America.

HOFUL, A. S. *hog-full*, *hog-fall*, prudent, considerate, careful, from A. S. *hog-an*; D. *hugchen*; to be careful or considerate.

Prudent, careful, considerate.

See Gregory, ever *hufull* of his doings and behaviour, directed especial letters unto him.

Stapleton. Fortunes of the Faith, anno 1563, fol. 97. b.

Women serving God *hufully* and chastely *M. B.* fol. 419. b.

HOG,

HO'RRIBLE,
HO'GGER,
HO'GGERLY,
HO'OLING,
HOG-COTE,
HOG-HERO,
HOG-LOUSE,
HOG-STY,
HOG'S-DREASE,
HOG'S-LEARD.

A hog (says Skinner) is a sheep two years old, or in the second year of its age, perhaps from the A. S. *hog-an*, *curare*, *obscure*; because at that time they need the greatest care. The same reason would more especially apply to the young of swine; if to the young only of swine the name were ever restricted.

And he counteth to fill his wamble of the collops that the *hogg* eateth, and no man get him. *Welf. Lohr*, ch. xv.

They shal be shiried in a *hogges* tend.

Chambr. The Pardoner's Tale, v. 12890.

So doo our *hogging* sickle forthwith,

(their head e' loecus barge)

Wine in I will you, bortherhood,

and passing fat of charge.

Druid. Heron. Satire 8, book ii.

And to the temples first they hast, and seek

By sacrifice, with *hogreles* (holsters) of two years,

Chosen as ought, to f'erre.

Savory. Virgil. Eclog., book iv.

A sty for a hear, and a *hogstee* for a hog,

A roost for thy hens, and a couch for thy dog.

Tumor. Husbandry Furniture.

Abandon lust, if not for aime,

Yeast to mace the shame:

So *hogges* of Ithacus his men

The Latin which did frame.

Warner. Athene's England, book iv. ch. xxi.

But this is got by eating pearls to *hogs*.

Milton. Sonnet 12.

It is kind and natural for rammers to make no account of young *hogs*, but to loath them: for they had rather follow old swine.

Holland. Pains, book viii. ch. lxxv.

Senseless thy *hogging* flith, and sense thou senseless maked.

Fletcher. The Purple Island, can. 8.

Nearer to the shore that bord'ed on the rocks

No merry swine was seen to feed his flocke,

No hoary neard-head thither drove his kine,

Nor loonish *hog-head* fed his roaring swine.

Brewer. Bradamant's Pastoral, book ii. song 1.

Where now swine waikes waters luxurie,
Must make my death bluish; one heave-horn, shall like a *hog-head* due,
Drown'd in a durtie forest's rage.

Chapman. Homer. Iliad, book xxi. fol. 293.

HOG.
HOGS-
HEAD.

Daw. I'll be very meinschlich, I think.

Cle. As a dog, if I were as you, sir John.

Tit. Or a snail, or a hog-head: I will route myself up for this day, insooth, they should not unweide me.

Ben Jonson. The Silent Woman, act ii. sc. 4.

Due not conceive that antipathy between us, and Hogsden; as was between James and *hog-fest*.

St. Every Man in his Humour, act i. sc. 2.

The same applied is a pultence to the wens called the king's evil, bring them first to suppuration, and afterwards having *hog-grease* put therein, heale them thoroughly.

Holland. Plaine, book xiv. ch. xv.

By this Theodorus king of the Gothes, when he was curious to know the success of his wars against the Romans, an oratorical or some-ward Jew willed him to shut up a number of swine in little *hog-sties*.

Candor. Remains. News, p. 51.

Instant her cindling red the golden waves,

The *hogs* transform them, and the sty receives.

No more was seen the human form divine,

Head, face, and members breake into swine;

Still cur'd with sense their minds remain alone,

And their own voice affrights them when they groan.

Pope. Homer. Odysse, book x.

Is not a *hogging* life the height of some men's wishes.

Shafesbury. The Moralists, part ii. sec. 1.

With fresh *hog-dard*, boil the herbs softly, till you have brought the mixture to be very green.

Boyle. Works, vol. v. p. 372. An Ointment for the Worms in Children.

Long did he there continue,

And all those parts much burn'd,

Till a wise-woman which

None call a white witch,

Him into a *hoggy* charm'd.

Baker. A Ballad on Oliver Cromwell, part ii.

Your butler pulcino your liquor and the brewer sells you *hoghead*.

Arbuthnot. History of John Bull.

The keeping of *hogs* in any city or market town is indictable as a public nuisance.

Blackstone. Commentaries, book iv. ch. xiii.

To be sure, one would have thought that, instead of being owner only of one poor little pig, I had been the greatest *hog-merchant* in England.

Felding. History of a Foundling, ch. vi.

HOGH, perhaps from the A. S. *heah*; D. *hooch*;

Ger. *hoch*; high.

A high place.

Thet well ce witnessen yet vate this day

The western *hog*.

Spenser. Faerie Queene, book ii, can. 10.

All doubtful to which party the victory would go

Upon that lofty place at Plymouth call'd the *Hog*,

Those mighty warriors met.

Drayton. Polyolion, song 1.

HOGSHEAD, D. *Oxhead*, *Oghhead*, *Hockshead*.

Minshaw, in his first Edition, asserts ocks to be the name of a certain measure in Brabant, and of ocks, this measure, and *honden*, to hold, he composed *oxhead*, *q. d.* a vessel holding that measure. He had also remarked that some thought *hoghead* to be so called as *forma* from its form or make. In his second Edition he has omitted all attempt at Etymology.

Amongst the rest, Richard Chancellor the captain of the Edward Bonaventure, was not a little grieved with the fears of wasting vastness, part whereof was found to be corrupt and perished at Harwich, and the *hogsheads* of wine also leaked, and were not stanch.

Hobbs. Voyages, &c. vol. i. fol. 245. Richard Chancellor.

Then will I fetch her, againe,

With aqua-vita, out of an old *hog-head*!

While there are lees of wine, or drops of beere,

I'll never want her!

Ben Jonson. The Devil is an Ass, act ii. sc. 1.

HOGS-
HEAD.

Then the interpretation will be, you drink red wine out of a *Hogs-head*; but I have scarcely vinegar enough.
Faucher. Of the Higlions of Theoretica, note 14.

HOHEN-
ZOLLERN.

About 96,000 *hogheads* of tobacco are annually purchased in Virginia and Maryland with a part of the surplus produce of British industry.
Smith. Wealth of Nations, book ii. ch. v.

HOHENLOHE, a mediatized Principality of Germany, or, more properly, a series of Principalities, with no united extent of about 700 square miles, and a population of 90,000 souls. This territory, which is among the most fertile portions of Germany, is divided at present between the Kingdoms of Wirtemberg and Bavaria; the greater portion of it is comprised in the Circle of the Jaxt in the latter State. The name of *Hohenlohe* as a territorial designation ceased with the independent sovereignty of the Princes who bore that title.

The family of *Hohenlohe* is descended from Eberhard, Duke of Franconia, and brother of the German King, Conrad I., who died in 918. Antiquaries pretend to trace the original stock to Italy, where *Alta fiamma*, a name derived from the *Flaminii*, and of which *Hohenlohe* is the translation, is said to have been the family cognomen. Crato, a descendant of Eberhard, received, in the division of Franconia, an extensive district on the Tauber, the Jaxt, and Kocher. The Counts of *Hohenlohe* held the first rank among the Nobility of Franconia, and had the law of primogeniture been adopted by the House at an early period, so as to prevent the subdivision and dispersal of the patrimonial estates, they might have been reckoned among the most powerful petty Sovereigns of the Empire. It was in 1764 that the title of Prince was first conferred on all the lines of this numerous House, which is at present divided into two principal branches; these are *Hohenlohe-Nuenstein*, all the members of which, including the collateral branches, *H. Langenburg*, *H. Langenburg-Ohringen*, or *Ingelfingen*, and *H. Langenburg-Kirchberg*, are attached to the Protestant Religion; and *Hohenlohe-Waldenburg*, the Roman Catholic branch, to which belong the Princes of *Waldenburg-Bartenstein*, *H. Bartenstein-Justberg*, and *H. Waldenburg-Schillingfurst*.

The Prince who bears this last title acquired not a little celebrity a few years back, during his residence at Bamberg, by his pretension to the power of working miracles; he is at present Bishop of Grosswardein in Hungary. The great grandfather of this Prince, Louis, Count of *Hohenlohe-Schillingfurst*, after having devoted a large portion of his life to Alchemy, Astrology, and superstitious follies, embraced the Roman Catholic Religion in 1667, and thus gave rise by his example to the Religious schism of the family. The ruins of the ancient town of *Hohenlohe* are still to be seen near Ulheim.

HOHENZOLLERN, the title of an ancient race of German Princes, whose lineage may be traced, with tolerable certainty, up to Thassilo, Count of Zollern, who died about the year 800. Among the families most closely connected with their ancestry, are the noble Houses of Colonna, of Hapsburg, and of the Guells. Nay, there are some zealous Genealogists, who, allowing every sense of probability to be extinguished by the love of antiquity, maintain that the family of Zollern is derived from the Trojan Antenor. The House of Brandenburg is of this family, and the King of Prussia unites to his other titles

VOL. XXIII.

that of Count of *Hohenzollern*. It was not till the beginning of the XIIIth century that the Count Frederick IV. built the castle on the mountains of the Black Forest, which is regarded by the family as the cradle of their greatness, and from which the title of *Hohenzollern* is derived. Count Frederick IV. received from Maximilian I., in 1507, the high office of Grand Chamberlain of the Empire, a dignity which was soon after made hereditary in his family. At the close of the XVIIth century, the Counts Frederick VI. and Charles II. divided between them the inheritance of the family, the former taking *Hohenzollern*, where he soon after built the Castle of Hechingen, and the other *Sigmaringen*. George, the son of Frederick, was raised, in 1623, to the rank of Prince of the Empire, a dignity soon after conferred on the eldest of the *Sigmaringen* branch also. The title of Prince was subsequently granted, however, by Leopold I., in 1692, to even the juniors of the family, with the exception of the line of *Haigerloch*. In 1806, the Prince of *Hohenzollern* joined the Confederacy of the Rhine: his sovereignty was in consequence confirmed, and in the College of Princes he ranks next after the Duke of Nassau.

HOHENZOLLERN-HECHINGEN, a Principality, having about 120 square miles in superficial extent, is situated in the Saxonian Alps. The ramifications of the Schwarzwald, or Black Forest, intersect the country, which is enclosed on all sides by Wirtemberg, except on the South, where *Sigmaringen* adjoins it. Several of the mountains rise to the height of 2000 feet, the *Zollenberg* to that of 2700 above the sea. Thick forests cover them to their summits: the narrow valleys alone are capable of cultivation, and are in general remarkably fertile. Rapid mountain rivulets water the land, and are collected towards the South into a lake called the *Burgersee*, from which flows the *Katzenbach* into the Danube. The climate, notwithstanding the elevation of the soil, has the mildness of the South.

The narrow strips of land between the woods produce a sufficient supply of corn and potatoes; wool, however, and flax constitute the wealth of the land. The Parish of *Hausen* is remarkable for the cultivation of Gentian, and the natives of that district wander over all Germany with their little stocks of gentian and wooden ware. The peasantry in this Principality are not restrained from the pleasures of the chase, and the consequence is the almost entire extermination of game.

The population of this Principality, in 1822, was 14,500, all Roman Catholics, subject in spiritual matters to the See of Constance.

The Prince of *Hohenzollern-Hechingen* is not restrained in the exercise of his sovereignty by any Assemblies or Estates. In the close Diet he holds the sixteenth place, conjointly with *Hohenzollern-Sigmaringen*, *Leerstein*, *Reuss*, *Lippe*, and *Waldeck*, but in the *plenum* he has a separate vote. The family compacts of 1375, 1695, and 1707, framed for the regulation of succession, were revised and confirmed in 1821. The King of Prussia is acknowledged to be the head of the House. In case the lines of *Hechingen* and *Sigmaringen* shall either of them become extinct, its estates are to revert to the other. But if both lines fail, then all their possessions go to the House of Brandenburg.

The administration of justice and the powers of

2 a

HOHEN-
ZOLLERN.Hohen-
Zollern-
Hechingen.

HOHEN-
ZOLLERN.

Government are intrusted to the same hands, but the Supreme Court of Appeal for both the Principalities of Hohenzollern is in Darmstadt. The revenues of the State amount to about 120,000 florins. The public debt is so heavy, that the Prince, to relieve his subjects, is obliged to observe the most exact economy, and to dispense with the usual equipage of a Court.

Hechingen.

Hechingen, the Capital of the Principality, is situated on a hill, at the foot of which flows the Starzel. It is a small place, with three Churches and 2600 inhabitants. About a mile and a half from the town, on the summit of a conical mountain, 1200 feet in height, stands the celebrated Castle of Hohenzollern. The only approach to it is by a brick causeway, joined by draw-bridges across the ravines. The rock on which the Castle is built is nearly perpendicular on all sides; the entrance is by a massive iron gate, and the fortifications stretch along the adjoining hills. Notwithstanding this appearance of strength, the Castle of Hohenzollern was often successfully attacked by the rude artillery of the middle Ages. In 1423, the Countess Henrietta of Wirtemberg burned and completely destroyed it. It was at that time a rendezvous of highway robbers, who, under the title of Knights Errant, abused the license of the feudal system. The reconstruction of the Castle took place in 1460, with a solemnity highly characteristic of the times. Nicholas, Count of Hohenzollern, Philip, Duke of Burgundy, Albert, Elector of Brandenburg, Charles, Margrave of Baden, and Albert, Duke of Austria, all provided with trowels and hammers of massy silver, assisted in laying the first stone of the edifice. The arsenal contained, till within these few years, a rich collection of ancient armour. Although the compact of the family provide that the Castle shall be kept in good repair, yet it is falling fast to ruin. It is now wholly deserted, and the quantity of stones precipitated at times from the tottering walls make it dangerous to approach it.

Hohenzollern-Sigmaringen.

HOHENZOLLERN-SIGMARINGEN, lying to the South of the preceding Principality, is much more considerable than it, having an extent of 450 square miles, and a population of 38,000 souls. The Danube flows through it from West to East. The portico which lies to the North of that river, in the Sumbian Alps, is a rocky and sterile country, with only some narrow strips of meadow land on the borders of the mountain rivers; but the territory to the South of the Danube is level and extremely rich, with a fine warm climate and luxuriant vegetation. Agriculture is the chief employment of the people, who manufacture only for domestic use.

This Principality holds the same rank in the German Confederation as that of Hohenzollern-Hechingen, and it is comprised, like the former State, in the See of Constance, and is the jurisdiction of the Court of Appeal at Darmstadt. The revenues of the Prince, however, are far more considerable than those of the House of Hechingen, amounting to at least 300,000 florins, of which sum more than one-third is derived from large domains in the Netherlands, and from sequestered Abbeylands in Bavaria. Sigmaringen has an organized militia, but maintains no regular troops. The Prince of Furstenberg and the Prince of Thurn and Taxis both acknowledge the lordship paramount of Hohenzollern-Sigmaringen.

Sigmaringen.

Sigmaringen is a small village, with only 500 inha-

bitants, deriving their support chiefly from the expenditure of the Prince, who resides here. *Haigerloch*, the only town in the Principality, occupies a picturesque situation in a mountain hollow, the river Eyach winding below, and the Castle, a fine edifice, with extensive and well-planted gardens, stretching on the heights above it. The inhabitants are about 1500 in number.

HOID, } Skinner says, *agrestis, rusticus*,
HOËN, n. } clownish, rustic, from Ger. *heyde*,
HOËN, adj. } a heath, or country place, *g. d.* an inhabitant of a country place. It was applied to mules, though now restricted to females. Cotgrave renders *grue*, "a sot, ass, goose-cap, *heydon*." *Bejanne*, "a rude, unfashioned, home-bred *heydon*." And see the Quotations from Heywood and Milton. Applied, as in Cotgrave, to

A rude, unfashioned, home-bred fellow; and to a romping, awkward, elowish, rustic girl.

Mr. Gifford, on the citation below from Ben Jonson, remarks, that from that passage, and several others which he had met with of a similar kind, he was induced to think that *heydon* was the ancient term for a leveret; and that assuredly it was the name of some animal remarkable for the vivacity of its motions.

CLD. Then hearken oh you *heyds*, and listen oh you illiterate,
Heywood. Love's Mistress, D. 2.

HILTA. You mean to make a *heydon* or a hare
Of me, to hunt counter than, and make these doubles.

Ben Jonson. A Tale of a Tub, act ii. sc. 1.

Shall I argue of conversation with this *heydon*, to go and practice at his opportunities in the larder.

Milnes. Works. Colchester, vol. i. p. 363.

They throw their persons with a *heydon* air
Across the room, and toss into the clouds.

Young. Love of Fame, Satire 5.

First, giggling, plotting chambermaids arrive,
Heydons and rumps, led on by Gre'n'd Clive.

Chorcliff. The Rascals.

HOISE, or } Written *hause* by Sir Thomas More.

HOËR. } Fr. *hauzer*; Sw. *hysa*; Scotch *Aisk*, which Ruddiman, in his Glossary to Douglas, derives from the Fr. *haus*; (or, perhaps, from the A. S. *heah-sian*, "a word," says Jamieson, "which I cannot find in any Lexicon.")

To raise or set up or aloft, to elevate, to heave or lift up.

Every thing was *housed* above the measure; amercements turned into fines, fines into ransoms, &c.

Sir Thomas More. Works, fol. 62. *Historie of Richard the Third*.

Notwithstanding, after we had lost ancren, *housing* up the sails for to get the ship about in some safer place, or when it should please God, it pleased his mercy suddenly, when no man looked for help, to fill our sails with wind from the land, & so we escaped, thanks be to God.

Hakluyt. Voyages, &c. vol. ii. part ii. fol. 100. *Thomas Stourton*.

The scene of God had of his own disposition leant himself face & soberly down into earth, to the end that being *houshed* up on y' cross, he might drawe up al things unto himself.

Udall. Luke, ch. iv.

Claudian *housing* sail from the Isle of Agiaia, went into Africa, and was brought by the king's servants into the city Alexandria.

Sir Thomas North. Plutarch, fol. 679. *Alex and Cleomenes*.

To intercept these, the Carthaginiæns *hous* sails, and launch forth into the deep.

Raleigh. History of the World, book v. ch. i. sec. 4.

————— Let him take thee,
And hast thee up to the shoving plebeians.
Shakespeare. Antony and Cleopatra, fol. 361.

HOHEN-
ZOLLERN.

HOË.

Haigerloch.

HOISER.
—
HOKE-
DAY.

Shall they *hoist* me up,
And show me to the shouting varlets
Of censuring Rome?
Shakespeare. Antony and Cleopatra, fol. 365.

But here the rosy morn' newe'd the day
While in th' embrace of pleasing sleep I lay,
Sudden, startled by auspicious quails,
They tend my goals and hail their flying sails.
Pope. Homer. Iliad, book xii.

We saw shuffles of coo-note swimming in the sea, (near Su-
matra), and we *hoisted* out our boat, and took up some of them.
Dampier. Voyages, Anno 1688.

We could soon perceive that our squadron had alarmed the coast,
for we saw the two forts *hoist* their colours, and fire several guns,
which we supposed were signals for assembling the inhabitants.
Assen. Voyage round the World, book i. ch. iv.

HOIT, or { Perhaps *hoise*, or *hoist*. Cutgrave
HOY, { says, in *r. Mouslache*, "This would
HO'YING, { make him raise his hope or thoughts
HO'Y-TO'Y. { to a very high pitch;" and in *r.*
Huener, (to *hoise*), he gives as an equivalent expression,
"That would set him on the *hoight*."

To raise, to elevate, to elate; to be in high spirits;
to throw or leap about, as in high spirits. We still use
the expression, "He is in *hoity-toity* spirits."

And there he lives at home, and sings and *hoists*, and revels among
his drunken companions.
Bonnett and Fletcher. Works, vol. ii, fol. 62. The Knight of the
Burning Castle, act i. sc. i.

We shall have such a *hoisting* here soon,
You'll wonder at it.
Webster. Thurston's Wanderer, act i. sc. i. repr p 31.
First that could make his face, or could do
The sailor's merriments, or set to work
With *hoisting* galleys, his own bones to break
To make his mistress merry.
Dante. Purgatory of the Soul, song 47.

If any thing be *hoist* they are *hoist*. *Stuck* will find fault; if
any *hoist*-toys make a fun, they are sure to be taken to pieces
the next visit.
Guardian, No 10.

HOITZIA, in Botany, a genus of the class Pen-
tandria, order Monogynia, natural order Polemonia.
Generic character: calyx double, interior one-lobed,
tubular, exterior mostly four to eight leaved, variously
formed, serrated; corolla funnel-shaped, segments ovate;
stigma three-parted; capsule triangular, three-celled,
three-valved; seeds imbricated, margin membranaceous.
Three species, natives of Mexico.

HOKEDAY, HOCNAY, HOCYERDAY, a Festival
which has given rise to very lengthened discussion
among Antiquaries with very little certain result. A
bloody incident in our early history, recorded in the
Laws of Edward the Confessor, (35.) and by Henry of
Huntingdon, has been generally but falsely assigned as
the origin of this celebration. The tale is thus related
by the last-named Historian: *Millesimo 2 anno Emma*
Normannorum gemma erat in Angliam, et diadema
nomenque Regina suscepit. Quo procreta Rex Adelred
in superbiam elatus, et perfidiam prolutus, omnes Dacos
qui cum pace erant in Angliam clandestinè proditi
fecit mactari una eodemque die, sc. in festivitate S.
Brici, de quo seclere in pueritiam nostram quidam vetus-
tissimos loqui audivimus: quod in senamquamque urbem
Rex prefatus occultas nocturnè epistolam, secundum quas
Angli Dacos omnes, eadem die ad eadem horu gladius
truncaverunt impeditos, et igne simul cremaverunt
sublico comprehensos. (VI. ad in.) Spelman, in his
Glossary, (ad v.) has pointed out that the Feast of St.
Brice, on which this Tragedy was enacted, falls on the
13th of November, and that Hokeday is kept in sum-

mer, though it be a *die incerta et pro arbitrio vulgi et*
locorum.

The massacre of the Danes is mentioned by many
other authorities, which the research of Mr. Douce (cited
in a note on Brand's *Pop. Ant. i. 157.*) has brought
together; but not in any of them is it connected with
Hociday; which, according to other authorities of
equally ancient date, generally fell on the Tuesday
fortnight after Easter-day. Matthew Paris calls it
quindena Pasche *quæ vulgariter Hokeday appellatur*;
(*Ilen. III. 1255, p. 904.*) and an instrument, 42
Edw. III. given in *Madox's Formulæ, (225.)* fixes it
for the day after, *die Martis proximo post quindena*
Pasche qui vocatur Hokeday. Dr. Plot reconciles the
difference by stating, that in his own time two Hokedays
were celebrated, Monday by the women, Tuesday,
which is very inconsiderable, by the men. The passage is
worth consulting at length. (*Oxfordshire, c. 24, &c.*)

Another Historical origin has been traced in the
sudden death of Hardicanute, which freed the English
from Danish servitude. That Prince expired at a
wedding feast, most probably by poison. Anno Malij
Rex Anglorum Hardecantus, dum in convivio in quo
Osgodus Clapa magnæ vir potentiæ filium suum Gutham
Danico et præpotenti viro Tuvio, Prudan cognomato,
in loco qui dicitur Lamthith, magnâ cum lætitiâ trade-
bat nuptiis, lætus, vesper, et hyllaris, cum sponâ prædictâ
et quibudam viris bubens staret, repente inter bibendum
insensibilis cum ad terram corruisset, et sic multus perma-
nens vi Idus Junii feriâ iij expiravit. (Simson Dunelm,
ap. x. Script, 179.) Here, however, is an equal diffi-
culty with that which we have noticed on the former
assumption. The feast is not kept in June.

Mr. Denne, who has treated the question in the
Archæologia (vii. 244.) at much length, and with very
deep research, espouses this second hypothesis. He
shows, that changes of the day on which an event was
commemorated from the particular day on which the
event absolutely occurred, were by no means un-
frequent; and that, as the 8th of June was often very
likely to fall on one of the Ember days in the Pentecost
week, which was observed by all ranks as a strict Fast,
there was good reason for transferring the Festival to
a season unimpeded by such an obstacle. Mr. Denne's
Memoir contains many particulars to which the curious
reader will do well to have recourse.

The Etymology is no less uncertain than the cause
of the Feast. Lambard, (*Perambulation of Kent*,
Sandwich.) referring its origin to the death of Har-
dicantus, thus deduces the name:—"Besides, that ever
after, the common people, in joy of that deliverance,
have celebrated the annual day of Hardicantus's death
(as the Romans did the Feast of Fugalia, or closing
out of the King) with open pastime in the streets,
calling it, even till this our time, Hocday, instead (as I
think) of *hucstide*, that is to say, the time of scorn-
ing or mocking." (140.) Spelman (*loc. cit.*) deduces it
from the German *hocken*, to bind; and supports his
derivation upon a custom to which we shall presently
advert, which gives this day the name of Binding Tues-
day, or, as it sounds with more dignity in the learned
Knight's Latin, *das Martis ligatorum.* Verstegan (262.)
speaks of "a festal season they yet in the Netherlands
use to call *Brughtyd*, that is to say, glad-tide, for
Brugh, or *Brughe*, both being one, signifieth Joy or
Gaiety. It may be that our *Hocday*, now cor-
ruptly so pronounced, did first come of *Brughtyd*."

HOKK
DAY.

HOK-
DAY.
—
HOLD.

Minshew and Skinner turn to the German *Hoge-zeit*, a time of feasting; but the former strangely confounds this Feast with St. Blaise's day. Junius gives the Icelandic *hogg*, murder, and *dag*, a day. Col. Vallancey inclines to the Erse and Irish, *Oach*, or *Oac*, rent or tribute: *La Oac*, the day of Hock, in April, was one of the two annual rent days. Mr. Bryson (*Observations on Rosely*, i. 295.) gives the German *Hock*, high. *Hock*, high-day, which is equally applicable to every Festival. Mr. Denne reverts to *Hockrit*, particularly applied to a wedding feast, and upon this derivation strengthens his conjecture as to the origin. Mr. Thompson, in his *Etyms of British Words*, traces a whole family to the Sw. *hög*, Teutonic, *hoch*, high. "*Hocktide*," he says, "the high time, was a name given to Festivals, particularly to those of Christmas and Easter. It afterwards became *hey day tide*, *hock day tide*, *hoity toity*, and *highly tidy*, to denote rural pastime. *Hock money*, or Christmas, is literally the Festival of the lengthening day, from *G. muna*, to increase. The term continues to be used in Brittany and Scotland." (*ad v. Heyday*.) These assertions must be received with caution.

The most remarkable custom on this day was, that women in country places used to stop passengers with ropes and exact Hock money from them; and this gave rise to Spelman's Etymology, to which he adds, *cur autem feminæ rei obtinuerint magisterium ego non teno*.

The *Hock tide*, *Hockry*, *Horkry*, or *Hanckry*, of HANVENT HOME, is a totally different celebration.

HOLCUS, in Botany, a genus of the class *Triandria*, order *Digynia*, natural order *Gromineæ*. Generic character: flower (polygamous) a panicle; calyx two-flowered, two-valved; corolla small, one of the valves aristate; nectary linear, two-parted; stigma nearly sessile.

Two species, *H. lanatus* and *mollis*, both natives of England; the other numerous species of the Linnæan genus *Holcus*, constitute the genus *Sorghum*.

HOLD, v.	Goth. <i>hald-an</i> ; A. S. <i>haldan</i> ,
HOLD, r.	<i>hæld-an</i> , <i>hældan</i> ; D. <i>houden</i> ;
HOLDER,	Ger. <i>halt-en</i> ; Sw. <i>holla</i> . For-
HOLDING,	merly also written <i>hall</i> . (See
HOLD-BACK,	HALT.)
HOLD-DOOR,	To have or keep.
HOLD-FAST,	To hold, (sub. in the hand,) to
HOLD-FOORTH,	grasp, to grasp, to catch, to seize,

to clutch.

To hold or keep, (sub. in motion,) to continue, to pursue, to proceed, to persist.

To hold or keep, (sub. from motion,) to stop, to stay, to refrain or restrain, to desist; to have or keep fast, or fixed, or firm—to retain, to confine.

To hold within; to contain.

To hold or keep from; to detain.

To hold or keep up; to maintain, to sustain, to support.

Wat had it to telle longe ?

R. Gloucester, p. 36.

And þene, for þe aliance þat were hem by twene,
Neo mygþ his leed al in þe hald with oute leue.

Id. p. 89.

"þe kyng, of Engeland had hym to hys bedde,
And by myd hys greet wunne at Rejas schylde bedde.

Id. p. 379.

If any Breton were fondere holdend lond or lyth,
þat he said voide þe leed, if he his life wold saue.

R. Brunne, p. 14.

F. þe hælend & he holdþe to godes.

Piers Plouhoun. Vision, p. 15.

And I þarsyde this weie til to the deeth, byndyng and bytakyng
in to holdis men and wymanne.

Wyclif. Dedic. ch. xiii.

Every man that had [Tyrrhit, had] him with a lake,
Upon his bare knees ought all hys life
Thanke God, that him hath sent a wyfe.

Chaucer. The Merchant's Tale, v. 9224.

She had hire chambra, shidyng Crises will.

Id. The Mon of Leues Tale, v. 5142.

His leith downe his one eue all þat

Uste the ground, and had it fast.

Gower. Conf. Am. book i. fol. 10.

— A knight called Virginia,

Again the lawe, again all equite,

Heldeth, aspreue again the will of me

My seruant, which that is my thral by right.

Chaucer. The Doctor's Tale, v. 12116.

This is the verye shot withouten glose,

It fulfeth out, while it is in your hold.

Id. The Spencers Tale, v. 10481.

In Scotland some sturring was made this yere by excoyting of
Fresch kyngs, in so moche that the hynde was tyene to wreide thyther
a craue of audours to strygh with holdis to the hys holdis.

Fulgan. Chronicle, Anno 1341.

The cill standers, and the sturdy holders up of their sworie, he hath
cut downe.

Uell. Labe, ch. i.

Setting out but in for to followe the detymynations and the holdyngs
of the Chirche in mater of faith.

Bishop Preock. The Book of Faith, 1455. (in Waterford, vol. x.

p. 214.)

And greedy Avarice by him did ride,

Upon a camel laden all with gold;

Two iron coliers long on either side,

With precious metall full as they might hold.

Spenser. Faerie Queene, book i. can. 4.

"Ah, dearest dame," quoth then the Paynim hold,

"Pardon the arrow of suraged wight,

Whom great griefe made forget the raimet to hold

Of reason's rule."

Id. Id.

— Come thick Night,

And pull thou in the dunest nyghte of Hell,

That my keere knife see not the wound it makes,

Nor Heauen peep through the blanket of the dunks,

To cry, hold, hold.

Shakespeare. Macbeth, act 1. sc. 4.

— Before my body

I throw my warlike shield: lay on Macdoff,

And damn'd be him, that first cries hold, enough.

Id. Id. 151.

CAT. Hold thee, drunken. Consul,

Go forth and confestly.

Bra Juven. Cædine, act v.

OVER. You will not let him goe, brother, and loose him?
Cos. Who can hold that will away? I had rather loose him then
the tayre, I wusse.

Id. Bartholomew's Feast, act i. sc. 5.

And pain and grief relieving more and more,

Bearing'd this hold that could not long defend.

Daniel. History of the Civil Wars, book iv.

Before us are our armed foes,

Behind us are the seas.

On either side the foe hath hold

Of succour, and for ease.

Warner. Almon's England, book iv. ch. xxi.

No man durst denounce the cause of his countmy (with a number
about him) into the utmost parts of the Roman Empire, as being now a
handed man, and a holder of possessions there.

Holland. Ammannus, lib. 111. Constantinus and Julianus.

— And struggling still with those

That 'gainst her rising pole their almost strength oppose,

Starts, tomes, tumbles, strikes, turns, turns, and sprouts,

Casting with furious limbs her holders to the walls.

Dryden. Poly-dorus, song 7.

HOLD.

The only *hold-back* is the affectionate and passionate love that we bear to our wealth, that lust or sensuality of the eye, as the Apostles call it.

Hammond. Works, vol. iv. p. 355. *The Poor Man's Tithing*.

Boasters and vaunters of the *hold-shere* trade,
Some two months hence, my will shall here be made.

Shakespeare. Troilus and Cressida, fol. 105.

The cause of this *holding* of and delay that he made, was the fears of imminent dangers on every side, in so much as he would often say, *hee hold a wrothe by the ear*.

Holland. Suetonius, fol. 100. *Tiberius Nero*.

If sovereigns right by sovereigns power they cease,
The same hold maxims hold in God and man;
God were not safe, his thunder could they abate;
He should be forc'd to crown a sinner too.

Dryden. The Medal.

Would any one think he is earnest went about to persuade men to be Christians, who should use that as an argument to recommend the Gospel, which he has observ'd men to lay *hold on* as an objection against it?

Lecker. A Falsification of the Reasonableness of Christianity, &c.

We preach a company of plain lessons of peaceableness, and fidelity, and submission to our rulers; such as the law of nature teaches, such as both Christ and his apostles did preach in all places wherever they came; and such as will at this day *hold in* all the governments of the world, whether they be kingdoms or commonwealths.

Sharpe. Works, vol. ii. p. 40. *Sermon 2*.

[Nature] has furnished the several sorts of teeth with *hold-fasts* suitable to the stress that by reason of their different offices they are to be put to.

Can any sober person think it reasonable that the public devotions of a whole congregation, should be under the conduct, and as the mace of a port, empty, concealed *holder-furth*, whose chief (if not only) intent is to vaunt his spiritual clack, and (as I may so speak) to prey prizes.

South. Sermons, vol. ii. p. 117.

Nor can it be imagined, that all expectation should presently and immediately understand what they hear, when, possibly, the *holder-furth* himself understands not what he says. *Id. ib.* p. 150.

Indeed his (Cicero's) *holding-out* and delicateness in extending and lowering a note with incompatible softness and sweetness was admirable.

Evelyn. Memoirs, 10 April, 1687.

But we are, first, to find out what the principles are on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold*; that is, whether they will aptly and properly apply to the particulars, of which it is compounded.

Hurd. Works, vol. v. *Sermon 3*.

A person lays *hold upon* a thing when he takes possession of it, and claims it as his right and property: in this sense the apostle speaks with much diffidence and humility of his hope of laying *hold* of his reward.

Hortley. Sermon 27, vol. ii.

The greatest trouble they gave us was to look after the hoops of our anchors, which were no sooner thrown out of the boats, or let go from the ship, than they got *hold* of them.

Cook. Voyages, vol. iv. book iii. ch. iv.

But of all modes of influence, by my opinion, a place under the government is the least disgraced to the man who *holds it*, and by far the most safe to the country.

Burke. On the Cause of the Present Discontents.

This is the deity of the Christian church, the *holding* of Christ for the head; and out (as the present church of Rome teaches) the *holding* of the pope for the visible head of it.

Peacock. Sermon 2, vol. iv.

HOLLO, Skinner says, *sic dicitur contabulatio navis infirma ubi penus navis contabuit*; either from the verb to *hold*, because it *holds* or contains the stores, &c. or g. d. the *hole* of a ship, the inmost cavity of the ship. Tooke;—*hold*, as the *hold* of a ship: in which things are covered; or the covered part of a ship: the past participle of *hol-ean*, to cover.

DOL. Can a weak vessel bear such a huge fall haggard? There's a whole merchant's venture of Barren stuffs to him: you have not seen a bulker better staff in the *hold*.

Shakespeare. Henry IV. Second Part, fol. 82.

Behold the youth just now set free

On land, immer'd again at sea;

Stew'd with his cargo in the *hold*
In quest of other worlds for gold.

Somerville. Fable 14. The Fortune-Jester.

This was so time to indulge conjecture, nor was any effort requisite in despair of success: that no time might be lost, the water was immediately started in the *hold*, and pumped out.

Cook. First Voyage, book iii. ch. iii.

HOLE. } See WHOLE.
Ho'ly. }

HOLE. A. S. *hole*, *hole*, *hol*; Ger., D., and Sw. *hol*, from A. S. *holian*, *aholan*, *carare*, *excavare*, *fodere*, to *hollean*, to excavate. Skinner. In the opinion of some from *hol-an*, *lagere*, to cover. Lye. And thus thinks the Sw. might be formed from the Goth. verb, *huljan*, (A. S. *hol-an*), to cover. Of this Goth. and A. S. verb, Tooke considers it to be the past participle, and to mean

Some place covered over.

To the objection, "Cannot I drill a *hole* in the centre of this shilling? And then where will be the covering? he answers: After you have so drilled it, break it diametrically: and then where will be the hole? Of the two pieces each will have a notch in it; but no hole will remain?" To this may be added, that if each piece be set upright, with the notched side downwards, there will be a hole in each, formed by the perforated piece and the surface upon which it stands.

North. wyad here y wj

Out of the wyde ofte come), of *holes* on y wj were,
And blowy tyd of yllke *hole*, so jyt y wjde a rene
And bere up grete chylde, gyl' heo were her yce.
And stowe here here and bere spen þe lute on her.

R. Glouceter, p. 7.

Boye fox and fowel may fleo to hole and crepe.

Piers Plowman. Vintive, p. 294.

Whether a well of the same *hole* brighten furth sweete and salt water?

Wierly. Janus, ch. vi.

He brake the barres, and through the timber peart
So large a *hole* whereby they might diverge
The house, the court, the secret chambers eke
Of Priamas, and ancient kings of Troy,
And armed fow in theatra of the gate.

Surrey. Virgil. Æneid, book ii.

F. C. s. ——— I ha' you in a *par-tent*,

Good master Pickbroke, w' your warning braine,
And wrigling ingine-head of maintenance,
Which I shall see you *hole* with very shortly:
A fine round head, when those two legs are off,
To treadle through a pilory.

Ben Jonson. The Staple of News, act v. sc. 2.

With throwing of the *holed* stone; with hurling of their darts,
And shooting fairly over the shore.

Chapman. Homer. Iliad, book ii. fol. 31.

But thou, poor foetus, silly soul!
Thy head ascending in a *hole*
Run'st wallowing on from place to place
Aham'd to show thy dirty face.

Yalden. Fable 1. The River and the Pinetree.

When he had got about an hundred yards distance and thought himself secure of his prey, a musket was fired after him, which fortunately struck the boat just at the water's edge, and made two *holes* in her side.

Cook. Voyages, vol. i. book ii. ch. iii.

HOLEFUL, perhaps *holtesome* or *wholesome*.
"I am," said he, "if anysome of poor men; ye be poore if have anyway y' hardie bidis al ryche men; now drawe ye therside *holeful* water of here of my wellys, & that w' say, lat y' tyme of your vyvyanse be comy."

Falgon. Chronicle, anno 1188.

HOLIDAM. See HALIDAM.

HOLLA, v. } Probably from the A. S. *ahlow-an*,
Ho'LLA, v. } to low or hollow.
Ho'LOW, } To make or utter a loud (low-ef) noise,
Ho'LOWING, } to shout aloud; to call or cry aloud.

HOLD.

HOLLA.

HOLLA.
—
HOL-
LAND.

But holla yet, and lay a stroke thereby.
Guinevere. The Frates of Warre.
Here is our en'my lo, *Arlygh*, lead clamours thus they three.
Phaner. Virgil. Aeneid, book ii.
CAL. *Arly* holla, to the tongue, I perceive: it curvettes reason-
Shakespeare. *As You Like It*, fol. 196.

To our Turkish brigade.
That shook the aged forest with their echoes,
No more now must we holla, no more shake
Our pointed javelins.
Broomst and Fletcher. Two Night Kinsmen, act ii. sc. 2.
I could have kept a hawk, and well have follow'd
To a deep cry of dogs.

M. B. act ii. sc. 5.
What reckerb he his rider's angry stir,
His fluttering holla, or his stand, I say?

Shakespeare. *Venus and Adonis.*
Like as the desert rocks in the wide fields and mountains ring
with the resonance and echoes of herdes's hollings, and brants'
hollings.
As this was the reception it [the Library] had in the cathedral
[at Eidsborough] so it had not better in the other churches of the

city, but was entertain'd with the same hollowing and exterior; and
threatening the men whose office it was to read it, with the same
litter excessions against bishops and popery.

Clarendon. History of the Rebellion, vol. i. book ii. p. 109.
The hallors at the inn, *admirer*, and *holla* to the three footmen
who came gulling after, Who is it? who is it?
Knox. Winter Evening, even. 41.

HOLLAND, a linen, so called because originally
made in *Holland*. The chief manufacture of it is now
in Ireland.

Hollands, the spirit Geneva, or GIN, q. v. made in
Holland.

The sixth of April he presented the great Boxes with nine clothes,
four causes of their double gift, and one piece of fine *Holland*,
Hakluyt. Voyages, 4to. vol. ii. *The first Voyage to Constantinople*.

HOLLAND. Now as I am a true woman, *Holland* of eight shillings
as all.
Shakespeare. *Henry IV. Part First*, fol. 64.

It must be allowed, that any young fellow that affects to dress and
appear genteelly, might with artificial management save ten pound a
year, as instead of fine *Holland* he might move in sackloth.
Spectator, No. 369.

HOLLA.
—
HOL-
LAND.

HOLLAND.

See *WILHELMUS*,
EXTENT, &c.

HOLLAND, a Province of the Kingdom of the
Netherlands, has nearly the same extent which belonged to
it when an independent Republic, its territorial dimi-
nution being confined to some small districts on the
South side of the Maas and of the Hollandsdiep, at
present united to North Brabant. It lies between
51° 40' and 53° 10' North latitude, and 3° 56' and 5° 30'
East longitude. The German Ocean forms its boundary
on the West and North; the Zuidersee, Utrecht, and
Guelphes on the East; and on the South it has the Maas
and the estuary of that river, which successively takes
the names of the Bieschoep, Hollandsdiep, Krammer, and
the Greveling, this last-named strait separating Holland
from Zealand. Its greatest length from North to South
is about 80 miles, or 110 if we include the Islands of
Texel and Vlieland. The greatest breadth of the Province
is at its Southern limit, where it is about 45 miles
across, but as it decreases uniformly towards the North,
the average width may, perhaps, be taken at half that
distance; the superficial extent is estimated at 98½
German, or about 2216 English square miles.

Down, &c.

This Province has been always divided into North
and South Holland; the peninsula to the North of the
Y, an inlet of the Zuidersee, running Westward to-
wards the Ocean, from which it is separated by an isthmus
not above eight miles across, (formerly constituting the
Government of North Holland, but at present the line
of demarcation between the Northern and Southern
Governments,) runs through the Sea of Haerlem, so as
to render the divisions more nearly equal. North Hol-
land was formerly called West Friesland, and is still so
denominated in some public Acts, though the Province
which properly bears that designation is situated wholly
to the East of the Zuidersee; (see *FRIELAND*;) but
the Frisian Tribes appear to have anciently possessed all
the low countries to the North of the Rhine, and previous
to the natural convulsion which let in the waters of the
Ocean, and formed the Zuidersee, the districts which
they inhabited were immediately contiguous to one an-
other. Holland, from having been by far the most wealthy
and important of the Seven United Provinces, is not

unfrequently taken in a wider sense to signify the whole
confederated Republic, particularly when the commerce
and industry of the Dutch Provinces are the subject of
discourse. It is not our intention, however, to take
advantage of the latitude offered by the vague applica-
tion of the name, but to confine ourselves to the local
circumstances and topography of the modern Province;
and for all Political retrospects, statements of Commerce
and Finance, or questions of Social Economy, in which
the Associated Provinces are involved, we refer for once
and all to the Kingdom of the NETHERLANDS.

The surface of Holland is uniformly low and flat, de-
scending gradually towards the North and West. Surface.
North Holland is consequently lower than the Southern division,
and some portions of it, in the districts called Kenne-
merland and Waterland, are a few feet below the level
of the Ocean; the difference of absolute elevation in the
various districts, though abstractedly trifling, is
nevertheless, from the physical circumstances of the
country, and the manner in which it modifies the liability
to inundation from the Ocean or the rivers, sufficient to
create the greatest diversity in the character of the
landscape. From the mouth of the Maas to the village
of Petten in North Holland, extensive Downs, or sand-
hills, form a natural barrier against the irruptions of
the Ocean. This embankment, thrown up and renewed
by the steady operation of physical causes, extends
along a line of coast exceeding 60 miles in length;
where this ceases, a little beyond Petten, the efforts of
Man commence, and dams, heaped up by the labour
of Ages along the remaining shores of the German
Ocean on the West, and those of the Zuidersee on
the East, an indented line of more than 100 miles,
protect the green fields within from the waves which
break above them. The sand-hills are supposed to
increase uniformly, gaining on the Ocean as well as on
the cultivated ground, but the law of their formation is
so involved with the circumstances of season and cur-
rent, that great and violent changes often take place in
their disposition. It is stated in the *Life of De Ruyter*,
that when, in the year 1672, the fleets of France and

Down.

HOLLAND.

England cruised off the coasts of Holland, the sands were much altered and disarranged by the discharges of artillery. The Downs reach their greatest elevation in Kennemerland, near their termination, where they rise into hills 200 feet in height, occupying a wide extent of country, with broad valleys and marshes between them. Several streams also, converted by human ingenuity into navigable canals, take their rise from these sandy hillocks, and flow into the Y or the lakes of Waterland.

Dikes.

The Dikes, or Mounds, which to a stranger appear to constitute the most remarkable feature in the Dutch landscape, are generally supported on the land side by piles of wood and stone ramparts. They are ordinarily about 30 feet above the land, but in some places, as at Medenblick, where the shores of the Zuylzersee face the North, and are thus directly exposed to the high tides driven by the gales of winter, both setting in from the same point, they are reared to double that elevation. The greatest care is taken to strengthen their surface by sods or marine grasses, and below high-water mark, where these will not vegetate, the bench is secured by a strong matting of flags, fastened down at every three or four yards by wooden pins. Further in the sea the matted covering is held down by stones. Large wooden posts, numbered in order, are ranged along the shore at the distance of 100 or 120 feet from each other, to afford an exact and easy reference to the spots demanding repair. Besides the precautions thus taken by public policy for the preservation of the mounds, the inhabitants of the shores take care, in tempestuous weather and high tides, when the sea frequently washes the summit of the Dike in exposed situations, to cover it over with sail-cloth, so as to complete its defence on the upper surface. It is not, however, from the sea alone that the Dutch seek to protect themselves by Dikes. All the numerous rivers which flow through the country, are obliged to be confined within their channels by similar mounds; and the lakes, as they communicate with the rivers or the ocean, rise to the same level with them, and render similar precautions necessary. Thus Holland is cut through in all directions by Dikes.

Polders.

The tracts of land lying between these are called *Polders*, and are kept drained by innumerable windmills, which pump the superfluous water into the adjacent canals. The roads, as well as the navigable canals, are generally on these Dikes, which are well planted with trees and kept in excellent order, as the slightest neglect might occasion serious losses. The annual expense of the Dikes is two millions of florins; and the tax levied for their repair is, in some parts of the country, heavier than the land-tax.

In this way several lakes have been drained and converted into productive land. The *Beemster*, the most fertile district of North Holland, and the most remarkable spot in the Dutch Provinces from the great art and diligence required to make it available to human industry, is one of these drained hollows. Morasses, or shallow lakes, are still numerous; not less than eighty being reckoned in the Northern Government, where they are generally the results of superabundant water; in South Holland the pits from which peat is dug for fuel form so many unsightly ponds, which annually encroach on the productive soil.

Sea of Haarlem.

The *Haarlem Meer*, or *Sea of Haarlem*, is the only lake of any consequence. This piece of water, 15 miles in length by 9 broad, was formerly a marsh; but

HOLLAND.

when the mouth of the old Rhine, which passes through Leyden, was choked up, an inundation ensued which wasted several small lakes in the neighbourhood. Hence the depth of water in the *Haarlem Meer* is very unequal. The Southern portion of it, called the *Sea of Leyden*, is capable of bearing good-sized vessels; but ten or even six feet is the ordinary depth of the channel. The navigation of it is difficult from the numerous shallows, and has much declined since the construction of the canals between Leyden, *Haerlem*, and *Amsterdam*, which entirely superseded it as a means of regular communication between those places. In the year 1628 the son of Frederick, King of Bohemia, was drowned in the *Sea of Leyden*; his father, who sailed in company with him, and who witnessed his catastrophe, being prevented, by the fury of the tempest, from rendering him any assistance. This accident is said to have promoted the formation of the canals. The *Haarlem Meer* is saltish in some places; vast forests of reeds grow along its margin and help to nourish great quantities of fish. This lake appeared to increase rapidly until the XVIIIth century, when care was taken to confine it by embankments; and, since that time, the project of draining it has been frequently revived.

On the North, the lake of *Haerlem* communicates with the Y by a sluice; the neck of land separating it from that inlet can, with difficulty, be preserved by stone ramparts and wooden piles from the destruction threatened by the waves on both sides; in one place the isthmus is so narrow as not to allow room for the canal between *Haerlem* and *Amsterdam*, which is here interrupted, a portage of about half a mile supplying its place. The *Bies Boek*, or *Wood of Reeds*, the widest part of the estuary of the *Maas*, is by the Dutch Geographers denominated a lake; it has, indeed, the appearance of a great lake, spreading over more than 14 square leagues, and half covered with reeds. This great expanse of water was formed suddenly on the night of the 18th November, 1521, by an inundation of the *Waal* and *Maas*. According to tradition, 72 villages and 4000 families were destroyed by this unforeseen calamity.

Of the numerous rivers which flow through Holland, Rivers, there is not one of any importance which takes its rise within the limits of the Province. The *Leek*, the *Waal*, the little *Yssel*, and the *Vecht* are all branches of the Rhine, the name of which river is preserved by a narrow and almost stagnant stream passing from *Utrecht* to *Leyden*, and thence to *Catwyk* on the sea-side, where it joins the sea by a canal cut through the *Dunns* for a distance of two miles, recently constructed on a most magnificent scale. Previous to the formation of this canal, the Rhine was lost to the sands about four miles from *Leyden*. The numerous artificial mouths into which the waters of the *Waal* and *Maas* are diverted, as well as the numberless canals which they are made to supply, have the effect of diminishing the current of the principal channels, so that the depositions of mud are not carried forward to the sea with sufficient force, but, gradually accumulating, raise the beds of the rivers, and render necessary the continual increase of the embankments. The Y, an inlet of the *Zuylzersee*, runs Westward towards the *Sea of Haerlem*, and afterwards towards the North, a distance altogether of about 20 miles; its general breadth is from two to four miles. For a description of the *Zuylzersee*, the time and manner of its formation, with an account of the changes

HOL-
LAND.

Soil.

which are supposed to have taken place in the channels of the Rhine, we refer to our general paper on the Low Countries. (See Kingdom of the NETHERLANDS.)

The maxim of Political Philosophers that the most favourable circumstances in which Human Society can be placed, are those which make the existence of Arts and industry the indispensable preliminary conditions of its increase, is more perfectly illustrated by Holland than by any other Country. This Province, so remarkable for its dense population, for its commerce, and for the excellence of some even of its natural productions, possesses, in general, a meagre and ungrateful soil, and scarcely any which can be called excellent. One-fifth of the whole, according to Metelerkamp, is barren heath, sand, and unprofitable morass; some other writers, however, supported by public documents, make the portion of waste territory amount to one-third, and the quantity of productive land annually spoiled by the spreading of the sands or of peat-bogs, exceeds very much, it is said, the portion gained by draining.

The soil of Holland is, generally, a thin vegetable mould resting on sand; but in many places the sand is found above the alluvial deposit; and, frequently, their alternating layers prove the successive inundations of the sea and the rivers. The whole of the level country has subsided since the efforts of man have protected it from the waters; hence it is that the fields are in some places six feet, in the Beemster, Purmer, and other drained lakes sixteen below the level of the Ocean. Of this subsidence and of subsequent inundations, the soil bears abundant proofs. The vestiges of forests, roads, and inhabited places are found not far below the surface in the soil which has been gained from the Ocean, and which at a greater depth contains *marine débris*, the bones of whales, and wrecks of vessels. North-West from the village of Knogh in the Isle of Texel, about a mile from the coast, large trees are found at the bottom of the sea. This submarine forest, called the *Orchard* by the fishermen, has an extent of nearly a square mile. The moisture of the drained lands in Holland adapts them to the cultivation of grasses and to pasturage; there is little arable land, and all the corn produced within the Province is not equal to a tenth of the consumption. Where the value of a crop, however, depends on careful management and application, the Dutch farmer is sure to succeed. The madder grown in Holland holds the first rank in commerce, and the flax also, chiefly owing to skilful treatment, is highly esteemed. The cultivation of tobacco has declined, perhaps, in consequence of its increase in other parts of Europe. The Dutch supply flax-seed to all Countries engaged in the linen manufacture; seeds of flowers and culinary vegetables are principal articles of commerce; but this, it must be observed, is not, perhaps, so much owing to their horticultural skill, as to the nature of their moist and heavy atmosphere, which, being unfavourable to fecundation in general, prevents the degeneration of vegetable species, resulting from the intermixture of several kinds. The tract of country within the Downs, from Alcmarr to the Hague, is that which is chiefly devoted to the growth of flowers and garden culture; in the neighbourhood of Haerlem, particularly, the skill of the Dutch gardeners and their love of tulips are conspicuous. The quantity of cheese and butter made in this Province, is astonishing; the exportation of the latter article alone brings in 1½ millions of florins.

One of the causes assigned for the perfect success

with which the Dutch farmers cultivate their artificial soil, is the intimate acquaintance they have with its peculiarities in a country where the agricultural peasant is the owner of the soil, and the same spot of land descends from father to son through a long course of generations.

The farms are in general small, but yet large enough to support their possessors in simple affluence. The neatness which distinguishes the Dutch towns, is equally conspicuous in their farm houses; gardens and orchards surround the dwellings, and are securely enclosed by a trim green fence. The fields are, in general, separated by deep ditches filled with water, and capable of serving as canals to transport the produce of the farm. Canals on a larger scale connect the farms with the villages, and these with the great towns, so that facility of internal communication can hardly be conceived more perfect.

The exportation of the raw produce of Holland has much declined in every article, not even excepting flax-seed. The great revenue formerly derived from the sale of tulip-roots and flower-seeds, has, in particular, fallen away; and the madder of Alsace has risen to the highest estimation in commerce. This diminution of resources is not confined, however, to the produce of the soil, or to the Province of Holland. (See the NETHERLANDS.) The whole-fishery which, previous to the revolutionary wars, employed nearly 300 vessels, is totally extinct. The herring-fishery, carried on from the ports of Rotterdam, Briel, Delft, Schiedam, Enchusen, still exists, though in a crippled state. The cod-fishery, carried on for the most part on the Dogger bank, supplies not only the consumption of Holland, but forms one of the chief exports: the London market derives its principal supply of cod from the Dutch fishers.

The vicissitudes of the manufacturing and commercial interests of Holland, will be treated of, conjointly with the fortunes of the other United Provinces, under the head of the NETHERLANDS. We shall here briefly advert only to those instances of declining industry which have produced a local depression. The manufacture of fine linen was one of those in which the Dutch were for Ages preeminent, and it is still carried on at Haerlem on a considerable though very reduced scale. The Bleacheries of this place enjoy so high a reputation, that they prepare for market almost all the fine linen manufactured in Holland. The fabrication of linen being in most of its stages carried on by peasants, with whom it constitutes a chief branch of domestic industry, a decline in the demand for that article causes a widely diffused, rather than a local distress. But the depression of the woolen-cloth factories has depopulated Leyden, which in the beginning of the last century contained not less than 80,000 inhabitants, and at present is reduced to a third of that number. The fine cloth made here, in the year 1700, amounted to 25,000 pieces, and the camlet to 70,000; these numbers were reduced respectively, in 1802, to 7086 and 2700. Taking together all branches of the manufacture, the quantity fabricated at present is not more than one-tenth of the annual produce in flourishing times. Pains have been taken, of late years, to improve the home-grown wool, and flocks of merinos have increased in the Isles of Texel and Wieringen; but the improved fineness of the cloth has not as yet restored it to its place among the articles of exportation. The porcelain manufacture at

HOL-
LAND.

Farms

Manufac-
tures.

Province.

HOLLAND.

Delft affords another instance of decayed industry, and it is with difficulty that the Government of the Netherlands can prevent the importation of English earthenware. The Breweries of Holland were, at one time, a great source of employment and internal commerce; in 1518, there were 160 of them at Gouda, the chief seat of the brewing trade; this number regularly declined till 1802, when there remained but two; the consumption of gin has at the same time increased, and amounts annually to nearly four millions of gallons. There could not, perhaps, be any better test of the activity of trade and increase of capital in Holland, than that which is afforded by the quantity of bricks consumed, as these are the materials with which canals, causeways, and all public and private buildings are constructed in a country without stones or other minerals. The brick-kilns on the Issel produced, at the close of the XVIIth century, about 145 millions of bricks annually, and at the commencement of the present not quite 40 millions, or less than one-third.

Although the commerce of the Netherlands is mostly carried on from Amsterdam, Rotterdam, and the other great towns of Holland, yet as trade must be chiefly considered as a source of national aggrandizement, we shall not speak of the commerce of this Province until we come to treat of the Kingdom collectively. The falling off in the manufactures and the shipping of Holland during the last century, and particularly during the usurpation of the French, operated, as might be expected, to reduce the population. In the middle of the XVIth century, the population of this Province amounted, according to Vossius, to 550,000; in 1732 it was supposed to be at least 980,000; this number was reduced, in 1796, to 828,500, the inhabitants of towns alone being 495,000 in number. In the *Almanack Royal* for 1817, the population is stated at 747,600 souls, showing a difference of 80,000, a greater reduction than can be explained by the subtraction of a small territory on the South.

Manners.

The commercial adversity under which Holland laboured for so many years subsequent to the French Revolution, and the almost total extinction of the export trade, naturally occasioned a great deal of distress among the lower Orders. The poverty and wretchedness of a dense population are sought to be relieved by a multitude of public institutions, of which we shall give an account in another place. The poor are, in general, reduced to live on potatoes; and the use of a vegetable food, which in wet lands and bad seasons is apt to be unwholesome, together with the increasing consumption of gin, impairs the health and vigour of the inferior classes. Some Dutch writers affirm that there is no Country of Europe in which the people are reduced to such a state of corruption and immorality as in Holland; and although this reproach cannot be admitted in its full extent, yet it is to be feared that the coarse licentiousness which characterises frequented sea-ports prevails throughout this Province. The higher Orders are almost wholly engrossed by the cares of making money; cleanliness, economy, and attention to business are the chief characteristics of the Dutch people; but notwithstanding their general habits of scrupulous neatness, many of their customs, particularly that of smoking, are offensive to foreigners.

Statistics.

The Province of Holland holds the ninth place in the States General, to which Assembly it sends 22 Members. In judicial matters it is included in the jurisdiction of the

VOL. XXIII.

Supreme Court at the Hague. The Provincial States are composed of 90 members, 14 from the nobility, 49 from the towns, and 27 deputed from the proprietors of land. Calvinism is the established Religion. The Synod of South Holland comprises 6 classes and 183 parishes, that of North Holland 5 classes and 149 parishes. The dignitaries of the Catholic Church are the Archbishop, as he is styled, of South Holland, and the Janenist Bishop of Haarlem, who, together with the Archbishop of Utrecht, is disowned by the Pope.

Holland was included in the ancient Batavia and Nam. Frisia. When in the decline of the Empire the inhabitants of those Countries shook off the Roman yoke, they fell under that of the Saxons. The name of Holland is not met with before the IXth century, and appears to have been introduced by the Normans, who overran and settled in the Country after the time of Charlemagne. Some derive it from *hol* or *hol*, hollow and *land*, as if it were descriptive of the appearance of the country; but it appears more probable that the names of the islands in the Baltic, Zealand and Olandt, were transferred by the Norman adventurers to their new settlements. Thierry, Duke of Alsace, created Count of Holland in 863, was the first who bore the title, which subsequently passed, by marriage, to the Princes of Burgundy, and afterwards to the House of Austria. Charles V. was the last Count.

There is nothing in Holland which makes so agreeable an impression on the mind of the stranger as the size and number of the towns and villages; the latter lie scattered at the distance of two or three miles from each other, and help to diversify the dead level of the plains which the traveller in the *Trekschuyt*, or canal-boat, usually sees around him. Their magnitude and population would, in many instances, entitle them to the rank of cities in other countries. The towns are all connected by canals and by roads perfectly level, paved with brick, and planted with elms or lime-trees. The general mode of travelling, however, is by the *Trekschuyt*, the exact regularity of which compensates, in some measure, for its want of expedition. In describing the topography of the Province we shall arrange the towns in the order in which they present themselves on the ordinary route from South to North.

In approaching the estuary of the Waal, the steeple of the church at *Gore* is the seaman's mark; the land is so low as to be hardly discernible at a league distance. After entering the *Quake dijk*, about 10 miles from the sea, *Helvoetsluis* makes its appearance, the houses being almost hidden by the masts which rise above them. This place, which is the regular station of the English packet-boats, derives its importance not from its size, the population not much exceeding 1200, but from its advantages as a naval arsenal. The only channels by which large vessels can approach it are close to the land, and are defended by strong batteries; within is an immense basin in which all the Dutch navy could find anchorage. The docks are in the centre of the fortifications, and a deep foss filled with water surrounds the whole on the land side. For many miles to the West of the town the land is preserved by Dikes about 30 feet in height. From *Helvoetsluis* a narrow channel conducts into the old Maas. On approaching Rotterdam there occurs on the left bank *Schiedam*, a town with 10,000 inhabitants and above 200 distilleries; and *Delfshaven*, a fishing village with 3000 inhabitants.

HOLLAND.

Helvoetsluis.

Schiedam.

Delfshaven.

HOLLAND.
Rotterdam.

Rotterdam, the second town in Holland in population and commercial importance, and by some considered the first in beauty, is situated on the right bank of the Maas, or Merve, as this Northern branch is properly called; a small river called the Rotte, from which it takes its name, flows through it. The town is extremely well built, particularly towards the river. The *Boom Quay*, or Quay of Trees, a terrace of great houses nearly a mile long and planted with trees, is considered the most commodious and magnificent landing-place in Europe. The city is intersected in all directions by canals, which enable the merchants to bring their cargoes to their own doors. Warehouses and stores adjoin the private dwellings, and, amidst all the bustle of a commercial and seafaring place, Dutch neatness and propriety are still conspicuous. The doors and windows are painted green, creeping plants adorn the vacant walls of the storehouses, and trees, planted along the sides of the canals, mix their boughs with the rigging of the ships; yet the streets are in general narrow, and the footway is only distinguished by being paved with yellow bricks. The principal buildings are the Exchange, a large and handsome edifice, surpassing that at Amsterdam, the Admiralty, the Palace of the late East India Company, and the great church of St. Lawrence, containing the monuments of the Dutch Admirals. The statue of Erasmus, who was a native of the place, raised on a handsome pedestal six feet high, adorns the *Maasbruck*, not far from the Exchange. The house in which he was born, in 1467, is still shown to strangers. The Old Men's Hospital and the *Landhuys*, or House of Assembly for the Committees appointed to superintend the dikes and canals, are also handsome buildings. The trade of Rotterdam still increases, notwithstanding that the accumulation of sand at the mouth of the Maas bay, of late years, threatened to destroy it; the number of vessels entering in and clearing out is from 3500 to 4000 annually. The manufactures carried on here are also considerable, particularly of cotton goods, dye stuffs, and chemical preparations. Distilleries and sugar refineries are also numerous. The market of this town is the most frequented in Holland; the trade in flax, in French wine, and in tobacco, centres here. The population of Rotterdam is about 60,000, exclusive of strangers; a large proportion of the residents are English.

Delft.

From Rotterdam a canal of about 10 miles conduits to *Delft*, a large and well-built town, at present in a declining state. The banks of this canal are covered with the villas of the merchants of Rotterdam, each with its narrow garden of precious flowers. The chief curiosity at Delft is the Mausoleum of William I. Prince of Orange, to the new Church. This superb monument is 20 feet long, 15 broad, and 27 in height, and is surrounded by 22 columns of black Italian marble. There are two statues on it, one of bronze in complete armour, the other a marble figure in a reposing posture. In the same Church is the monument of Hugo Grotius, or De Groot, who was born here in 1645. The tower of the new Church is 300 feet high, and is distinguished as much by the merit of its *carillans*, or chimers, as by its beauty. In the old Church are the Sarcophagi of Heinsius, Leuvenhoeck, and Van Tromp. The Town House, a good building, contains an excellent Gallery of Paintings. The population of Delft does not, at present, exceed 13,000. The manufacture of earthen-ware, for which the place was once so famous, is at present of

little account; instead of 7000, the number of men formerly engaged in it, there are hardly 150 employed. Some silk stuffs are made here, and the manufacture of fine cloth, from the improved wool of the Texel, appears to be increasing. The commerce of Delft depends wholly on that of Rotterdam.

The *Hague*, or *8 Grafen haag*, (the Count's Wood,) 10 miles North-West from Delft, is the Capital of South Holland, the seat of Government, and principal residence of the King of the Netherlands. It is situated at the foot of the Downs, about two miles from the sea; woods, gardens, and cultivated fields surround it on the other three sides. A deep fosse forms its only defence. All travellers extol the beauty of the Hague the fertility of the adjoining country, (the most productive tract in South Holland,) the woods in its neighbourhood, the openness of the streets, and the numerous splendid houses which adorn them, the hotels erected by the Provinces under the old Constitution for the reception of their Deputies, all contribute to render the Hague more attractive than the other Dutch towns. The avenues, promenades, and public squares are shaded with limes and elms. In the Royal Palace are Galleries of Paintings and of Sculptures, a Cabinet of Medals, and a rich Library. The most remarkable public buildings are the Council House, the Corn Exchange, the new Church, and that of St. James. The great distinction of the Hague, however, is the general magnificence of the private hotels. The population is about 45,000, supported chiefly by revenue and the expenditure of the Court. The industry of the place is confined to the manufacture of sealing-wax and articles of jewellery. The society at the Hague, as might be expected in the Capital of a commercial Country, itself undisturbed by the cares of business, is the most refined and agreeable in the Dutch Provinces. Societies for the promotion of Science, Literature, and the Arts are numerous; but, above all, the study of Natural History is here zealously cultivated. The impulse given by Camper, a native of the town, still operates, and the Hague can boast more Museums illustrative of Natural History, than any city in Europe. The wood from which the town takes its name is at no great distance; it is doubly precious in the eyes of the Dutch from the general absence of woods in Holland. The great roads to Amsterdam, Haarlem, and Leyden pass through it, and in the centre of it is placed the ancient chateau of the Princes of Orange, called the House of Orange, or House in the Wood. This grove appeared so pleasing to Philip II. that it was spared by his orders in 1574, when the Hague was besieged. The prizes bestowed on him for this instance of tasteful mercy, may perhaps have induced Louis XIV., a century later, to spare the Mall at Utrecht.

The avenue conducting to *Scherdijk*, a village on the sea-shore, inhabited by fishermen, is always pointed out to strangers as one of the beauties of the Hague. It is about two miles long, perfectly straight and level, planted with four rows of stately elms, and with the steeple of the village Church in the vista. *Scherdijk* is remarkable for the pertinacity with which its inhabitants, about 3000 in number, adhere to the old costume and usages of the Country.

Leyden, seven miles North-East of Hague, was formerly the second city in Holland. The Old Rhine, which here divides itself into several channels, flows round it, and is joined by some small streams, the Does,

HOLLAND.

Hague.

Scherdijk.

Leyden.

HOLLAND.
—
NEW
HOLLAND.

Vliet, Mare, and Zyl; the numerous islands into which the town is divided by all these canals are connected by 150 bridges. The district of country round about, called the *Rijnlande*, is the garden of Holland, and furnishes in large quantities the much prized Leyden butter. Leyden is famous for its University, founded in 1575, and which, distinguished for a time by its proficiency in Oriental literature, so successfully cultivated by Golius, Erpenius, and Schultens, enjoyed a more lasting reputation as a School of Medicine and Anatomy. From the great brick walls surrounding Leyden, a rich prospect of the neighbouring country may be enjoyed. In the Goud House, or Citadel, are preserved the portraits of the old Counts of Holland. The Council House and St. Peter's Church, in which is the Sarcophagus of Boerhaave, are the only remarkable edifices. The buildings of the University were much injured, and part of the city entirely destroyed, particularly the handsome street called the *Raspenburg*, by the accidental explosion of a barge laden with gunpowder, which took place in one of the canals in 1807. The population of Leyden is reduced at present to 28,600. The wool trade of Holland, and manufactures of camlets and woollen cloths, still centre here. The book trade also is very considerable, and, though not absolutely increased, has gained to relative importance. The Botanic Gardens at Leyden, the Cabinets of Natural History, the Library of the University, rich in Oriental manuscripts, and the Paintings of Lucas and Rembrandt, both natives of the place, seldom fail to prolong the visit of the stranger.

Haarlem.

A canal about 16 miles in length conducts from Leyden to Haarlem, through a highly cultivated country; this latter place is one of the handsomest towns in Holland, intersected by canals, and planted with trees; the sea of Haarlem lies at no great distance on the East; the German Ocean is about four miles off on the West; canals connect the town with Leyden and Amsterdam. Like the other interior towns of Holland, Haarlem has much declined, and its population does not exceed 21,000, about half of its former amount. In the market-place stands a statue, erected, in 1801, to Lawrence Coster, to whom the Dutch ascribe the invention of the Art of Printing. The Cathedral, the largest and handsomest church in Holland, is remarkable for its great organ, containing 8000 pipes and 92 stops. At Haarlem is a Royal Academy of Science, with rich Museums, an Observatory, and a public Library, containing many curious specimens of early Typography, particularly the Works printed by Coster, a native of the place. The neighbourhood of Haarlem has always been the flower-garden of Holland,

and although the trade in choice flowers is no longer what it was in the middle of the XVIIth century, when single tulip roots were sold for 10,000 florins, still there are numerous great nurseries adjoining the town, which, through the weekly markets at Amsterdam, supply all Holland. Haarlem is famous for the excellence of its bleacheries; it is likewise the seat of almost all that remains in Holland of the silk manufacture, which formerly employed here 3000 looms, and at present about 60. In the wood of Haarlem, a grove of about 26 acres in extent, is a Royal Lodge, formerly the villa of the Banker, Mr. Hope.

AMSTERDAM, which lies 12 miles East of Haarlem, and is next in the route, has been already noticed in alphabetical order. *Saardam*, on the North of the Y, though called a village, contains 10,500 inhabitants. It is distinguished even in Holland for its neatness and the number of its canals. The inhabitants are all either merchants or shipbuilders. The houses are built of wood, painted green in fascial patterns, and surrounded by canals, so as with their gardens to form little islands. The house in which Peter the Great resided here, while learning the Art of shipbuilding, is still shown to strangers. Six miles to the North of Saardam is *Alcmaar*, with a population of 8500 souls, and a few miles to the West of this town, on the *Zuydersee*, is *Horn*, with 9690 inhabitants, and a great trade in cheese and cattle. The navigator Schouten, a native of this place, gave its name to Cape Horn, which he discovered in 1616. We must not omit to mention *Gouda*, in South Holland, built on the *Gouwe*, which here joins the *Yssel*, a town of considerable trade, and with a population of 12,000. The Church of St. John is remarkable for its great size, its organ, and stained glass windows. Doat has been already mentioned in its place.

The islands which lie in a chain across the mouth of the *Zuydersee*, viz. Texel, Wieringen, Vlieland, and Schelling, are becoming daily more important from the success which has attended the introduction into them of the fine woolled sheep. The inhabitants of the islands, about 8500 in number, of whom 5000 belong to the Texel, are almost all pilots or fishermen. The stock of sheep at present exceeds 60,000. Strong fortifications have of late years been erected on the Texel, to defend the roadstead and straits.

De Graf, *Hist. Stat. Beschryving van Holland, Amst. 1809*; *Tableau de la Hollande, par Metelekamp, Rotter. 1809*; *Mémoires sur la Hollande, Paris, 1804*; J. Cade, *Tour through Holland* in 1806, London, 1807; &c.

HOLLAND.
—
NEW
HOLLAND.

Saardam.

Alcmaar.

Horn.

Gouda.

The Islands.

NEW HOLLAND.

NEW HOLLAND, the *Terra Australis* of old maps, is an Island of vast extent, lying directly South of the Western chain of the Indian Archipelago, or Spice Islands. The magnitude of New Holland justifies calling it to the designation of a Continent: its most Northern extremity, Cape York, is in $10^{\circ} 45'$ North latitude, while Cape Wilson, on the South-Eastern shore, is in latitude 39° , a coast line of above 2000 miles extending

between them. The greatest breadth is from Point Escarpé, in $113^{\circ} 15'$, on the Western coast, to Cape Moreton in the same latitude, and in longitude 153° on the Eastern, a direct distance of 2600 miles. The superficial extent of this great Island may be estimated at about three and a half millions of square miles; or, if compared with that of the Continent of Europe, may be taken to bear towards it the ratio of 15 to 17.

NEW
HOLLAND.

An account of the successive discoveries and laborious voyages by which this extensive Country has been gradually made known to us, has already been given under the head AUSTRALIA; we shall here, therefore, confine ourselves to the Geographical survey of it, so far as research has hitherto penetrated, with some description of its natural productions and aboriginal inhabitants: but as far as regards the circumstances of the British Colonies on the Eastern coast, with the details of the regions they possess, the soil, the climate, the mineral riches, and other particulars, deriving importance from their relation to Civilized Man, we refer, for more satisfactory information, to NEW SOUTH WALES.

Scarcely any thing is yet known of the Geography of New Holland beyond the coast; great chains of mountains, which might serve to elucidate the physical distribution of the Country, are nowhere visible, except on the Eastern side, where the Blue Mountains run parallel to and at no great distance from the shore; nor have any great rivers been as yet discovered, the course of which might lead us to conjecture the situation of those mountain ranges, which it is hard to conceive wanting in so extensive a Country. As far, however, as observation has reached, the greater part of New Holland appears to be a dead flat, or gradually to assume that appearance towards the interior. As the voyages of Captain King, in 1818 and 1822, complete (with the exception of a few little breaks) the survey of the whole coast, which preceding navigators had left unfinished, we are now enabled to trace an authenticated outline of the Australian Continent.

Kantors
coast.

On approaching the Eastern coast, above Cape Howe, the shore appears bold and picturesque; the country being rising higher and higher into swelling hills of no great elevation, but crowned with evergreen forest trees, and elude brushwood, exhibiting a gloomy and seathed verdure, extremely different from the fresh appearance of vegetation in the forests of America, or even in our own climate. The creeks and rivers of the South-Eastern shore appear to be still but imperfectly known; and the Clyde, in latitude $35^{\circ} 40'$, is, we believe, the Southern limit of the explored country. The minerals met with along this river are sandstone, claystone, and greywacke, lying, where they are found, indurated in vertical strata, extending from South-West to North-East: this Geological phenomenon is of some importance, as it may serve to explain why many of the rivers of New South Wales run, for the greater part of their courses, in a direction parallel to the coast. Jervis's Bay, in latitude 35° , is said by Mr. Berry, who examined it, to be superior to many of the best frequented harbours in the world, being easy of access, affording good shelter, and safe anchorage. For some hundred miles North of this the shore is generally bold, of sandstone cliffs, sometimes interrupted by low sandy beaches, or banks of soft mud, covered with mangroves to the water's edge. The soil towards the shore is poor and uninviting, but from five to ten miles inland commences an elevated terrace of fertile land.

Rivers.

The principal rivers known are the Clyde, Shoal-Haven River, Pigeon-House River, George's River, the Hanksbury, Hunter's River, the Hastings, the Tweed, and the Brisbane. This last is a magnificent stream, opening into Moreton Bay, in latitude $27^{\circ} 25'$, and navigable for ships of large burthen above 60 miles from its mouth. Where the exploration of it ceased, the river had decreased but little in breadth or depth, and the tide still

The Bris-
bane.

rose four feet, being only one foot less than at the mouth, so that it resembles a canal flowing through a level country; the country along its banks is of the richest description, abounding with good timber. No mountains appear to the Westward, so that Mr. Oxley, who discovered and examined the river in 1823, was disposed to consider it as the outlet of the great interior waters which he had previously discovered in 1818. The Brisbane is by far the most important river as yet discovered in New South Wales, not only from its magnitude and the fertility of the circumjacent country, but also because it appears to be exempt from those violent floods which at times commit such ravages on the banks of the Negro and Hunter's River. The advantages of the situation were not overlooked by the Colonial Government, but a convict settlement was immediately established at Red Cliffs, in Moreton Bay, about 10 miles below the mouth of the Brisbane, and 430 from Port Jackson. Thus the Colonies extend from the Illiwarra, or Five Island district to Moreton Bay, a distance of above 500 miles. In this space there are two harbours, in which the largest navies can at all times ride in safety, but the shore in general offers few havens for ships of burthen; most of the inlets as well as rivers are barred by sand-banks, as if the natural process of forming channels were not yet completed; not a few rivers, indeed, terminate in lagoons, which only occasionally communicate with the sea across the intervening sands. The Boyne, a considerable stream, falling into Port Curtis, in latitude $23^{\circ} 56' 30''$, has also been surveyed with a view to a settlement, which will be made here probably at an distant period. Between the latitude of 22° and Torres Strait, a distance of 700 miles, no investigation for the discovery of rivers has been yet made, and Captain King, who sailed close enough to the shore in 1819 to have the sea-beach almost always in view, says that nothing like an opening of any consequence was observed; this negative testimony, however, will appear of less weight when we consider how long the Hastings, Tweed, and Brisbane escaped the notice of navigators. Whenever he landed within this distance the soil appeared shallow, the timber small and stunted. But in some parts, particularly about latitude 17° , the country was verdant and well wooded. The form of the coast near Cape Bowling Green, latitude $19^{\circ} 19'$, and a wide chasm in the distant mountains, led him to surmise the existence of considerable rivers thereabouts, a conjecture which circumstances did not allow him an opportunity of confirming. In latitude $15^{\circ} 27'$ is Endeavour River, so called by Captain Cook, who hauled down and repaired his ship in this moderate-sized stream, after having lain three and twenty hours on a coral reef. Beyond this all semblance of fertility ceases, and the remainder of the coast to the North Cape, a distance of 300 miles, is low, sandy, and barren. At this spot also the granitic rocks cease to appear. The East coast of New Holland, in these latitudes, is so closely beset with innumerable islands, united among themselves and with the main by coral reefs, as to render the navigation extremely difficult. The coral reefs, indeed, commence in a high latitude, at a distance of 25 or 35 leagues from land, but approaching nearer as they run to the North; being only 20 leagues from Broad Sound, 9 from Cape Gloucester, and at Cape Tribulation reaching close to the shore. On the East, or outside of these reefs, the sea breaks with great fury, and is of unfathomable depth, but the enclosed arm is generally smooth,

NEW
HOLLAND.

Coral reefs.

NEW
HOLLAND.

with from 60 to 80 fathoms, thus possessing unusual advantages for a coasting trade. Two deep channels across the coral barrier were found by Captain Flinders, and an accurate survey will probably discover more.

Gulf of
Carpentaria.

The voyage to the North coast lies through Torres Strait, which is crowded with small islands. Immediately to the Westward of Cape York, the most Northern point of New Holland, is the *Gulf of Carpentaria*, the shores of which measure a space of 900 miles, the gulf itself being 400 miles deep, and 300 broad. In old Dutch maps many outlets and openings of rivers are marked along its shores, so that it was thought to receive the principal streams of the Australian Continent; but the accurate survey made of it by Flinders overturned this hypothesis. The Eastern side is low and sandy, the Western has many fine harbours, and is bordered by some large islands, but the land in the vicinity of the coast is low and barren. Wellesley's Islands, a group at the bottom of the gulf, abound in iron ore; the soil of even the best parts is far below fertility; but the small trees and bushes which grow there, with the grass in some open places, save the larger islands from the reproach of absolute sterility. The principal rock formation in the gulf is a close-grained sandstone. From Cape Wessel, which is the projection that forms the North-West head of the Gulf of Carpentaria, and is the extremity of a group of low barren islands, to Cape Van Diemen, the country is named *Arrahim's Land*. The coast here is low, and the shore in general a sandy beach, intersected towards the West by projecting rocky heads, and presenting many fine ports and harbours. About midway between the capes is a river, called Liverpool River by Captain King, who ascended it about 40 miles without finding any improvement in the nature of the soil; no hills were seen, but the country was everywhere flat, and bore the appearance of being occasionally inundated. Alligators and a few birds were the only animals seen. Near the Western extremity of the North coast, in the ancient charts, is a deep opening called Van Diemen's Bay. This has been discovered by the late survey to be a strait 70 miles deep, and 40 broad, separating from the main land two large islands, the North-Western extremity of which bore the name of Cape Van Diemen. In the gulf on the South-East side of this strait are some rivers, winding through a vast plain of level land, bearing the marks of great inundations. These, to which Captain King gave the name of Alligator Rivers, have the same character; flowing between low muddy banks covered with mangroves, with little current, and apparently navigable a long way up. They will, in all probability, prove to be the mouths of some great river, by which the waters of the interior are carried to the sea. The soil here is in general a stiff clay of no great fertility, but the climate is in the highest degree favourable to vegetation, so that palm and gum trees, acacias and mangroves, with an immense variety of tropical flowers, grow exuberantly on the very beach.

Arrahim's
Land.Alligator
Rivers.Melville
Island.

The islands separated from the main by Van Diemen's Gulf, are called Melville and Bathurst Islands. A narrow channel from one to three miles wide, and 40 in length, named Apsley Strait by Captain King, who called through it, imagining that he had made the discovery of a great river, runs between them. *Melville Island*, on the East of the strait, is of considerable size,

the circumference of it being at least 300 miles. It is fertile and more elevated than the main land to the Eastward, possessing many good harbours besides Apsley Strait. *Bathurst Island* has a circumference of about 120 miles. The Northern coast of New Holland, and those islands in particular, are rendered more interesting by the circumstance of their being now included in the possessions of Great Britain.

In the commencement of 1824 Captain Bremer was despatched in the *Tamar* to take possession of Arrahim's Land, on the North coast of the Continent, and to form an establishment on the most eligible spot that could be found for a mercantile depot. The *Tamar* anchored first in Port Essington, a deep inlet in the promontory to the North-East of Van Diemen's Gulf, and, a union-jack being fixed on a conspicuous point, formal possession was taken of the North coast of Australia, between the meridians of 129° and 136° East of Greenwich. An eligible situation, however, for the new settlement was not met with till the ship entered Port Cockburn, the mouth of Apsley Strait; here a small rivulet and plenty of water were discovered on Melville Island. A projection of land was fixed on for the site of the town, and a fort, called Port Dundas, was constructed. The first settlers were 45 convicts, including three or four women, with a detachment of military and marines. The soil and climate of Melville and Bathurst Islands are capable of bearing all the valuable productions of the East, particularly spices; and the situation of the new settlement is well adapted for mercantile speculation. This coast is annually visited by the Malays, who come here in large fleets to fish for the *Trepang*, or *Bêche de mer*, and, perhaps, the intention of making this settlement was to open a commerce by their means with the Eastern portion of the Indian Archipelago, where at present all trade is engrossed by the Dutch. The new Colony, nevertheless, however bright may be its future prospects, has not yet attained a flourishing condition. The want of females and of cattle, the heat of the climate, and the constant hostility of the natives, are the principal drawbacks on its prosperity. The importation of some Chinese labourers is, perhaps, the measure best calculated to relieve it from its present languishing state.

To the West of Clarence Strait, which separates Bathurst Island from the main, the coast trends to the South, but continues to bear the same low and sterile character as far as *Cambridge Gulf*. This is a deep and extraordinary salt-water inlet, in East longitude 128°, extending for upwards of 60 miles through a circuitous channel, which, being narrowed in many places to the width of half a mile, causes a rushing tide. Here the coast assumes a new appearance, high and precipitous ranges of detached hills rise suddenly from a level plain, which is so low as to be occasionally covered by the high spring-tides. These waters are so quickly evaporated by the great heat, as to leave the ground incrustated with saline crystallizations, which give it the appearance of being covered with snow, and, by reflecting the sun's rays, severely afflict the eyes. This extraordinary gulf terminates in numerous shallow, muddy, salt-water inlets, which in the rainy season would probably furnish plenty of fresh water. Westward from the gulf the coast assumes a new appearance, and is intersected by numerous fine ports, bays, and some rivers. One of the rivers (Prince Regent's) runs inland for upwards of 60 miles, and terminates in a fresh-water

NEW
HOLLAND.Bathurst
Island.Colony at
Port Cockburn.Cambridge
Gulf.

NEW
HOLLAND.

stream. The nature of the country, however, is even worse than to the East; it is a huge mass of rocks heaped one upon the other, the interstices being filled with *spinifex*, a prickly, useless grass, of powerfully aromatic smell. The Geology of this part of the coast consists of a silicious sandstone, of a very hard and fine grain; much of it is coloured by a ferruginous oxide, and a small quantity of native iron, imbedded in a quartzose rock with copper pyrites, was also found here. This high land, distinguished by its numerous great inlets, which deserve to be carefully explored, extends from Cambridge Gulf, facing the North, to Prince Regent's River on the West.

De Witt's
Land.

The remainder of the North-West coast, as far as North-West Cape, an extent of 1000 miles, marked in the maps as *De Witt's Land*, is a low, sandy, and unpromising country, in many places so low as not to be visible from a greater distance than 12 or 14 miles. It is consequently dangerous of approach, and has perhaps, on that account, been less accurately surveyed than the other shores of Australia. Numerous islands are scattered at no great distance from the main, to which they are generally superior in verdure and fertility; among them is the *Rosemary Island* of Dampier, in the neighbourhood of which is good anchorage. A small species of *Ficus* is the chief productions of the vegetable kingdom in this Archipelago, but the sea affords plenty of trepang and of shell-fish, particularly oysters. To the East of North-West Cape is *Ermouth Gulf*, a deep inlet of the sea, 45 miles in length, but presenting little short of absolute sterility. The coast is here protected from inroads of the sea by a barrier of sand 10 or 20 feet high, on which grow a variety of plants, particularly a species of convolvulus of gigantic size. Behind the sand-hills the country is flat, and in general below the level of the sea, so that at high tides the land is occasionally inundated, and the water being quickly evaporated by the intense heat of the sun, a salt incrustation covers the plains: enormous ant-hills were seen here, some of which measured 8 feet in height, and 26 in circumference. The North-East, or land breeze, at this part of the coast, is a most oppressive hot wind, resembling the North-West wind in New South Wales, a circumstance which seems to prove the existence of some central deserts of arid sand.

Endracht's
Land.

Endracht's, *Edels*, and *Leeuwin's Land* are the names of the successive portions of the Western coast, from North-West Cape to Cape Leeuwin, a distance of 800 miles. The coasts of *Endracht's Land* are very low and unpromising, but chains of mountains are visible in the distance, at the distance of 25 or 30 miles. Dwarf gum trees and mangroves in some places over-run the shore. Almost all the flowers seen here were of a blue colour. The shells, and even vegetables, on this coast, are, according to M. Peron, frequently seen covered with a strong incrustation, which appears to be formed with unaccountable rapidity. "Another Perseus," to use the words of M. Riche, Naturalist to the French expedition, "seems to have carried the head of Medusa along these strange shores." The remainder of the West coast is difficult to be approached from the roughness of the shores and numerous coral reefs. The country has everywhere nearly the same arid unproductive appearance. The only openings of importance are *Sharks' Bay* and *Sloan River*. This latter acquires importance, having been selected by the British Government as the situa-

NEW
HOLLAND.

Swan River.

tion of a Western Australian Colony. The expedition destined to form the settlement is at the present moment (January, 1829) about to depart. The Swan River, so called from the great number of black swans seen upon it, was explored for nearly 60 miles from its mouth by Mr. Bailly, Mineralogist to the expedition of Baudin and Hamelin, who found it to flow over calcareous rocks, and through a tolerably good soil covered with thick forests of gum trees. High mountains were visible in the distance. The river is shoal throughout, and particularly at its entrance, where the channel is not more than six or eight feet deep; within, it expands, being in some places a mile wide, with sufficient depth of water for large boats. At the point where the examination of the French officers ceased, the river was still a third of a mile in width, and flowed with a very slow current. A group of islands opposite to the mouth of the river offers some roadsteads with safe anchorage for large vessels.

The South coast of New Holland, extending along South coast.

1200 miles between Cape Leeuwin and Cape Howe, trends to the Northward from both extremities, so as to form a wide gulf. The Western portion of it, called *Nuyt's Land*, has been examined by the navigator Nuyt's Land whose name it bears, by Vancouver and d'Entrecasteaux; of the remainder nothing was known before the voyages of Flinders and Baudin, who encountered each other in the middle of the gulf pursuing opposite courses. The former, who sailed from the East, was of course the first discoverer of the long extent of coast to which the latter gave the name of *Terre Napoleon*. A little to the East of Cape Leeuwin is *King George the Third's Sound*, a deep bay with two good harbours, called *Princess Royal* and *Oyster Harbour*, affording abundance of wood and fresh water. In the rear are high mountains, the white and pointed summits of which resemble piles of ruins. Mount Gardner, in this vicinity, has the form of a volcano. Many of the promontories here are formed of coral, which is even found on the summits of hills 1000 feet above the sea. The rocks are chiefly granite, the soil in many places chalky and covered with marshes. The coast, as we proceed towards the East, becomes miserably dry and barren, and for about 500 miles near the centre of the gulf presents nothing but uniform sandy cliffs, from 400 to 600 feet high, with few trees on them, and totally excluding the view of the interior country. Of these cliffs Captain Flinders remarks, that the equality of their elevation, and their evident calcareous nature, seem to bespeak them to have been the edge of a vast coral reef, which is always more elevated than the interior part. From the gradual subsiding of the sea, or from some convulsion of nature, this bank may have attained its present height; and upon this supposition it may be concluded, that the country within is a low sandy plain, or perhaps that the bank is a barrier between external and internal seas. Further to the East are two great inlets, *Spencer's* and *St. Vincent's Gulfs*, respectively named by the French navigators *Golfe Bonaparte* and *Boie Josephine*, separated by a neck of land, called *Cape York*, or *Cambacera*. *Spencer's Gulf* runs 190 miles inland, where it terminates in mangrove swamps without any appearance of a river; in breadth it varies from 30 to 70 miles. Near the entrance is a magnificent harbour, *Port Lincoln*, or *Champaney*, formed by three basins. The largest ships can anchor close to the shore in twelve fathoms. The land is high

Spencer's
Gulf.

NEW
HOL-
LAND.

and covered with timber: the general appearance of vegetation was such, as to give reason to suppose the existence here of some fresh-water streams, though none were found by our navigators. *St. Vincent's Gulf* is about 30 leagues long by $\frac{2}{3}$ or 10 in breadth; at its entrance is *Kangaroo Island*, covered with timber, and apparently very fertile.

At the head of *Spencer's Gulf* is a range of lofty hills, one of which, named *Mount Brown*, from the celebrated botanist who ascended it, is above 3000 feet high. This rock forming the ridge is argillaceous, of a reddish colour, close-grained, and heavy. From the summit of the mountain no rivers or lakes could be seen; in every direction the eye traverses an unintercepted flat, woody country, the only exceptions being the ridge of mountains running North and South, and the waters of the Gulf to the South-Westward. *Kangaroo Island*, as well as the coasts of the main and the small islands in *Bas's Straits*, supports a few runaway convicts from New South Wales, who prefer the miseries of a savage life to plenty coupled with restraint and labour. Half naked and half starved they are numerous enough to supply a few small vessels with kangaroo and seal skins in exchange for brandy and wearing apparel. The coast near *Bas's Straits* is of the most sterile description; it has, however, two fine harbours, *Port Western* and *Port Philip*, in the neighbourhood of which the country assumes a better appearance, the vegetation being various and luxuriant. *Port Philip*, with an entrance only half a mile wide, expands to a basin 150 miles in circuit. A Colony was about to be established here in 1805, and Captain *Tucker* was despatched for that purpose, but the deficiency of fresh water throughout the shores of this great harbour frustrated the intention of Government. *Port Western*, which is equally verdant, and abundantly supplied with running streams, will probably soon be chosen as the seat of a settlement. *Cape Howe*, the promontory forming the South-East point of New Holland, is a vast mass of granite joined to the Continent by a narrow isthmus; an unbroken continuity of low sandy beach stretches to a great distance on both sides of it.

We have thus made the circuit of New Holland, and it will have been perceived how very small a portion of the coast presents an appearance of even tolerable fertility, how insignificant are the mountain ranges discernible from the sea, and what a remarkable deficiency there is of rivers flowing from this extensive Continent.

Comparatively little is known of the interior of this vast Country, and that little is calculated to increase our anxiety for its further examination. A description of the fine country discovered to the West of the Blue Mountains will be found under the head *NEW SOUTH WALES*: we shall at present confine ourselves to mention the course of the interior waters there met with, the determination of whose outlet is the most embarrassing problem in the Physical Geography of that Continent.

The *Macquarie* rises in a group of hills about 80 miles to the West of *Port Jackson*, and flows, with the exception of minor sinuosities, in a regular North-Western course. The country which it waters at first is varied and beautiful in a high degree, rich prairie lands and fine woods alternating on its banks. Great hopes were awakened by the discovery of this fine river, and in June, 1818, Mr. *Ozley*, the surveyor of the Colony, descended it in the hopes of reaching the sea. After having followed its course for a month, a flood in the

river made the surrounding country a perfect sea; the banks were still heavily timbered, and many large spaces covered with the common reed were also encircled with trees. "On the 3d July," says Mr. *Ozley*, "the main channel of the river was much contracted but very deep, the banks being under water from a foot to eighteen inches. The stream continued for about twenty miles further, when we lost sight of land and trees; the channel of the river winding through reeds, among which the water was about three feet deep, the current having the same direction as the river. It continued in this manner for about four miles more, when all at once it eluded further pursuit by spreading at all points, from North-West to North-East, over the plain of reeds which surrounded us; the river decreasing in depth from upwards of twenty to less than five feet, and flowing over a bottom of tenacious blue mud, and the current still running with the same rapidity as before. The point at which the *Macquarie* unites with the interior waters is in latitude $30^{\circ} 45'$ South, and longitude $147^{\circ} 10'$ East."

The *Lachlan* has its sources a few miles Westward from those of the *Macquarie*. Its course was explored by Mr. *Ozley* for about 1200 miles, when the river gradually diminished by spreading itself over lagoons communicating with its channel; and, at last, when only about 20 feet wide and three deep, terminated in a boundless marsh. The place at which the *Lachlan* is thus lost is about 500 miles West of Sydney, and nearly in the same parallel. The *Macquarie*, the navigable course of which does not perhaps exceed 500 miles, receives nevertheless more tributaries than the *Lachlan*, and pours down a more copious flood of water. Mr. *Ozley* having traced the *Macquarie* to its termination in the marshes, crossed the country in an Easterly direction nearly in the parallel of 31° , and found that it was a land of running waters, every valley pouring along its contribution; and his route being intersected by several great rivers, one of which, the *Castlereagh*, appeared very much to exceed the *Macquarie* in magnitude. Where, then, have these waters their outlet? or are we to suppose them wasted over shallow lagoons, or absorbed in sandy deserts? In all probability it will be discovered that they discharge themselves into a great lake, which again communicates with the sea by many openings, as the *Alligator Rivers*, the *Swan* and *Prince Regent's River*, or the *Brisbane*. Such a discovery would satisfy all the contending hypotheses. The *Alligator Rivers* are unquestionably the mouths of a single river; as, from the Physical character of the country through which they flow, the existence of separate basins of independent rivers would be quite inexplicable. It deserves also to be remarked, that the slow current and very gradual diminution of the *Brisbane* and chief rivers on the Western coast indicate a very great length of course, quite sufficient at least to reach the internal sea into which the *Macquarie* is discharged.

The Geology of New Holland, as far as it is known, presents no remarkable phenomena. The minerals found along its coast correspond exactly with those already known. On the Eastern coast granite is found at the Southern angle, and afterwards for a space of 500 miles from *Cape Cleveland* to *Lizard Island*. It occurs again on the North coast at *Melville Island*. Where the granite intermits on the Eastern shore the interval is filled by rocks of the trap formation and by

NEW
HOL-
LAND.

The Lach-

Geology.

Mount
Brown.

Port Philip.

Port
Western.The Mac-
quarie
River.

NEW
HOLLAND.

red sandstone, supporting coal exactly resembling the sandstone of the coal formation in England. A calcareous stone, having the appearance of concretions, but without any distinct ramifications, and sometimes resembling coral, forms a great part of the Western coast about Swa River, and was found in some islands in the Gulf of Carpentaria. No rocks were seen of recent volcanic origin. Sandstone is the most common formation, and limestone hardly makes its appearance on these many (thousand miles of coast.

Botany

The Natural History of the Australian Continent is defective not merely in the mineral kingdom. The fruits of the Scientific researches made in the neighbourhood of the Colonies will be found detailed in our account of NEW SOUTH WALES. We shall here confine ourselves to the few general observations which apply to the whole Continent. The leading characteristic of Australian vegetation is the great abundance of the *Eucalyptus*, or gum tree, and the *Acacia*. These two genera, considered in reference to their size as well as frequency, are equal. Mr. Brown says, to all the rest of the vegetation put together. Of the *Eucalyptus* above 200 species are known; and within the parallels of 23° and 35°, where the Australian character is most strongly marked in the vegetable kingdom, they form four-fifths of the forests. Some kinds rise to the height of 80 feet, with straight branches, or stems, and even to 100 and 120 feet on the Southern shores and Van Diemen's Land. The faded hue of these sombre evergreens, their naked stems, and the decayed ragged appearance of the bark, give a gloomy character to those extensive forests.

The leafless *Acacia*, the most abundant of its genus, produces the same effect. Its leaves are truly expanded footstalks placed vertically, and with the edge towards the stem. Towards the tropic the Palm tree and Norfolk Island Pine make their appearance. The Palms are comparatively few even in the tropical portion of the country. In the islands on the West coast, about the latitude of 15°, has been found a *Copparia*, which, in the enormous bulk of its stem and general ramification, bears a striking analogy to the *Adansonia* of Western Africa. It has been remarked, that few edible plants are found here, and the timber is in general extremely hard, brittle, and internally decayed. The Cabbage Palm, however, and Betel nut are occasionally met with, and the Sago Palm is abundant on all parts of the North coast. An Indigo plant has been found, and two species of Nutmeg, but none of them fit for use. No species of plants is so common as to be found on the opposite coasts, with a few exceptions towards the North-West. Not less than 3900 species of Australian plants were added by Mr. Brown to the 300 previously known, and the *Flora* of New Holland has been recently much increased by the Scientific exertions of Mr. Allan Cunningham. A great majority of the genera discovered are peculiar to the country. Of the remainder some are common to the African *Flora*, and still more to that of South America.

Zoology.

Almost all the animals of New Holland are marsupial, that is, are provided with a pouch to carry their young. The species of the kangaroo already known exceed 20. The dingo, or native dog, the flying fox, and the wombat, which bears some resemblance to the sloth and to the honey bear, are met with on all the coasts; but the mammalian animal, the *Ornithorynchus paradoxus*, or water mole, which unites the bill of a

duck to the limbs of a quadruped, inhabits the banks of rivers and the lakes of the interior. It appears to be anomalous not only in its form but in its whole economy. The feathered tribes appear to be by no means numerous, nor do they present any striking singularity of appearance. Our acquaintance indeed with the ornithology, and with the other animal kingdoms of New Holland, is almost wholly confined to the East coast.

NEW
HOLLAND.

Natives.

The shores of New Holland are but thinly peopled, and there is reason to believe, from the late excursions, that the inhabitants of the interior are still fewer in number. They appear to be all of the same race, combining the features of the Malay and the Papuan negro. They are in general of the middle size, but with limbs remarkably attenuated. Their eyes are half closed, their noses flat, their mouths of monstrous size, and their countenances altogether hideous in the extreme. Their deportment, however, is erect and graceful, and their females frequently possess great elegance of form. The strength of the natives of New South Wales, as derived from experiments made by Baudin with the Dynamometer, was compared with that of a European in the proportion of five to seven. The Tribes of this great Continent, though resembling each other in Physical conformation, yet each speak a different language, and our acquaintance with these numerous tongues is as yet too imperfect to allow us to trace their mutual relationship. They all anoint their bodies with grease, oil, or bees' wax, and paint it with chalk and ochre. In some places they cut the skin into stripes, so as to raise large scars, and these are conspicuously coloured. The natives of King George's Sound alone bear any clothing, and they carry only a kangaroo skin on their shoulders, but they use no covering suggested by modesty. In the vicinity of Port Jackson the active Tribes are among the most degraded and miserable of the human species. They depend for food chiefly on the supply of shell-fish thrown on shore; they are without any trace of government or social combination, their families consisting in general of few individuals living separately, and sheltered by a wretched hut, formed of a few sticks and some strips of bark. Their marriages are effected by brutal violence, the female being usually struck down unawares by the ardent bridegroom, who carries her off as a spoil. The women among these Tribes are deprived of two joints of the little finger of the left hand, and those met with recently in the interior were all deprived of so eye. One Tribe, or rather family, has the singular privilege of extracting two front teeth from the upper jaw of all the rest. This tribute of teeth appears to be collected from their Youth every four years. The attempts made in the Colony to civilize these people have not met with any success, and an unfortunate opinion prevails there that the Australian natives are totally incapable of Civilization. Yet they are unequalled in quickness of perception and powers of imitation: they are generally speak English without the slightest fault of foreign accent, and mimic the Colonists with astonishing fidelity. The Tribes met with to the South of the Colonies, and to the North of Moreton Bay, are very much superior in character and appearance. Some shipwrecked seamen were treated by the latter with unrelenting kindness and hospitality. They acknowledged a Chief, and lived together in considerable numbers. The quarrels between the Tribes were settled by pitched

NEW
HOLLAND.
—
HOLLOW.

battles or duels, conducted with order, and not necessarily fatal. The women were treated with kindness. The canoes were of better construction, being in some instances capable of carrying two persons; the huts were large enough to shelter a family of eight or ten, and some industry was evinced in the making of fishing-nets from rushes. The females of this Tribe possess, it is said, in some instances, an elegance of form which a white woman might not despise. These people pierce the nose like the natives to the South, and hang ornaments from it. The Tribes on the North coast are engaged to constant hostility with the Malays, a circumstance which renders it difficult for white men to hold any intercourse with them. They frequently steal the Malay proas, which may hereafter serve them as models in the construction of their canoes.

Their weapons are stones and spears, but they appear unacquainted with the club so common in New South Wales. Their spear is the same which is used in every part of the Australian Continent. Though not deficient in courage and audacity, they have but little dexterity, and their spears, thrown from a distance of a few yards, but rarely take effect. Proof of the imitative or copying talents of the Australian Indians were found on Clack's Island, on the North-East coast, by Mr. Cunningham the Botanist, who accompanied Captain King. In some caverns were observed curious drawings, executed by dots of a white argillaceous earth, which had been

worked up into a paste, on a ground of red ochre, rubbed on the sides of the cavern. They represented tolerable figures of sharks, porpoises, turtles, lizards, trepang, star-fish, canoes, water-gourds, and some quadrupeds, probably intended for kangaroos and dogs. The figures were not only marked in outline with the dots, but were also decorated with the same pigment in dotted transverse belts. Some representations of a similar kind were found by Mr. White, carved on stone, in the neighbourhood of Port Jackson, and Captain Flinders discovered figures on Chasm Island, in the Gulf of Carpentaria, drawn with a burned stick; but those on Clack's Island were executed with much greater care, and are a favourable specimen of Australian Art. On the Western coast, about Dampier's Archipelago, the natives seemed, to Captain King, to be quite as ignorant and miserable as those of Port Jackson. Instead of canoes they used decayed trunks of mangroves, on which they sat astride and paddle with their hands. They viewed with indifference the axes, chisels, and other tools which were offered to them.

Besides the Voyages referred to under the head AUSTRALIA, consult the *Narrative of a Survey of the Intertropical Parts of Australia*, by Captain P. P. King, 2 vols. 1827; *Geographical Memoirs of New South Wales*, by Baron Field, 1823; Donovan's *Zoology of New Holland*; Brown's *Prodromus Flor. Holl. Nov.*; and Zimmerman's *Australia*, 2 vols. 1810.

NEW
HOLLAND.
—
HOLLOW.

HOLLOW, v.

Hu'LOW, n.

Ho'LOW, adj.

Ho'LOWLY,

Ho'LOWNESS,

Ho'LOW-EVEN,

Ho'LOW-HEARTED,

Ho'LOW-HEARTEDNESS,

Ho'LOW-BOUNDING.

fathless.

A hollow sound; as if issuing or proceeding from a hollow place.

For in the liden of October atte Wychecombe such a stroke cam downe, that hit threst so that on side of the tour of the stepille, that hit *hollowed* the stonewo walls to a mautes's gretteuse.

R. Glouceter, p. 415, note.

"Do) out his water," quoth Merlyn, "and wee it is a weye, ge scul bi sepe get y' hole *hollow* strews theye, And is ey for a dragon yett inne steepe fute." *Id.* p. 131.

As leue was his horn as in a rale,
And he was not right fat, I undertake:
But loked *hollow*, and therto soberly.

Clauwer. *The Prelogue*, v. 291.

And when that he was slaine in this manere
His light ghost, ful blisfully is went
Up to the *hollownes* of the seventh sphere.

Id. *Travels*, book v, fol. 194.

These lecher that hang exempt, these *hollow* dashed eyes
These chattering throats, this trebling tongue, well twined with careful
cries.

Geacquey. *Flowers. The Anatomy of a Leaver*.

Of the lye and the ryse leaues they made themselves garlands,
& ran up & downe after a dissolute manner, all the *hollows* & valleys
thereabout rebounding with the noise of so many thousands, calling
upon Bacchus, to whom that place was dedicate.

Brende. *Quinto Curtius*, book vii, fol. 236.

Which trembling stack, and sheke within the side,
Wherewith the cause gan *hollowly* reuolue.

Surrey. *Virgil. Aeneas*, book ii.

A. S. *hol-an*, *aholan*;
excavare, perfodere, to dig,
to make *hollow*; Ger. and
D. *hol-en*; Sw. *holin*.

To excavate, to dig out
the solid contents; and
thus *hollow*, the adj., is,
met.

Unsolid, unsubstantial,

Whan was *hollow-hearted* fatterye and crafty decouring, more
practised, and leue hertys frendshipp serving, than now?
Udell. Ephraim. The Prelogue.

For it is not yonghe to have guene over thell, whoredom &
murdre, in baptisme, except all *hollow-heartednes* be also plucked quite
out of y^e mind, & in steede of hate, charite come in place.

Id. *Jake*, ch. ii.

Hollow your body more sir, thus. Now stand fast a' your left leg,
note your distance, keep your due proportion of time.

Ben Jonson. Every Man in His Humour, act i, sc. 5.

For like to pillars most they seem'd,
Or *hollow'd* bodies made of oak or fir,
With branches leapt, in wood or mountain fill'd.

Milton. Paradise Lost, book vi. l. 574.

Thus as they two of kindeenes treated long,
There them by chance encountered on the way
As armed knight, upon a courser strong,
Whose trampling feet upon the *hollow* lay
Seemed to thunder.

Spenser. Faerie Queene, book iii, can. 8.

Fa. O heaven; O earth, heare witness to this sound,
And censure what I professe with kinde sound
If I speak true: if *hollowly*, invert
What best is headed me, in mischief.

Shakespeare. Troilus, fol. 11.

Yet it has been noted, that many old trees (quite decayed with
an inward *hollowness*) have born as full branches, and constantly, as
the very soundest.

Scott. Fannyon, ch. iii.

A scedly, *hollow-ry'd*, sharp-looking wretch.

Shakespeare. Comedy of Errors, fol. 98.

Rat. Most mightie sovereignty, on the Western coast
Rideth a puissant sailor: in our shores
Throng many doubtful, *hollow-hearted* friends,
Vassal'd, and vassal'd to beat their backs.

Id. *Richard III*, fol. 130.

Some log, perhaps, upon the waters wain
An curious drift, which, redely eat within,
And, *hollow'd*, first a floating trough became,
And cross some riv'let passage did begin.

Dryden. Annals, ch. 156.

2 r

HOLLOW.

HOLLY.

And up among the bones disjunct cliffs,
And fractur'd mountains wild, the howling brook
And cave, prenascent send a hollow moan,
Resounding long in listening Fancy's ear.

Thomas. Winter.

Yet is not the hollow of the bones altogether useless, but serves to contain the marrow; which supplies the oil for the maintaining and nutrition of the bones and ligaments, and so facilitating their motion in the articulations.

Reg. On the Creation, part ii.

Let such pretenders suspect the sandiness and hollows of their foundation.

South. Sermons, vol. iii. p. 153.

— The distant water-fall
Swells in the breeze; and, with the hasty tread
Of traveller, the hollow-sounding plain
Shakes from afar.

Thomas. Winter.

The [cassia's] bottom was sharp, with straight sides like a wedge, and consisted of three lengths, hollowed out to about two inches, or an inch and a half thick, and well fastened together with strong stitching.

Cook. Voyages, vol. ii. book ii. ch. x.

The gale continued, with heavy squalls and a large hollow sea, all the afternoon.

Id. B. book ii. ch. vii.

HOLLY,
HO'LLY-BUSH,
HO'LLY-LEAVED,
HO'LLY-SET,
HOLM,
HOLMTREE.

A. S. *holga*. *Aquifolium, ruca agredria*. The *holly*, or *holm-tree*. *Sommer*. The Fr. *houx* is derived by Menage from the Gr. *αἴφι*, sharp; the Lat. *aquifolium*, by Vossius, from *acuti folium*; and for the same reason, viz. the sharpness, the prickliness of the leaves, Skinner suggests that the name *hol-rn* was applied, from *hal* or *hol*, and *edge*, the edge, *all edge*, or sharpness.

Holm, applied both to the *aquifolium* and the *ilex*, Skinner thinks may be from the A. S. *holm*, a river island, because these trees flourish in moist and watery places. It is not improbably corrupted from *holen*, *holm*, and, by change of a into m, *holm*.

The trivial name of the *Ilex aquifolium* of Linnaeus.

As *aka*, *fi*, *kirch*, *assa*, *alder*, *holm*, *poplars*.

Chamier. The Knight's Tale, v. 3923.

And fast some water fetch, some crackling her bring in their hand,
In surplice white of lince clad, and temples compect round
With wreath of varine noote, and *holly* berries together bound.

Phaer. Virgil. *Æneid*, book xii.

Leave me those hills where hartsough sit to see,

Nor *holly-bush*, nor *brun*, nor winding ditch.

Spenser. Shepherd's Calendar. Janr.

The *holly* leaves, and all the kinds of *holme*, are set with sharp prickles.

Holland. *Phaer*, book xvi. ch. xxv.

He joined so much that in the island Caprea, the borough of a very old *Antenor* hanging and dropping are far ago down to the ground, because fresh again at his coming thither, that he would needs make an exchange with the State of Naples, and in lieu of that island gave them *Æstria*.

Holland. *Sartorius*, fol. 79. *Octavius Cæsar Augustus*.

But above all the natural greens which enrich our home-born store, there is none certainly to be compared to the *holly*.

Evelyn. *Sylva*, ch. xxv.

And yet there is an expedient to effect it more insensibly, by placing it with the quick: let every fit or silt be an *holly-set*.

Id. B.

— Some to the *holly-hedge*

Needing repair, and to the thicket come.

Thomas. Spring.

The tree which produceth the winter's bark, is found here in the woods, as in the *holly* wood of barbery.

Cook. Voyages, vol. ii. book iv. ch. lii.

Beneath an *holm-tree's* friendly shade
Was Reason's little cottage made.

Smart. Reason and Imagination

HO'LLYHOCK, or,

Hoc, or *hoc-leaf*, is in A. S. *Ho'LLY-OAK*. } the mallow; and Skinner thinks that *holly* is *holly*; i. e. large or great; the great mallow.

The trivial name of the *Alera* of Linnaeus.

The cheeks'd and purple ringed adfollicles,

Bright crimson-imperial, king's-tapers, *holly-hocks*.

Ben Jonson. *Masques*. *Pan's Anniversary*.

Nessus supposes the tall roses, whorncroset *holibocks*, that bears the broad flower, for the best, and very laxative.

Evelyn. *Antaria*.

HOLMSKIOLDIA, in Botany, a genus of the class *Didynamia*, order *Angiospermia*. Generic character: calyx coloured, large, bell-shaped, spreading, border nearly entire, rather shorter than the ringent corolla; the surface of the unripe fruit granular.

One species, *H. rubra*, native of the coast of Curamandel.

HOLOCAUST, Fr. *holocauste*; It. and Sp. *holocausto*; Lat. *holocaustum*; Gr. *ἀλόκαυστος*; because the whole was burned, from *ὅλος*, whole, and *καίω*, burned, from *καίω*, to burn. Coynage calls it

"A sacrifice killed and layed whole on the altar;" used met.

And to ease ye shal see these words which I shal speake now not to be vaine; but to haue their present efficacie & strength, doubt ye not but that the soules of men hath power in yeaith to forgiue sinnes, and that set by sacrifices, or *holocausts*, but by simple and plaine words.

Udall. *Matthew*, ch. ix.

And she, thus left alone, might sooner prove

The perfect holocaust of generous love.

Bonmont. *Psyché*, can. 24. st. 194.

When the fathers opposed their sacrificial tax (viz. the fire of the spirit) to the sacrificial fire of the Jews and Pagans, they supposed it to enlighten, inflame, and spiritualize, not the elements, but the persons; therefore the persons were the true and acceptable sacrifices, living sacrifices, burning and shining *holocausts*.

Waterford. *Works*, vol. viii. p. 319. *Distinctions of Sacrifices*.

HOLOCENTRUS, from the Greek *ὅλος*, whole, and *αἰνῆρος*, a spine; Arcti. In Zoology, a genus of animals belonging to the family *Percoides*, order *Acanthopterygii*, class *Pisces*.

Generic character. Muzzle short, mouth toothless, and little tensile; head bare and striated; the rest of the body covered with strong, thick, denticulated scales; the preopercle armed with a strong spine at the lower, and the opercle with one or two at the upper part; the dorsal and anal spines very strong, the former enveloped in the soft part of the fin.

This genus, according to Lacepede and Schneider, is very large, but Cuvier confines it to the three species.

H. Sogo; the *Wichman* of Jamaica; the *Squirrel* of Carolina.

H. Diadema.

H. Angularis; *Labre* *Anguleus*, *Lacep.*

They are found in the waters of warm climates.

See Cuvier, *Règne Animal*.

HOLOLEPTA, in Zoology, a genus of *Pentamerona*, *Clasicoon*, *Colocopterous* insects, established by Paykul, and adopted by Latreille.

Generic character. Body very flat, with the chin deeply nicked, the outer lobe of the jaws and their palpi long; the joints of the palpi cylindrical, the presternum not covering the mouth.

The *Hololeptæ* live under the bark of trees, where they undergo all the metamorphoses. Those of Europe are generally of a small size, but some of the exotic species are much larger

HOLLY-
HOCK.
—
HOLO-
LEPTA.

HOLO-
LEPTA.
—
HOL-
STEIN.

These insects are usually of a black colour, and their larvae resemble those of *Hister*.

The type of the genus is *Hister depressus* of Fabricius. This species is found in England.

HOLOSTEUM, in *Botany*, a genus of the class *Triandria*, order *Trigynia*, natural order *Caryophyllæ*. Generic character: calyx five leaved; corolla, petals five; capsule one-celled, cylindrical, bursting at the apex.

Four species, natives of the Northern hemisphere. *H. umbellatum* is a native of England.

HOLOTHURIA, in *Zoology*, a genus, or rather family of radiated animals, allied to the Sea Eggs.

The following is the character of the restricted genus. The body free, cylindrical, thick, soft, and very contractile; skin coriaceous, generally papillary; mouth terminal, surrounded by laterally divided, rather bristly, or pinnated gills, armed with bony or calcareous teeth; vent near the hinder extremity.

These animals, from the peculiarities of their form, attracted the attention of the older Naturalists. Linnæus first described the genus under the name of *Priapus*; but in his latter editions he altered it to *Holothuria*, which name has been adopted by most modern Naturalists, though those of older date confounded them with the *Sea Anemonie*, or *Actinia*, which is of a much more simple organization.

The anatomy of these animals has been examined by Cuvier, and more minutely of late by Chiage, the continuator of Poli's superb work.

They live on animal substances, which they draw to their mouth by their gills. Their stomachs are filled with pieces of coral, which are, perhaps, useful in assisting digestion; although not provided with fins, they swim with great facility.

HOLOUR, Mr. Tyrwhitt says, Sax. a whore-monger. Skinner adds, *q. d. hold-whore*, one who keeps a *whore*. Junius from *hol*, a hole or cave, because such persons frequented such places for meeting.

And if that she be false, though very knave,
Thou sayst that every holour was hire have.

Chaucer. The Wif of Bathes Prologue, v. 5636.

And if he repave him uncharitably of sinne, as thou holour, thou drinkestow heilist, and so forth.

Id. The Pervener Tale, vol. ii. p. 337.

HOLSTEIN, the Duchy of, called *Nordalbingia*, or *Transalbingia*, when it was added to the Empire of Charlemagne in 811, consisted of four Districts, viz. Holstein, Stormar, Ditmarsh, and Wagria, which were all united, in 1166, under the first of these names, and raised to the rank of a County. It stretches from the neck of the Peninsula of Jutland on the North to the Elbe on the South, and from the German Ocean on the West to Sleswick and the Baltic on the East. Within these limits, however, are also enclosed some small territories belonging to Lubeck and Hamburg. The superficial extent of the Duchy is about 3500 square miles.

Through the middle of the country stretches a barren, stony range of hills, from North to South, comprising extensive heaths and moors. To the East of these branch numerous hills of great fertility, highly cultivated, and in some places covered with timber of great size and beauty. This district, called in the language of the Country the *Gerst*, is sometimes flattered with the appellation of the Northern Switzerland, though the total absence of high mountains demonstrates the

injustice of such a comparison. Between the hills are collected numerous lakes, some of which, as the Ploersee, the Selentersee, and Westensee, are of considerable magnitude. These, together with the majestic growth and rich foliage of the trees, form landscapes of great beauty; for the vigorous ramification and freshness of colour which characterise the forests of the North are particularly conspicuous in Holstein. On the West of the Heaths the country is a marsh, or low land, defended from the sea by dikes as in Holland, but far surpassing in fertility the richest of the Dutch polder. In this level plain an isolated limestone hill, the Segeberg, attracts the notice of Geologists. The Aue and Stor, both navigable, with the Bille, Alster, Pinnau, and some other small streams, run into the Elbe. The Eider, which rises in the middle of the Duchy, and flows through some of its lakes, soon becomes navigable, and, forming part of the boundary between Sleswick and Holstein, falls into the German Ocean.

The climate of Holstein is stormy and severe; from the position of the country between two seas, violent gales and rapid changes of weather are frequent. Tender fruits are reared with difficulty, and the mortality is greater than in Sleswick.

There is no part of continental Europe in which the land is cultivated with so much skill, diligence, and success as in Holstein. Hops, flax, wheat, and other grains are produced in abundance. The fields are all divided by high green fences and hedge-row timber. The culture of garden vegetables is neglected, perhaps from the uncertainty of the climate; but that of potatoes has latterly much increased. In order to encourage the growth of timber, two nursery gardens are maintained at the Royal expense, from which young trees are given gratis to farmers who wish to plant. The cattle of Holstein constitute its chief wealth; there is no Country, except Switzerland, wherein the produce of the dairy constitutes so important an article of subsistence. Milch cows also and oxen are exported. The horses are no less valuable; they are the original stock of the large breeds met with in Hanover, Flanders, and England. The Heaths feed a few sheep, but are chiefly tenanted by immense quantities of game. The salt-pits at Oldeslohe, the only depository of this precious mineral in the Danish dominions, yield annually about 18,000 tons.

The coast of Holstein is lined by sand-banks, among which only small and flat-bottomed vessels can navigate with safety; the only harbours are at the mouths of rivers, hence the coast fishery is but little attended to. Many vessels, however, from Kiel and Altona are engaged in the herring-fishery, and 18 or 20 ships from the latter place are annually equipped for the whale-fishery in the Greenland seas.

There are no manufactures except those of yarn and linen for domestic consumption. In Altona, indeed, are numerous refineries and manufactures, such as are always to be found in a place of trade. The exports of raw produce, cattle, butter, and cheese, are very considerable, and the proximity of such towns as Hamburg and Lubeck, makes it easy to find a market. In weight and measures, as well as in the current money, Holstein is quite distinct from Deomark, and the paper money of this latter Kingdom has never found admission into it.

The population of the Duchy is about 380,000, nearly all Lutherans. The Holsteiners are the de-

HOL-
STEIN.

Climate.

Produce.

Coast.

Trade.

Population

Surface.

HOL-
STEIN.
—
HOLT.

seemants of the ancient Saxons, and, in their bravery, love of liberty, and manly spirit, are not unworthy of their ancestors, whose original seat they now occupy. The people of Dithmarsch, in particular, on the sea-shore, have always obstinately maintained their independence. The Counts of Stade and the Archbishops of Bremen long tried in vain to reduce them to feudal subjection. Though united to Denmark as the patrimonial dominions of the Royal house, the people of Holslein have suffered no change in their old Law or Constitution.

Statistika

Previous to 1844 the peasantry were in a state of vassalage on the lands of the Nobility, but the revolutions of modern times have very much lightened the burdens of the feudal system. There are no longer any Royal domains exempted from the ordinary jurisdictions. The Nobility are numerous and wealthy. In the administration of government, Holstein is united with Sleswick, where the Governor has his residence at Gottorp. The chief Court of Justice is at Gluckstadt. The laws and constitution differ in the different districts of the Duchy, and rest entirely on ancient usage.

Hulstede belongs to the German Confederation, and the King of Denmark, in right of this Duchy and of Laueburg, has three votes in the Diet. The Representative Constitution promised to this, as well as to the other German States, in 1815, has not been yet promulgated.

Evid.

There are no towns in Holstein of any importance except ALTONA, which has been already noticed in its place, and Kiel, a neat little town, with 7000 inhabitants, situated near the Baltic, where the Sleswick and Holstein Canal unites that sea with the German Ocean. From the advantage of its situation Kiel is enabled to carry on a considerable trade, and is the station for the Copenhagen and Hamburg packets. Here also is an University, founded in 1605, with an Observatory, a Library of 60,000 volumes, an Anatomical Theatre, and about 30 Professors. *Glücksstadt*, the chief town of the Duchy, is the residence of the Provincial authorities. Its situation on the Elbe enables it to take a share in the whale-fishery, but it is not likely to become a commercial place. Population about 5000. *Brandsbü.* a strong fortification on an island of the Eider, is remarkable for the ancient inscription over one of its gates, *Eydora. Rom. Imp. Terminus.*

HOLSTER, Ger. *pistolenhalter*; Sw. *pistol-hoelster*. The A. S. *hœlstra*, is a hiding-place; probably from *hæl-an*, to cover, to hide. Aod Ithre derives the Sw. *hoelster* from *hœfja*, to cover, to hide. Applied to

A case for pistols : to cover, to protect them.

In the "Aculetera," at his saddle-bow,
 Two aged pistols he did stow,
 Among the surplus of such ment
 As in his house he could not get.

Batler. *Hudibras*, part i, can. i, v, 194.

HOLT, Skinner says, denotes a grove, or a multitude of trees set or planted close or thick together. And Tooke asserts it to be the past participle of the A. S. verb *hrl-an*, to cover. **Serenus** also refers to the Sw. verb *hœrlia*, to cover.

"A rising ground or knoll covered with trees."
Troke.

When Zephyrus eke with his rose breathe
Enspired hath in every Asit and hethe
The tender cruppes. Chaucer. *The Prologue*, l. 6.

And gan search, and seeke wonder soone
Among the hills, and the Asfts here.

Ladgate, Story of Thebes, part 1.

H O L

HOLT.
AND
HOLY.

But open a rayny day byt beful
An huestage wente Syr Launfal,
To chaly in Auttre horn,
Ryoun, Mer. Rom. vol. i. Launfal, v. (7).

Ye that frequent the hills
and highest swells of all,
Assist mee with your skilful quillies
and lustre when I call.

Turberville. On the Death of Elizabeth Arundell.

Whose Aeolus that view the East, do wisely stand to look
Upon the winding course of Lee's delightful brook.

Drayton, Polyolbion, song 16.

For first they wasted and destroyed their Aedts, graunges, and farms, houses, afterwards certain wicks and villages also, robbing and rifling as they went, to the great dishonour of the king.

Holland, *Living*, fol. 1075.

Such noise their passions make, as when one hears
The hoarse sea waite rare, hollow rocks betwix;
Or as the wind in Asafts and shady grooves,
A murmur makes, among the bushes and leaves.

Pharfax, Godfrey of Bulhugne, book iii, st. 6.

The other works upwards to the surface of the earth, and forms, before it reaches the top, several *bolts*, or lodges, that in case of high floods it may have a retreat, for no animal affects being drier.

Pennant, British Zoology. The Otter.

HO'LY, } A. S. *halig, halga*; D. *heilig*; Ger. *heilig*; Sw. from the A. S. *haligian, halgan, halan*; ge-*halgan, ge-haljan, gehotan, sennare, salvere, salverum fuerat*, and, consequently, *sancir, sanctificare, consecrare*; to *hail*, to save or make whole or safe, and, consequently, to sanctify, to consecrate; end, thus, *holy* is
 Sacred, sanctified, or hallowed, consecrated, devoted to Religion; free from sin, from spot or blemish, as a person or thing consecrated; pure,

Now he was with his holy men, and monasteries let men

for he was shyns awy mon, and moister let here,
 þat me clepþ in Walys Sejn David, & gyt he lyþ here.
 R. 644. v. 122

Je betere hym were in. *Salymusse* te ojm hÿr te wjue.

& many a gode man to holy lif did calle.

Lichens lief bei led, & jocht it is par beente,
 Hefines did want of be beute and bei beute.

Id. p. 65.

Id. p. 81.

And verily his is no host of eriscuns and of Indymour.
Pierre Pluchman. Fusion, p. 313.

For þe byrte *Hary-Goat*, shall haue in cleve
And loes shall leape out after, into þis lowe erthe.

Id. at p. 233.

ye gye *hooly* thing to boundis.

not y⁴ which is An'y to doggeta.

ghe has witnessd how Acodit and Ierthi and withoutee play

now the delivered fre synna and maad servants to God h

Id. Remyria, ch. vi.

HOLY.

For God cleide not us into undescease, but into *holynesse*.

Wiclif. 1 Thoma. ch. iv.

For God hath not called vs into viciolesnes: but into *holynes*.

Bible, Anno 1551.

Whanne he hadde seid this he blew on hem and saide, take ghe
Heath Gost.

And when he had sayde that, he brethed on them and sayde unto
them: Receiue the *Holy Gost.*

Or for that ech of hem shuld helpe other
he mercheles, as a ruste shal the brother,
And live in chastitee ful *holly*.

Chaucer. The Marchantes Tale, v. 9329.

She is mirour of alle curtesie,
Hire herte is very chamber of *holinesse*,
Hire bond ministre of *freedom* for almesse.

Id. The Mon of Lances Tale, v. 4587.

This Absolon, that joly was and gay,
Goth with a censer on the *holysday*,
Ceasing the wibes of the parish *foote*.

Id. The Millers Tale, v. 3340.

And for to speke it othe wise,
What man that loveth the fructuous,
And taketh of *holly* church his price,
I not what bidden he shall price.

Gower. Conf. Am. book v. fol. 122.

For when he seeth, that he maie wryn,
He wotneth for es curiousewe,
That he ne breketh the *holynesse*,
And doth to God on reverence.

Id. B.

But I wil haue matrimony observed more *holly* & vndeifiedly
among them that profess the new lawe.

Udall. Matthew, ch. v.

From thyne eyes cure casts me not in veruete,
Nor take from me thy spyrite of *holynesse*.

Wycl. Psalm 51.

And on some working daies doe likewise, if thou bee not letted
with some necessary busines in thy house, & thou haue boots at
hand; and specially if there bee my good space betweene the *holys*-
daies.

Freer. Instruction of a Christian Woman, book i. ch. v.

Receiue so such as dooe altogether grue had into those thinges
whiche dooe moste interest conserue and teache the lyfe everlasting,
although they seme as *holysdaies*, to repose themselves from all
corporall businesse: yet lest dooe more good than the others, be-
cause that dooe the thing mooste chieflie requisite to bee dooe.

Udall. Luke, ch. x.

This day I haue begot whom I declare
My only Son, and on this *holly* hill
Him haue anointed, whom ye now beheld
At my right hand: were hard I him appoint.

Milton. Paradise Lost, book v. l. 604.

— On whom the angel saile
Bestow'd, the *holly* saluation u'd
Long after to blest Marie, second Eve.

Id. B. l. 386.

But if I do live *holly*, I do not think I deserve heauen, it is
the cross of Christ that procures me grace; it is the Spirit of Christ
that gives me grace; it is the mercy and the free gift of Christ that
brings me into glory.

Taylor. Sermon 2, part iii.

Yet at length, giving place to their greedy desire to be revenged
of their enemies, they opened all reverence of blood, and *holiness* of
friendship, at their feet.

Ser Thomas North. Plutarch, fol. 760. Antonius.

Be not so *holly-smell*: loose in *holie*,
And my integritie na'er know the cruells
That you do charge one with.

Shakespeare. All's Well that Ends Well, fol. 246.

Two. It was upon a *holysday*,
When shepherds groomes had leave to play,
I cant to go a shooting.

Spremer. Shepherd's Calendar. March.

— Lords are lordliest in their wize;
And the well-learned Priest than soverest h'd
With us, if aught Religion seem conserne's:

No less the people on their *holysdayes*
Important, loud, unsequenceable.

Milton. Samson Agonistes, l. 1421.

Were I in England now (as once I was) and had but this fish
pointed: not a *holysday-foot* there but would give a peece of silver.

Shakespeare. Tempest, fol. 9.

Cat. They are but burs, coons, throwne upon thee in *holysday*-
fustities, if we walke not in the trodden paths, our very penny-coins
will catch them.

Id. As You Like It, fol. 188.

Mr. Fack. What, haue I say'd loose-letters in the *holly-day-time*
of my beaury, and am I now a subject for them.

Id. Merry Wives of Windsor, fol. 43.

Then told't her doubting how these things could be
To her a virgin, that so her should come
The *Holy Ghost*, and the power of the Highest
O'er-shadow her.

Milton. Paradise Regained, book i. l. 139.

— Such delight hath God in men
Obedient to his will, that He vouchsafes
Among them to set up His tabernacle,
The *Holy One* with mortal men to dwell.

Id. Paradise Lost, book xii. l. 248.

On *Holy-Roode* day, the gallant Hotspere there,
Young Harry Percy, and brave Ardenbudd,
That counter-maint and approved Scot,
At Holmedon met.

Where they did spend a sad and bloody hoore.
Shakespeare. Henry IV. First Part, fol. 48.

Max. Morrell? no by my troth, I haue on morrell meaning, I
meant please *holly-thusell*.

Id. Holth Abo about Nothing, fol. 113.

For it had been an ancient lree,
Sacred with many a mystere,
And often crost with the priestes cresses,
And often beliewed with *holly-water* dew.

Spremer. Shepherd's Calendar. February.

— Trifles light as ayre
Are to the iustices, confutations strong,
As proofes of *Holy-Writ*.

Shakespeare. Othello, fol. 325.

To this I here a short and plain answer: "let him study the *holly*
Scriptures, especially the New Testament." Therein are contained
the words of eternal life; it hath God for its author, salvation for
its end, and truth, without any mixture of error, for its matter.

Lodge. A Letter to the Rev. Mr. Richard King.

Then shall all the powers and faculties that have been given us,
all the favours and benefits we have enjoyed, all the means and
opportunities that have been afforded us for the living virtuously and
holly, and thereby bringing honour and glory to our Master, be
brought into our view, and an account be demanded of them.

Shorpe. Works, vol. vi. p. 191. Sermon 10.

Somewhat more I'll from you'd ravensie desist,
His *Holiness* shall turne a Question.

Garrat. The Dispensary, can. 5.

These were also dissent articles contained in it, which were, teach-
ing the king's supremacy; his power of appointing or dispensing
with *holysdaies* and feasts.

Burnet. History of the Reformation, Anno 1550.

When Christ not only triumphed over hell and the grave, but was
exalted to the right hand of God, He then not only bestowed these
marvellous gifts of the *Holy-Ghost* on the Apostles, but settled a
constant order of such in the Church, who were to stand to the
necessities of it, till there will be no further need of instruction.

Stillington. Sermon 5, vol. iii.

Many of these jests about confession, praying to saints, *holly*-
water, and the other ceremonies of the church, were complained of.

Burnet. History of the Reformation, Anno 1536.

Ye that stout spires, ye watry towers,
That crown the wofull glade,
Where grateful Silence still resides
Hee *Holly's* *holly* shade.

Gray. On a distant Prospect of Eton College.

The *holly* sufferer bowing his head, and crying, It is finished, gave
up the ghost.—Tu this great cross was afterwards added Christ's
glorious resurrection from the dead.

Gilpin. Sermon 21, vol. i.

HOLY

HOLY.
HOLY-
HEAD.

Dr. Horne, the Bishop of Norwich, who discovered a genuine spirit of piety in his writings, and displayed the beauty of holiness in all its charms, has attacked the philosophy of Hume with the arms of ridicule.

Wester Economy, even. 62.

The same bell that called the great man to his table, invited the neighbourhood all round, and proclaimed a holiday to the whole country.

Herd. Works, vol. iii. p. 182. *The Age of Queen Elizabeth*.

But the same and nature of an holy war demands a more rigorous scrutiny, nor can we hastily believe that the servants of the Prince of Peace would unbecomingly be aware of destruction, unless the motive were pure, the quarrel legitimate, and the necessity inevitable.

Gibbon. Decline and Fall of the Roman Empire, ch. liii.

HOLY ROOD DAY is the 14th of September, the Festival of the Exaltation of the Holy Cross, q. v. (x. 404.)

HOLY THISTLE is the trivial name of the *Curdus Bractatus*, the *Centaurea Benedicti* of Linnaeus; and as Hero and Margaret, in the citation above from *Mad Acho* about Nothing, are rallying Beatrice on her love for Benedict, the allusion is sufficiently obvious.

The use of HOLY WATER was instituted by Pope Alexander I. whose Canon, as cited by Durand, runs in the following words: *Aqua; sub aspernam populus benedictus, ut ed cuncti asperni sacrificentur et purificentur: quod et omnibus sacerdotibus facientibus esse mandamus; nam et cinis vitulus aspernam populum sanctificabat aqua mundabat, et hoc et veniuntibus, multo magis aqua sola asperna deinceps precibus sacra populum sacrifici atque mundat a veniuntibus; et si asperna per bellicum sterilitas aqua sanata est, quanto magis deinceps precibus sacra vel sterilitatem auferat humanitatem, et conpungat sanctificat et purgat, et cetera bona multiplicat, et insidias diaboli acriter et a fantasmata veritatis homines defendit.* (Rad. iv. 4.) Where also may be found full explanations of the mystery and the virtues of this preparation.

The vessels in which this water was to be kept fixed in Churches, were to be made either of metal or marble, and any porous substance which could suck it up was carefully to be avoided. That in which it was carried abroad was termed *Ama*, or *Amulo*, *ab amolendis periculis*; (Staveley on Churches, 190.) a sense and a derivation neither of which are to be found in the pages of Du Cange. He recognises *Aspersol*, *Aspergillum*, and *Asperatorium*, as the vessels from which the Priests sprinkled the water, and *Guadalerium* as that which contained it. The first three are plainly the same as the *εὐαγγελιστήριον* of Paganism; to the Lustral Water of which Institution the modern Holy Water may be traced. Bingham (viii. 3. 7.) has pointed to a singular mistake (in the text of Sozomen, vi. 6.) in which *εὐαγγελιστήριον* has been read for *εὐαγγέλιον*, arising out of this coincidence.

HOLYHEAD, in Ancient British *Caer Cybi*, (the fortified place of Cybi, who flourished in the VIIIth century, and is called by Pennant, Corinthus, a son of Solomon Duke of Cornwall,) a Market Town, on a small Island, or rather Peninsula, *Jny Cybi*, on the North-Western extremity of Anglesey. It contains many relics either of Roman or early British workmanship. The Church-yard, on a rock close to the sea at the bottom of the harbour, is a parallelogram about 220 feet long by 130 broad. Three of its sides are protected by massive walls, 6 feet thick and 17 in height; the fourth, towards the sea, has a low parapet; at each angle is a circular tower, and in the course of the walls are two rows of circular openings, smoothly plastered,

and each 4 inches in diameter. The entrance is by a rude stone gateway. On the summit of *Pen Caer Cybi* stands a circular building 10 feet in diameter, *Caer Ayr*, supposed to have been a Roman Pharos. A Religious House in this place is attributed to as early a date as the close of the VIIIth century. A College was certainly founded here by Hlwa ap Cynddelw, Lord of Llŷs Llŷdŷn, before the middle of the XIIIth. The revenues of it are now possessed by Jesus College, Oxford, for the maintenance of two Fellows and two Scholars. Its Church, now appropriated to Parochial service, is a handsome specimen of the style of Edward III., with a nave, aisles, and transept, and a square tower surmounted by a low spire. The chief porch and the exterior of the transept are ornamented with grotesque work. The Vicarage is in the patronage of Jesus College, Oxford. A School-house, erected in 1745, was constructed from the remains of an ancient Religious building, *Llyn y Gwyddel*, the Irish Church, in which, at the shrine of Sirig, a Hibernian Saint, miracles were long reputed to be worked. The town consists of one principal street. It is now much frequented as a Bathing-place; and, according to the Census of 1821, had a population of 4071. In the neighbourhood are several remarkable caverns. One in South Stack, a mountain overhanging the town, is commonly known as the *Parliament House*, and is accessible by boats only at half ebb-tide. The cliffs are thronged with aquatic birds, especially Puffins. The passage from Holyhead to Dublin is about twenty leagues, and is performed on an average in twelve hours. It has sometimes been run in half that time. Holyhead is distant from London 278 miles. The harbour has been materially improved by the erection of a Pier and two Light-houses, on points called the Skerries and South Stack.

HOLY ISLAND, so called from having been the Episcopal seat of the See of Durham in the early Ages of British Christianity; *Lindisfarne*, from the little river *Lindis*, on the opposite coast of Northumberland; *Fahren*, a recess; and *Isis Mediente*; an Island about two miles from the coast of Northumberland, but in Civil matters included within the County of Durham. It has nowhere been more correctly described than in a few lines from the pen of a distinguished living Poet. (Marmion, ii.) Bede also writes concerning it, with great propriety, *qui locus accedente ac recedente remanebat quiete, instar insule, maris circumfusus, unda, his roudibus littore contiguus terre redditur*; for though surrounded by the sea at high water, the ebb of the tide leaves it accessible on sands, which, however, are too dangerous to be crossed without a guide. In the quaint language of the *Legend of St. Cuthbert*, it is said to be "embraced by Neptune only at full tide, and at ebb to shake hands with the Continent." (10.) It consists of one unbroken plain, about nine miles in circumference, with a surface of rather more than 1000 acres, 500 of which are sand-banks. On the North-East extends a ridge of land about a mile in length, and in some places not more than sixty yards broad, on which the tide may be seen, at the same moment, ebbing on the East and flowing on the West. Till an enclosure in the year 1792, not more than forty acres were under tillage. The richness of the soil may be determined by the increase of rental in five years from that date: in 1792 it was £320, in 1797 £926. The town stands in the West, and bears evident marks of larger ancient extent than it at present possesses: its inhabitants

HOLY-
HEAD.
—
HOLY
ISLAND.

HOLY
ISLAND.
—
HOMAGE.

now are chiefly fishermen, though of late years the island has been frequented by bathers. Population, in 1821, 660. Between the town and the Castle is a harbour defended by a battery. The Castle is situated on the summit of a whinstone rock, about 60 feet perpendicularly high on the South-East of the Island. It is accessible only by a narrow winding path. During the Great Rebellion it was garrisoned by the Parliament as an important Northern post, and in 1715 it was romantically seized by Lancelot Errington, a partisan of the Pretender. An account of his exploit, extracted from Grose, is given in a note in *Hutchinson's Hist. of County of Durham* (iii. 362).

The Church was founded in the VIIth century; and though it has been deprived of the relics of St. Cuthbert, and is now in ruins, it presents ample signs of former magnificence. The Eastern wall has fallen, the others remain for the most part. The body is 138 feet in length, 36 in breadth. The architecture is principally Saxon, and the redness of the stone bears testimony to the rage of the Danes, by whom it was burned, probably more than once, in the VIIIth and IXth centuries. On the South are some fragments of a Priory. The succession of the Bishops of Lindisfarne may be found in the First Volume of *Hutchinson's Hist. of County of Durham*. The Parish Church, a large edifice of the pointed style, is to the West; and on the East is the pedestal of a Cross, St. Cuthbert's, once in high esteem for sanctity, now called the *Pelting Stone*, and still bearing a superstition attached to it. Evil attends the marriage in which the bride cannot step the length of this Cross. The Saint, however, has long deserted this monument; and though he still haunts the neighbourhood, his seat is upon a rock, where he employs another as his avil, forging his *Beads*, as those *entrocki* are locally called which are found on the shores.

The Parish of Holy Island is likewise called *Islandshire*, and contains the Chapelrys of Kylow, Lowick, Ancoft, and Tweedmouth. The Town is distant from London 831 miles, from Belford 6.

Hutchinson's Hist. of County of Durham, iii. 360, &c.
HOMAGE, v. { Fr. *homage*; It. *homaggio*; Sp. *homage*, n. } omenage; Low Lat. *homagium*;
HOMAGEABLE, { from the Fr. *homme*, Lat. *homo*, a
HOMAGER. } man, serving-man, vassal. See Spelman in v.

For the origin and application of the word, see the Quotation from Blackstone.

Per heo made Anrell hyng, & Avenge hym dule echin.

R. Gloucester, p. 134.

Kithelbert held Essex, Southsex, and Kent,
For Avenge & feaute to Aderolf off west.

R. Branne, p. 19.

Clarks known the comets, and comen with here preetes,
And dule here Avenge homely, to hym jai was al myghty.
Piers Plowman, Vision, p. 254.

For sothly he shold have than in all his lif courage to auns, but
yave his herie and body to the service of Jhesu Crist, and therof do
him Avenge.
Cleric. The Fornes Tale, vol. ii. p. 305.

A snowe when the court is wet,

The yonge lady was forth fet,

To whom the ladies done Avenge.

Gower. Conf. Am. book ii. fol. 42.

To whom Jere sometimes bends, and Neptune kneels,

Mart Avenge, and Phobus will submit.

Heywood. Love's Mistress, sig. D. 2.

My proud suit swelling with a proud/rous wind,
The loins/rous men did Avenge to mine eyes,
And much above their usual course were kind.

Drayton. The Legend of Piers Gaveston.

All these are Spirits of air, and woods, and springs,

Thy gentle ministers, who come to pay

The Avenge, and acknowledge Thus their Lord:

What doubt'st thou Son of God? sin down and eat.

Milton. Paradise Regained, book ii. l. 376.

Among the rest, the Earls of Flanders and Holland were most considerable; but of them two he of Holland being Avengeable to none, and having Friesland and Zealand added, was the more potent.

Hovell. Letter 15, book i. sec. 2.

This aggravates a grudge that the French king had to the duke, for aiding with the imperialists, and for things reflecting upon the datchy of Bar; for which he is Avengeable to the crown of France, as he is to the emperor for Lorraine.

M. Letter 12, book i. sec. 6.

King John not appeasing, is condemned of a traitorous outrage; for that, careless of his oath made to the French, he, though an vnk, had murdered his elder brother's son, being an Avengeer to the French, and that within the French territories.

Speed. John, Anno 1202, book ix. ch. viii. sec. 20.

For plead they will, and maintain the cause of the cities in Greece, saying, they ought to be set free and to liberty; which being once obtained, who can make doubt, but ready they will be to withdraw from our obsequence, not only the cities which shall be freed, but also those which have been Avengeers and tributaries unto us of old time.

Holland. Letters, fol. 575.

I sought no Avenge from the race that write;

I kept, like Asian monarchs, from their sight.

Pope. Prologue to the Satires.

The vassal or tenant upon investiture did usually Avenge to his lord; openly and humbly kneeling, being uproot, uncovered, and holding up his hands both together between those of the lord, who sat before him; and there professing, that "he did Avenge his own, from that day forth, of life and limb and earthly honour; and there received a kiss from his lord. Which ceremony was denominated Avengeing, or masehod, by the feudists, from the stated form of words, *devoce vester homo*.

Blackstone. Commentaries, book ii. ch. vi.

Blackstone, in his note upon the account of HOMAGE cited above, has remarked, that in one of our boyish sports, *The King I am*, the *Basillade* of Julius Pollax, (*Onom.* lib. 7. § 110.) the ceremonies and language of feudal Homage are preserved with great exactness. The modern childish game of *Questions and Commands*, is stated by Strutt (*Sports and Pastimes*, iv. 4. I.A.) to be a modification of *Basillade*. With the *King I Am* we are unacquainted; but in the *Questions and Commands* we do not recollect any thing connected with Homage.

The precise words of the Homage enjoined by 17 Edw. II. 2, are given as below by Rastall:—"I become your man from this day forth, for life, for member, and for worldly honour, and shall owe you my faith for the landes that I holde of you; saving the faith that I owe unto our Sovereigne Lorde the King and to mine other Lords." Sir Edward Coke explains the particulars of the ceremonial as follows: the tenant must be ungrit, "for that he must never be armed against or opposite to his Lord . . . the holding up of the tenant's hands betokeneth reverence and subjection, and the Lord's enclosing of the tenant's hands between his own betokeneth protection and defence." (§ 85.)

This promise was exacted in the feudal system from all tenants in fee. Married women performed it by their husbands, or jointly with them, because it especially related to services in war. A single woman paid Fealty, not Homage; (see a note on *Glanville* by Brames, 217.) and Littleton gives the reason for this difference of tenure somewhat quaintly: "Also if a woman sola shall doe Homage, (for so he calls it) she shal not say,

HOMAGE.

HOMAGE. I become your woman, for it is not fitting that a woman should say that she will become a woman to any man but to her husband when she is married, but she shall say, I do to you Homage," &c. (§ 87.) Corporations did not perform it, because it was personal, and they only can appear by their attorneys. In *liege Homage*, which included Fealty, the tenant swore to bear faith to his Sovereign Lord without any exception of others; in *simple Homage* he only made the acknowledgment of tenure. Hence, when a Sovereign Prince did Homage to another for lands held under his authority, great care was taken to distinguish the species of Homage performed. When Edward III., in 1329, did Homage for his Ducal dominions to Philip VI. of France, the question of simple or liege Homage was warmly disputed. It was at last adjusted by the performance of Homage in general terms, and time was given to Edward to examine his own archives, in order to determine which was due. (*Modern Univ. Hist.* xliii. 420.; where the authorities cited are Walter Henningford and Polydore Vergil.) *Ancestral Homage* was, when a man and his ancestors had immemorially held land of another and his ancestors by the service of Homage. This bound the Lord to warranty, the Homage being an evidence of a feudal grant; (Blackstone, ii. 20.) or, as Sir Edward Coke has very beautifully expressed himself, Homage Ancestrall belongs to "ancient families enjoying with their blood the ancient inheritance of their forefathers, as a great blessing of the Almighty." (§ 85.)

The Statute 12 Ch. II. 24. discharges all tenures from the incident of Homage, so that the Laws relating to it are now obsolete. Till the 25th Henry VIII. 20. a Bishop was only held to perform Fealty for his Barony. Now, however, as soon as he is consecrated and confirmed, he receives restitution of his temporalities from the King, to whom the custody of the lay revenues, lands, tenements, and Barony reverted on the vacancy of the See, and for those the new Bishop does Homage to his Sovereign; and then, and not sooner, he has a fee simple in his Bishopric, and may maintain an action for the profits. (Blackstone, i. 8.)

It is somewhat remarkable that in this Statute, (25 Henry VIII. 20.) upon which the forms at present used in proceeding to a Bishopric are founded, the word Homage does not once occur. After election the Bishop is to make "such othe and feautie onli to the Kinges Majestie, his heires and successors, as shall be appoynted for the same." So also an Archbishop shall make "such othe and feautie onli to the Kinges Majestie, his heires and successors, as shall be limited for the same." And yet more particular is the omission of the word in the following recapitulatory clause: "And be it further enacted by auctoritie aforesaid, that every person and persons beyng hereafter chosen, elected, nominate, presented, invested, and consecrated to the dignitie or office of any Archbyschop or Bishop within this realme, or within any other the Kinges dominions, accordinge to the forme, tenure, and effects of the presente acte, and mynaye their temporalities out of the Kinges hands, his heires or successors, as hath been accustomed, and makynge a corporall othe to the Kinges Highnes, and to none other, in forme as is afore rehearsed, shall and may from henceforth be trononised or installed as the case shall require; and shall have and take then only restitution out of the Kinges hands, of all the possessions and profits, spiritual and

temporal, belonging to the said Archbishopricke or Bishopricke wherunto they shall be elected or presented." &c.

Spelman (*Reliq.* 34.) considers Homage as unknown to the Anglo-Saxons. Nevertheless, it was exacted from their Nobles by the Conqueror immediately after his coronation, *deinde homagium a magnatibus cum fidelitatis juramento, obidivique acceptis, in regno confirmatus, omnibus qui ad regnum aspiraverant factus est terror.*—Matt. Paris, *sub ann.* 1067.

HOMALIUM, in Botany, a genus of the class *Polyandria*, order *Trigynia*, natural order *Rosaceae*. Generic character: calyx six or seven parted; corolla, petals six or seven; stamens twenty-one, aggregated in parcels of three; capsule one-celled, many-seeded.

Three species, natives of the West Indies and South America.

HOME, n. } A. S. *hæm*; Ger. *heim*; D. *hym*; Sw. *hem*, from the A. S. *hæm-an*; Ger. *hymen, coire, cohabitare*, to come together, to dwell together. Wachter calls the Ger. *heim, communis locus habitandi*, a common place of dwelling, or a common dwelling-place. Tooke considers *home* to be the past participle of the verb *haman*.

A place of coming, assembling, dwelling together; the place where any one dwells or inhabits; habitation, or residence, or abode; and the adverb, met. else upon, in contact with the dwelling or abode (&c.) of our feelings or affections; our own hearts, our interests or concerns, our pursuits or aims.

Homely: pertaining to *home*; domestic, private;—having the plainness and simplicity of *home*. And, thus, plain, simple, unadorned, unpretending.

Homeliness: management or economy of *home*; plainness, simplicity; the familiar intercourse of *home*; familiarity.

Home is much used in Composition.

Ver he cutes oute of *hom* & hous of bys men greit route,
And by *home* bar hool ge jettit myle & more per aboute,
And made yt all fereful & lew, yt becom vorte lew. R. Gloucester, p. 373.

Homelike and *shorte clothes* vorth he. Id. p. 452, note.

Now goe he *home* Harald, & has overcomen his tene,
Ye ope jst be suld hold, it is forgesen clene. R. Bruner, p. 69.

Seikene gun him so grewe, jst he mot weide *homward*. Id. p. 165.

And he cometh *home*, & clappeth togider his frendis and neighboris
And seith to him, he ye glade with me; for I have founden my
schep that hadde perished. Wiclif. Luke, ch. xv.

And asene as he cometh *home*, he calleth together his leuers and
neighbouris, saying vnto them, Reioice with me, for I have found my
shepe which was loste. Bible. Anno 1551.

Therefore while we has tyne werche we good to alle men, but moost
to hem that bes *homelike* of the feith. Wiclif. Galatians, ch. vi.

And *home* she goth on the nyte way,
This is the afflicte, there's no more to say.
Chaucer. The Knights Tale, v. 2367.

For right as men sayn, that overgret *humblenes* engendreth dis-
preising, so fereyth by to gret *humilitie* or mekenesoun.
Id. The Tale of Melibee, vol. ii. p. 122.

For Prothes that coold him change
In saury synnes, *homely* and stranges,
Coud never such gyle so ymoun.
As I. Id. The Return of the Run, fol. 145.

HOMAGE
HOME.

HOME.

He rode but homely in a miller's coat,
Girt with a sash of silk, with harness ample;
Of his army tell I no longer tale.

Chaucer. The Prologue, v. 330.

Gad grants thee this homely foe to espie;
For in this world o'er worse pretences,
Thou homely to all day in this presence.

Id. The Merchant's Tale, v. 9666.

Not only this Grisildis though hire wit
Can all the frolic of witty Amlethus;
But she what that the ear required it,
The common profit could she relieve.

Id. The Clerk's Tale, v. 8305.

But shortly this is th' end,
Homeward to Rome they shapen him to wende.

Id. The Man of Law's Tale, v. 5386.

By sea as thri forth homeward went,
A rage of great tempest him hent.

Geoff. Am. book iii. fol. 53.

That by the hearing of such as are leamed they maye be the
better, leaswye in the open place, how they should lyve at home.

Udall. 1 Corinthus, ch. xiv.

Thus after snowe sels I rest;

When fed in fancies fit;

And though I be a homely guest,

Before the bayes I sit.

Facciarone. Doctor. On his Matrone.

Therefore whereas these things seemed to them very inconceivable
and to be able to be spoke, and durst not talke homely and familiarity
with the Lord himself; there arose a great discord in opinion among
them, diverse of them diversely interpreting the saying that was spoken.

Udall. John, ch. vi.

Jesus, I saye, promised him to come, and so followed him going
homeward a good pace.

Id. Mark, ch. v.

There none
which in their extreme dayes
Will part from life as full from feast
to goe they homeward wayes.

Draught. Horner. Sature 1. book ii.

With eight wherof once cleyd, and long deluded
With idle hopes which them doe entertaine,
After I had ten yeres caprice excluded
From native home, and spent my youth in vaine,
I goss my follies to myselfe in plaine.

Spenser. Furze Quene, book vi. can. 9.

Kim. We lost a jewel of her, and our estimate
Was made much poorer by it: but your sowne,
As mad in folly, lack'd the sense to know
Her estimation home.

Shakespeare. All's Well that Ends Well, fol. 251.

Now, these her princes are come home againe,
Come the three corners of the world in armes,
And we shall shooke them: Naught shall make us rue,
If England to it selfe doe rest but true.

Id. John, fol. 22.

His daughter 'tis, who holds this homelike-dreene
Still mooring with her.

Chapman. Homer. Odysseus, book i. fol. 3.

Voder these lyeth a little steeled or bare, the homelike inhabitants
call it Achilles-dreene, a place memorable in times past for the ex-
ercise ther of that Thebanus commander.

Holland. Annals, fol. 200. Juliane.

The lawes of Multumies induced in execution among the Britons,
so long as our homelike had the dominion of this life.

Holland. Description of England, ch. ix.

You not consider air,
The great disparitye is in their bloods,
Roxetes, and fortiores: there's the rich beauty
Which this poor homelike is not endowed with;
There's difference enough.

Rowson and Fletcher. The Maid in the Mill, act ii.

Each little village yields his short and homely face.

Drayton. Polyolone, song 13.

It is for homely features to keep home.
They had their own there.

Milton. Comus, L. 748.

There he was welcom'd of that honest eyre,
And of his aged beddame homely well;
Who him besought himselfe to disattune,
And rest himselfe, till supper time befell.

Spenser. Furze Quene, book vi. can. 9.

Which scene, the pensive boy, halfe in delight,
Arose and homeward drove his merry shrope,
Whose hanging heades did seem his careful case to weape.

Id. Shepherd's Calendar. January.

Milike, and ciuill quarels, when
The Grecians homeward drew,
Did well seeme waste the romaine kings
That Paris did subdue.

Warner. Allans's England, book iii. ch. xiii.

It [this last storm] wrought more powerfully, and frightened them
from their design of cruising before Madia, fearing another storm
there. Now every man woudt himself at home, as they had done an
hundred times before.

Dampier. Voyages, Anno 1687.

I tell this passage freely, as I do all the rest; as the only thing I
could imagine the king could ever take ill of me; and yet I know
not how it could be a fault, more than is a point of manners neither,
or the homeliness of expression.

*Sir William Temple. Works, vol. ii. p. 554. Memoirs from the
Power in 1679.*

Blush as thou may'st, my little book, with shame,
Nor hope with homely verse to purchase fame;
For such thy maker chose; and so design'd
Thy simple style to suit thy lowly kind.

Dryden. The Flower and the Leaf.

We parted then; I homeward sped my way
Bewilder'd in the wood till dawns of day;
And met the merry crew who danc'd about the May.

Id. B.

The Scotch lords had sent to confer with them (Sir Marmaduke
Langdale and Sir Philip Mungrove) as they passed through the northern
ports homeward, and had then conferred with them.

Clerodius. History of Rebellion, book xi.

Mr. Webber was pitched upon, and engaged to embark with me,
for the express purpose of supplying the unavoidable imperfections of
written accounts, by enabling us to preserve, and to bring home, such
drawings of the most memorable scenes of our transactions, as could
only be executed by a personal and skilful artist.

Cool. Voyages, vol. v. book i. ch. i.

But, in many cases, more direct and home recommendations to the
family are necessary; which, therefore, such as with propriety can,
are bound to make.

Secker. Sermons 23. vol. i.

Thou wast born the child of misery, the outcast of society; friend-
less, homeless, unprotected, unknown, and unknowing of
the means and motives of an honest industry.

Kear. Essays, No. 145.

Henry the Fourth wished that he might live to see a foil in the
pot of every peasant in his kingdom. That sentiment of homely
benevolence was worth all the splendid sayings that are recorded of
kings.

Burke. On Mr. Fox's East India Bill.

Liberty has charms enough to attract the mind, wherever the
place of her abode be; and I have never heard that the lovelessness
of her farm is impaired, or ever disgraced, by the homeliness of her habi-
tation.

Hurd. Of the Uses of Foreign Travel. Dialogue 8.

But the scene is changed as you come homeward, and attain or
treason may be the names given to Britain, to what would be reason
and truth if asserted of China.

Burke. A Fustian of Natural Society.

Put the case, that a man was so framed by nature as to hold out a
thousand years in his native air, and to be hourly in danger of
death in foreign parts, and at best able to hold out but sixty or eighty
years at most; how eagerly would such a man press homeward, if
ever he found himself in another country.

Sherrill. Discourse 23. vol. i.

HOME.

HOME, in Composition.

No carthorses, neither *hewerers*, nor strangers, may in any wise transpire the treasure of the forside charter.

Hakluyt. Voyages, &c. vol. i. fol. 143. The Staple. Ed. 2.

Having sped thus fortunately abroad in three several wars, the seacours and commons were not careless of *home-affairs*, what would be the issue thereof.

Holland. Lexica, fol. 64.

Lords Marshall, command our officers at arms,
Be ready to direct those *home-alarms*.

Shakespeare. Richard II. fol. 24.

As for government ecclesiastical and civil, which is the very souls of a kingdom, I need to say nothing, when as I write to *home-learn*, and not to strangers.

Camden. Remains, p. 2. Britania.

— And as the sailors sing,
London with wealth on wanton seas, so we
Shall make our *home-bound* voyages cheerfully.

F. Beaumont. The Maid Laver. Prologue.

But if of danger, which hereby doth dwell,
And *homebound* will ye desire to hear;
Of a strange note I can you tidings tell,

That wasteth all this country fare and store.
Spenser. Florio Quene, book i. can. 1.

For she had oft been preest, though vaseene,
Among the shepherds' daughters on the greens,
Where to 'ry *homebound* swains desires to protest
His mace pipe and feet before his lens.

Beaumont. The Shepherdess.

Here now were Pride, Oppression, Usury,
(The canker-eating mischiefs of the State)
Call'd forth to prey upon the stam;

Whilst the *home-burthen'd* better lightens'd out.

Daniel. History of Civil Wars, book v.

They in pleasing number half'd the sense,
And in sweet measure half'd it of itself;
But such a sacred and home-felt delight,
Such sober certainty of waking bliss
I never heard till now.

Milton. Comus, l. 202.

Epaminondas sitting at a feast with his companions and colleagues in government, drank wine as sharp as vinegar, and when they asked him why he did so, and whether it made for his health? I know not that, (quoth he,) but well I wot this, that good it is to put me in mind of my *home diet*.

Holland. Phalaris, fol. 547.

Which since not ours beget, but an injurious war,
Amongst our *home-fought* fields, hath no description here.

Dryden. Polyolion, song 22.

Home-keeping youth, beise ever *home* with.

Shakespeare. Two Gentlemen of Verona, fol. 20.

I will not ask, nor doe I care

What beauty, wealth, or wit

Yee have found misters hath, why you

Should *home-doff* love forget.

Warner. Alphon's England, book xii. ch. lxxvi.

Thy, having fed his fill, by there bayside

Saw a faire damzell, which did weare a crowne

Of sundry flowers with silken ribbands tyde,

Yell'd in *home-made* accents that her own hands had dyde.

Spenser. Florio Quene, book vi. can. 9.

— They steep lower yet, and rent our wares,

Home-manufactures to thick popular fairs.

Dennis. On Mr. T. Corry's Cradities.

— And they

(To spur heretic spirits on to vertue)

Exalted that what man so ere he were,

Did polest in the field against his enemy;

So by the general voice approv'd, and known,

Mighte at his *home-refuse*, make his demand

For satisfaction and reward.

Beaumont and Fletcher. The Laws of Candy, act v.

Two notes he hath, the one of blew,

The other *home-own* grey;

And yet he means to make a new

Against next revell day.

Browne. The Shepherd's Pipe, ecl. 2.

Roa. What hampens *home-own* here we awagering here,

So oere the cradle of the falcie quene?

Shakespeare. Midsummer Night's Dream, fol. 122.

For come I am to recover those lands of ours which they occupied,
and not to seize upon their *home-stalls*.

Holland. Phalaris, fol. 386.

Then the *home-turriers* and *home-downs* that kept Rome still, began
to repent then that it was not their hap to go with him.

See Thomas North. Phalaris, fol. 130. Crisostomus.

For if the role of all men's wortes be will,

And his will, his way goes: mine stands inclin'd

Tattled the *home-torers* of my reerit kind.

Chapman. Homer. Odysseus, book xvi. fol. 247.

And priests, and party raleto, enormous bands

With *home-born* aid, or tales from foreign lands,

Each talk'd aloud, or in some secret place,

And wild impudence star'd in every face.

Pope. The Temple of Fame.

Whom, when their *homeborn* honesty is lost,

We dinobogue on some far Italian coast;

Thieves, pander, pailiards, and of every sort;

Those are the manufactures we export.

Dryden. The Hind and the Panther.

No sooner she th' advantage found,

But in she flew; and seconding

With *home-made* thrust, the heavy swing,

She laid him flat upon his side.

Batler. Hudibras, part i. can. 3.

With curious eye, O traveller survey

This statue's form, and *home-returning* say,

" At Toss late with infinite regard,

I saw the image of the sweetest bard,

Anacrusis."

Faustin. Epigram of Theocritus, xvi.

He may look back to the speeches of our ancestors in parliament.
He will find 'em, generally speaking, to have been very short and
plain, but coarse, and what we properly call *home-own*.

Shakespeare. Macbeth, soliloquy, act 3. ch. i.

Both *home* and *home-drawn* into sea are borne,

And rocks are from their foundations torn.

Dryden. Homer. Od. 29. book iii.

It is a genuine produce of the ancient, rarely, manly, *home-dred*
sense of this country.

Burke. On Conciliation with America.

And cheerfull, without sin, repale

With good *home-dred'd*, and nappy ale.

Lloyd. The Cobler of Tinsington's Letter.

If he carried them to public washhouses, no duty (was) to be paid till
they are taken out for *home-consumption*.

Smith. Wealth of Nations, book v. ch. ii.

Unmistak'd of his tender wife,

And en'try *home-felt* bliss of life,

The husband, as th' umbrella'd plains,

Heav'n's whole inclemency sustains.

Blacklock. Horace, Ode 1.

Not tamptuously adre'd, not needing aid,

Like *home-festive* d' sight, of clau'ring gema.

Cowper. The Task, book iv.

Almost the whole expense of the farmer, and the far greater part
even of that of the landlord, is in *home-made* commodities.

Smith. Wealth of Nations, book i. ch. v.

Their monopoly sources them against all competitors in the *home-*
market, and they have the same chance for foreign markets with the
traders of other nations.

Ed. R. book iv. ch. vii.

Perhaps a hint from you may induce our vicar to suit his doctrines
and his language to the understandings of his *home-own* hearers.

Kear. Winter Evenings, even. 48.

— And thus hast found again

Thy crocus and hyacinth, prime and yare,

And *home-till* thick'd with blossoms.

Cowper. The Task, book i.

Yet your mild *home-till*, ever blossoming, smile

Among embracing woods.

Dryden. The Flower, book i.

To prevent their *home-dred* sounds from falling in with these
simplers, not to put a stop to this illicit trade, the Duties was or-
dered to raise the course above mentioned.

Cook. Voyages, vol. iv. book ix. ch. x.

HOME.

HOMICIDE.

HOMICIDE. } Fr. *homicide*, It. *homicida*; Sp. *homicida*. } *homicida*; Lat. *homicida*, *homicidium*, a manslayer, manslaughter; for the English noun is applied to the agent and the act; from *homo*, a man, and *caedere*, to kill or slay.

See the Quotation from Blackstone.

This every lewd vicar and parson
Can say, how he engend'reth homicide;
It is in such a measure of pride.

Chaucer. *The Nonnes Tale*, v. 385.

He that hateth his brother, is an homicide.

Id. *The Friar's Tale*, vol. ii. p. 330.

Another homicide is done for necessity, as when a man doeth another in his defence, and that he may not otherwise escape from his own death; but certain, as he may escape without slaughter of his adversary, he doth none, and he shal have penance as for deadly sinne.

Id. *ib.*

So sit it wel to taken hede,
And let to lerne on every age
Er that thou falle in homicide:
Whiche stowe is none so general,
That it wel nie stant overall
In holy church.

Gower. *Conf. Am.* book iii. fol. 61.

Wherefore procuring all the world's despite,
A tyrant loath'd, a homicide convicted,
Pauca's he [John] dies, disgrac'd, and unsanctified.

Daniel. *History of Great Britain*, book i.

Yet thence his lawful copies he enlarg'd,
Even to that kill of scandal, by the grove
Of Melchior homicide, last hard by these;
Till good Jewish drove them thence to hell.

Milton. *Paradise Lost*, book i. l. 417.

Next with libations meet and prayer she ply'd
Jove, who acquits the suppliant homicide.

Poëns. *Argonautics of Apollonius Rhodius*, book iv.

—The royal guest,
Thoughtless of ill, accepts the fraudulent feast:
The troop, forth issuing from the dark recess,
With homicidal rage the king oppres.

Pope. *Hamlet*, *Ulysses*, book iv. l. 718.

The subject, therefore, of the present chapter will be the offence of *homicide*, or *destroying the life of man*, in its several stages of guilt, arising from the particular circumstances of mitigation or aggravation which attend it.

Blackstone. *Commentaries*, book iv. ch. xiv.

HOMICIDE, in Law, is divided into, 1. *Justifiable*. 2. *Excusable*. 3. *Felonious*. 1. *Justifiable Homicide* is committed, 1. by unavoidable necessity, without any will, intention, or desire, and without any inadvertence or negligence; such is the legal performance of his office by the authorized public executioner. 2. For the advancement of public justice, as when an officer or any private person kills one charged with felony, (though he be innocent,) or one to be arrested or who has been arrested in a civil action, and has afterwards escaped, who resists the capture; or, in like manner, when officers are endeavouring to disperse a riotous assembly, or to prevent the escape of prisoners in gaol or on the way to gaol, who assault their keeper; or to secure trespassers in forests, parks, chaces, or warrens, who refuse to surrender; by the Statute 21 Edward I. 1. and 3 and 4 William and Mary, 10.; which last, however, was repealed by 16 George III. 30. In these cases, absolute necessity must be proved. 3. Before the abolition of Wager by Battle, the death of one of the Champions by the hands of the other, was Justifiable Homicide. 4. Such as is committed for the prevention of forcible and atrocious crimes, as in defence of a

man's person against a murderer, or of his house and property against a burglar, or an incendiary in the night-time, or against one who breaks open his house in the day with an attempt at robbery; or in defence of personal chastity, or that of a wife or daughter if forcibly attempted. In all these cases the act of slaying is rather commendable than to be blamed. This, however, is not so in, II. *Excusable Homicide*, in which the Law imputes an error deserving a certain degree of punishment. This offence is distinguished into two kinds; 1. *per infortunium*, by *misadventure*, as the accidental slaying of another by a man in the performance of a lawful act; and this extends to such cases as the following: if death ensues when a parent is moderately correcting his child, a master his apprentice or scholar, or an officer a criminal. Of old, also, the Law considered it only a misadventure if a Knight killed his antagonist in a tournament commanded by the King. 2. *Se defendendo*, in *self-defence*, not as in the cases of Justifiable Homicide, to prevent the perpetration of crime, but in a sudden affray, which the Law terms *Chance-medley*, (a *casual broil*;) or *Chaw-medley*, (a broil in heat of passion.) In order to render this excusable, the slayer must prove that he has retreated as far as he possibly could with safety and convenience before he turned upon the assailant. But this must be done, *bonâ fide*, in a sudden quarrel, not under any deliberate agreement to fight. In each of these above-named cases, the Law presumes either some want of sufficient caution, or a *neccitas culpabilis*; and, therefore, does not consider the slayer to be absolutely free from guilt. He must be put upon his trial, and if not acquitted, (which he generally is by the direction of the Judge,) he shall have his pardon, and be freed from forfeiture of goods (awarded by the old law) as a matter of course and right, by paying for ad suing out a writ of restitution. III. *Felonious Homicide* is the slaying of a human creature without justification or excuse. This includes, 1. *Self-murder*, which we have already considered under *FELONY*; 2. *Manslaughter*, the unlawful or rather felonious killing of another without malice express or implied; and this is either, 1. voluntarily upon a sudden heat, as when two persons suddenly quarrel and fight and one kills the other; nor is it more if they go out and fight in a field, if it can be shown that it is one continued act of passion; or when a man, suddenly provoked by great indignity or wrong, immediately kills the aggressor, provided that in all such cases it can be manifestly proved that sufficient time for the regulation and subsidence of passion did not elapse; as if a man takes another in the act of adultery with his wife and kills him on the spot, it is *Manslaughter*; if he kills him at a subsequent time, it is *Murder*. 2. Involuntarily, when it is the commission of an unlawful act, as in prize fighting or in the perpetration of any civil trespass. In both these species the Homicide amounts to *Felony*, which, by the old Law, was within Benefit of Clergy, and subjected the offender to burning in the hand, forfeiture of all goods and chattels, and imprisonment for a term not exceeding 12 months. By 3 George IV. 88, this punishment is changed to transportation for life or a term, imprisonment with or without hard labour for any term not exceeding three years, or a fine at the discretion of the Court. 3. *Murder*, thus defined by Sir Edward Coke, "When a man of sound memory, and of the age of discretion, unlawfully killeth, within any County of the Realm, any reasonable creature, in *retum*

HOMICIDE.

HOMI-
CIDE.

naturâ, under the King's peace with malice forethought, either expressed by the party or implied by the Law, so as the party wounded or hurt, &c. dies of the wound or hurt, &c. within a year and a day after the same." Lunatics, therefore, and Infants, of an age too tender to be conscious of wrong, cannot commit Murder. The mode of unlawfully killing must be correctly stated, so far as the species of death is concerned, and the party killed must die within a year and a day of the imputed cause, the whole day in which the alleged act was committed being reckoned first in that computation. Even if the wound inflicted be not mortal, but the wounded party from neglect or want of help dies within the above-named time, it is Murder; so, also, even if he had a mortal disease upon him, if it be proved that his end was hastened; not so if he dies in consequence of the want of skill of his medical attendants. All persons present, aiding or assisting, when Murder is committed, are considered as most principals as the one who gives the fatal stroke. A child in the womb was formerly not supposed to be included within the definition of reasonable creatures; therefore the killing of such was considered only as a great misprision. Special provisions have since rendered it Murder; and any one who advises a woman to kill her child after it be born, is deemed an accessory to Murder if she should kill it whenever it is born. But the malice aforesaid is the grand criterion of Murder. This includes deliberate duelling, wherever it may be presumed that sufficient time has elapsed from the quarrel to permit the blood to cool; and the seconds of the slayer, if death ensues, are held equally guilty with the slayer himself. Again, the killing a man by a party in the commission of a felony, is Murder; as in shooting at a tame fowl with intent to steal it; for the act is *malum in se*; if it were but *malum prohibitum*, as shooting at wild fowl by an unqualified person, it would not amount to Murder. Even when death is not intended, if death ensues, and evil design be proved, the crime is Murder; as in cruel infliction of immoderate correction, or even when the unlawful act was not directed against the suffering individual, as in wantonly discharging fire-arms into a crowd, for bere the slayer is considered a general enemy. The slayer of an officer of justice in the execution either of a criminal or Civil duty, is a Murderer. So, too, be who intending to kill one person, by mistake kills another against whom he did not entertain malice. The punishment annexed to Murder by the English Law, (25 George II. 37.) is death on the next day but one (provided it be not Sunday) after sentence, which is to be immediately pronounced, and anatomization of the body, which may afterwards be hung in chains, but in nowise be buried without dissection. Between conviction and execution, the condemned is to be fed on bread and water only. The Judge, upon good and sufficient cause, has power to respite the execution, and relax the restraint of this Statute. This Statute extends, in all particulars, to Peers.

The Statute 25 Edward III. 2. recognises a yet higher degree of Murder, *Petit Treason*, which may happen in three ways: 1. by a servant killing his master, his master's wife, or his mistress; 2. by a wife killing her husband; 3. by an ecclesiastical person, secular or regular, killing his superior, to whom he owes faith and obedience. The punishment for this crime, in a man, is to be drawn to the place of execution and hanged; and so it is, now, also for a woman by 30

George III. 48. Before that Statute was passed, women were drawn and burned. Sir M. Foster's *Reports*. To the late Editions are added, *Discourses upon a few branches of the Crown Law*, viz. *High Treason*, *Homicide*, &c. Beville, *Treatise on the Law of Homicide*, 1799.

HOMILY, } Fr. *homilia*; It. and Sp. *homilia*;
HOMILIST, } Lat. *homilia*; Gr. *homilia*, *concio*,
HOMILICAL, } *sermo*; *sermo* (sc.) *ad populum*;
sermo (sc.) *de sacris*.

A discourse or sermon to the people, upon sacred subjects.

Homiletical, in the citation from Aterbury below, is used strictly in its Greek sense; social.

The Queen's most excellent Majesty hath, by the advice of her most honourable counsellours, for her discharge in this behalf, caused a booke of *homilies*, which heretofore was set forth by her living brother, a prince of most worthy memory, Edward the Sixth, to be printed a new.

Homilies. The Preface.

All his care was, his service well to saile,

And to read *homilies* upon holidays.

To this good *homelias* I have been ever stobben, which God forgive me for and mend my manners.

Bennet and Fletcher. The Scurful Lady, act iv.

Where, through poverty, or any other impediment, ministers are incapable of discharging this duty as they ought, he directed them to use the *homilies* of the church, and sometimes to read a chapter to the people out of that excellent booke, called *The Whole Duty of Man*.

Nelson. Life of Dr. George Bull, sec. 73.

His life was holy, and when he had leisure for retirement, severe: his virtues active chiefly and *homilistic*: not three lazy miles ones of the cloister.

One of the chief objections urged by Gardiner against the new *homilies*, was, that they defined, with the most metaphysical precision, the doctrine of grace, and of justification by faith; points, he thought, which it was superfluous for any man to know exactly, and which certainly must exceed the comprehension of the vulgar.

Home. Edward VI. Ann. 1547, ch. xxix.

In modern acceptance, HOMILY is, for the most part, restrained to a Discourse read out of a Book, but not composed by the reader. But in the earlier days of the Church, Sermon and Homily appear to have been used indifferently for any discourse of instruction addressed to the people. This was delivered by the Bishop, or some one whom he appointed, immediately after the reading of the Psalms and Lessons, before the Catechumens withdrew. (Bingham, *Antiq.* xiv. 4. 1.) St. Augustin plainly uses the word Homily as synonymous with Sermon in the following passage, *Sermones qui proferuntur in populum quos Græci homilias vocant.* (in Ps. 118. Pref.) But Photius distinguishes the two, making the Homily a familiar conversation, in which the Bishop (who alone was allowed to preach before the 6th century) interrogated the people and received their answers. He is remarking upon three volumes of *Homilies* on *Genesis* by St. Chrysostom: *δενει δι αυτου εν οις και ΑΘΓΟΙ δχει την επιτροπην τα βιβλια των των εθων εν ονσιν αυτωνσιν Αλλα πολλας εοικασιν ΟΜΙΛΙΑΙΣ, τα τε ελλα, και ετι εν πολλοις παλλαιεν εν παρρησιασιν ορων τον λαονσιν, ονσιν πριν δαυτα δονοσινσιν, και ιρατα και ανακρινσιν και ενσινσιν.* (172.)

A very celebrated collection of Homilies (*Homiliarium*) from the writings of the early Christians, was compiled by Paulus Diaconus and Alcuin in the VIIIth century, at the command of Charlemagne. A particular account of this precious volume may be found in Seelen's *Selecta Litteraria*, (252.) and a brief notice of many others of a similar nature by which it was followed is given by Mosheim. (*Crit.* viii. part ii. tit. 6.)

The Homilies authorized by the Church of England

HOMI-
CIDE
HOMILY.

HOMILY. consist of two Books; the first published in 1547, containing twelve Discourses, supposed for the most part to be written by Archbishop Cramer; the second in 1562, and attributed to Bishop Jewell. Their object is sufficiently explained in the Preface to the second Book, "to supply the defects of some," namely, such of the Clergy as were notoriously illiterate, "and to nudge the rest to preach according to the form of sound doctrine," or, in other words, to correct the tendency towards Popery which naturally biased many during the infancy of the Reformation. "two Books of Homilies were prepared; the first was published in King Edward VIth's time; the second was not finished till about the time of his death; so it was not published before Queen Elizabeth's time." The XXXVth Article of Religion avouches, that both these Books "contain a godly and wholesome doctrine and necessary for these times . . . and, therefore, we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People." Their necessity for the times in which they were written cannot be doubted, nor is it to be denied that their doctrine, for the most part, is godly and wholesome; nevertheless, from their antiquated style, from the change of circumstances in the Church, and from the possibility of misinterpretation, to which in some instances they are exposed, it can scarcely be regretted that their public reading, as now unaccompanied with the benefit it once produced, has fallen into desuetude. It is remarkable that the titles of the Homilies, as set forth by the XXXVth Article, are not precisely the same as those contained in the Collection itself. A curious Letter from Bishop Gardiner to the Duke of Somerset objecting to the promulgation of the Book of Homilies, which, he contends, "teacheth the cleve contrary to the doctrine established by the Act of Parliament," is printed by Strype, *Memoirs of Cramer*, (ii. 786.) from the Cottonian Collection. (*Vesp. D. 18. fol. 139.*)

HOMOGENE, Fr. *homogene*; It. and Sp. *homogeneo*; Gr. *ὁμογενής*, *ejusdem generis*, of the same kind or sort, from *ὁμός*, the same, and *γενέσθαι*, to be or become, to be born. Being of the same kind or sort; having the same nature.

Know you the sapor pistock? sapor styptic? Or, what is *homogene*, or heterogene?

Ben Jonson. The Alchemist, act ii. sc. 5.

Let us then confidently conclude, that all generation is made of a being, but remote, *homogeneous* compounded substance.

Locke. Of Bodies, ch. xxiv.

I say, That it cannot but be a very strong presumption, that Nature intends to utter *homogeneity* of matter before she falls upon her work of efformation; these constantly bringing it to so perfect *homogeneity* as we can possibly discern with our senses.

Newton. Antiquae against Astrum, appendix, ch. xi. sec. 8.

Mr [Lord Shaftesbury] did conceive that it was against the first principles of Nature, and false, that a heap or accumulation should be, and not be of *homogeneous* things, and therefore that which in its first being is not irreducible, can never confer to make up an accumulative treason.

State Trials. 16 Charles I. Ann 1640.

The reason is, that the distill'd water, which seems to be an *homogeneous* body, is composed of still bodies of discrepant figures.

Dryden. Of the Power of Sympathy.

The fifth [means to induce and accelerate putrefaction] is, either by the retaining, or by the driving back of the principal spirit, which preserves the consistence of the body; so that when their government is dissolved, every part returns to its nature, or *homogeneity*.

Bacon. Natural History, Cent 4. sec. 333.

Therefore the poets have reduced all in one single action under one and the same design, and in a body whose members and parts should be *homogeneous*. *Pope. First of the Iliad and Odyssey*, sec. 1.

Gold, though confessedly the most *homogeneous*, and the least mutable of metals, may be in a very short time (perhaps not amounting to many minutes) exceedingly changed, both as to its colour, colour, *homogeneity*, and which is more, specific gravity.

Bogis. Works, vol. iv. p. 378. *Historical Account of a Degradation of Gold.*

Of all *homogeneous* truths, at least of all truths respecting the same general end, in whatever series they may be produced, a consecration by intermediate ideas may be formed, when it is once shown, shall appear natural. *Johnson. The Life of Pope.*

HOMOLOGOUS, Fr. *homologue*; Gr. *ὁμολόγος*, from *ὁμός*, alike, the same, and *λόγος*, having the same opinion, agreeing, consenting.

The measures of the altar were 3 cubits in height, 5 in length, and 5 in breadth; and therefore in *homologous* proportion one to another. *Grew. Cosmo Sacra*, book iv. ch. viii. sec. 74.

The arithmetical proportion, which belonged to the table and candlestick, being less perfect than the *homologous*. *Id. B.*

And comparing the *homologous* or correspondent members on both sides, we find that as the first member of the expression, &c.

Bishop Berkeley. Analysi, sec. 20.

HOMONOIA, in Botany, a genus of the class *Diacoria*, order *Polyanthropia*. Generic character: male flower, a three-lobed calyx; perianth three-leaved; corolla none; stamens two hundred, divided into twenty pairs; female flower, scales of the calyx many-cleft; no perianth or corolla; stigmas three, capsule three-celled, one-seeded.

One species, *H. riparia*, a small tree, native of the banks of rivers in Cochinchina. *Loureiro.*

HOMONYMY, Fr. *homonymie*; Gr. *ὁμωνυμία*, *ὁμόνομος*, having the same name; from *ὁμός*, alike, the same, and *ὄνομα*, a name. Applied to things.

Having a similar or the same name, and, thus, consequently, equivocal, ambiguous.

It is a rule in art, that words which are *homonymes*, of various and ambiguous significations, ought ever in the first place to be distinguished. *Bishop Burnell against Hobbes*, p. 19.

[John Smith] became fellow and professor of the University [of Cambridge] when past sixty years of age; when the privatisers gave him this *homonymous* title, "*dux*, *Pater*."

Feller. Worthies, Lancashire.

As for that in the book of *Psalm*, *Vir juvenis ut phoenix*, *Arctid*, as Hippocrates and Tertullian render it, it was only a mistake upon the *homonymy* of the Greek word *phoenix*, which signifies a palm-tree. *St Thomas Brown. Vulgar Errors*, book iii. ch. xii.

To begin therefore with them let us advertize and teach young men, that poets in using the names of Gods, sometimes mean thereby their very nature and essence; whereas they attribute the *homonymy* of the same names to the powers and virtues which the Gods do give, and whereof they be the authors.

Holland. Plutarch, fol. 24.

HONCKENYA, in Botany, a genus of the class *Oclandria*, order *Monogynia*, natural order *Tiliaceae*. Generic character: calyx five-leaved, coriaceous, the exterior hirsute, interior coloured; corolla, petals five, oblong; anthers oblong; stigma six-toothed; capsule spiny, five-celled, five-valved; seeds arillate.

One species, *H. ficifolia*, native of Guinea. *Decandolle.*

HONDURAS, or COMAYAGUA, a Province of the Kingdom of Guatemala, situated to the North and West of Nicaragua, extending from East to West 350 miles in length, and 150 miles in its greatest breadth. On the North it is washed in its whole extent by the Caribbean Sea, to which flow innumerable small streams through low and marshy lands, thus communicating a moisture to the atmosphere in the highest

HOMOGENE.
HONDURAS.

And for he was that under low degree
Was honest virtue bid, this people him held
A prudent man, and that was seen full said.
Chaucer. The Clerk's Tale, v. 8302.

Our first to, the serpent Sathanas,
That hath in Jewes herie his waspen nest,
Up vials, and vials, O Ebrake spirit, alas!
Is this to you a thing that is honest?
Id. The Proserpine Tale, v. 13491.

For which, my dear wife, I thee beseech
As be to every right buxom and meke,
And for to keep our good be curious,
And honesty govern us our hours.
Id. The Shepheard's Tale, v. 13174.

This worthy limbeck, this noble free,
His made away a mauer leaving chere
Upon the sompous, but for honeste
No viliains word as yet to him spake he.
Id. The Froese Prologue, v. 6849.

Thus Walter lowly, nay but really,
Wedded with fortune honeste,
In Golden pens liveth full well.
At home, and grace enough outward had he.
Id. The Clerk's Tale, v. 6298.

So evenly was this Julius of berie,
And so well loved estate honeste,
That though his dedly wounds were smartie,
His mantle over his hippen cut he.
Id. The Attolens Tale, v. 14639.

For there no stonny worder falshet,
Whiche might grue man or best:
And aks the londe is so honest,
That it is plentious and plaine,
There is no idell ground in vaine.
Gower. Conf. Am. book vii. fol. 146.

For he both first his lous bandied
Honesty as for to weble.
Honesty his lous he speilde,
And had chylidren with his wife,
And as him liste he led his life.
Id. B. book viii. fol. 183.

It [economics] teacheth thilke honeste,
Through whiche a kyng in his degree
His wife and child shall weale and gie,
So furth with all the compaignie.
Id. B. book vii. fol. 150.

And then it shall accorde with this sayings of Aristotle, a valiant man sustained, and dothe that, which belongeth to fertilitye, for cause of honeste.

Sir Thomas Eliot. The Governour, book iii. ch. ix.
And now for the better contentation and satisfaction of such worshipful, honest-minded, and well disposed merchants, as have a desire to the furtherance of every good and commendable action, I will first say unto them.

Habbet. Fyngers, iv. vol. iii. fol. 174. Western Plasting.
CL. Sir Amos: you have honested my lodging with your presence.

Id. The Merchant of Venice, act i. sc. 4.
One to his Country constantly that stood
At time should say, "I forth a man will bring,
So plain and honest, as on him I'll rest
The age he liv'd in, as the only best."

Id. The Merchant of Venice, act i. sc. 4.
Therefore, whosoever maketh any promise, binding himself thereto by an oath: let him foresee that the thing which he promiseth, be good, and honest, and not against the commandment of God, and that it be in his owne power to performe it justly.

Id. Sermon of Swearing, part ii.
By which virtuous qualities and annotations [humane prudence and sagacity] they have been more happy then others in their applications to move the minds of men.

Montaigne. De la Morale, Trist. 16. sec. 6.
Lady, mistake me not—never did I
Make war with women, nor on women's war,
Revenge; but prosecuted honesty
My right, not men.

Daniel. History of Civil Wars, book viii.

Let not a desperate action more avenge you,
Than safety should: and wicked friendship force
What honesty and virtue cannot work.

Ben Jonson. Catiline, act iii.

LEAR. What art thou?
KENT. A very honest-hearted fellow, and as poor as the king.
Shakespeare. Lear, fol. 287.

God and St. Dennis
Keep honest-minded young men together,
Beaumont and Fletcher. The Noble Gentleman, act i.
But for all this (my honest-natur'd friends)
I must needs say you have a little fault,
Marry 'tis not monstrous in you, neither with I
You take much pains to mend.

Shakespeare. Timon of Athens, fol. 96.

Others thought kings an useless heavy load,
Who cost too much, and did too little good.
These wars for laying honest David by,
On principles of pure good humanity.

Dryden. Absalom and Achishel.

But what is it to live honestly? Why, every body knows the meaning of that phrase: it is to frame our lives according to the laws of virtue and religion; it is to deny engrossment and worldly lusts, and to live righteously, soberly, and godly in this present world.

Shakespeare. Henry, vol. ii. Sermon 16.

Goodness is that which makes men prefer their duty and their promise before their position or their interest; and is properly the object of trust: in our language, it goes rather by the name of honesty; though what we call an honest man, the Romans called a good man: and honesty in their language, as well as in French, rather signifies a composition of those qualities which generally acquire honour and esteem to those who possess them.

Sir Wm. Temple. Essay upon the Original and Nature of Government.
The sincere and honest-hearted Jews would have surrendered to such an evidence, as they did afterwards to that which was given by the Apostles; but the malicious and obstinate would have found out colours and excuses, to evade the force of it.

Atterbury. Sermon 7, vol. iii.

The Christian is assured, that in all his conflicts with his spiritual enemies, if he exert, with honest sincerity, the powers of nature, he shall be further aided by those of grace.

Gulph. Hints for Sermons, vol. i. p. 346.

The stripping is often sent from the place of superficial education to the banks of the Ganges, there to reap up enormous riches, honestly if he can; but at all events to fulfil the ultimate end of his mission.

Knox. Winter Evening, even 76.

HONEY, v. } A. S. huniġ; D. honig; Ger. ho-
Ho'NEY, n. } nig; Sw. konning. In Mark, ch. i.
Ho'NEYLES } v. 6. the Gothic version reads milith;
Ho'NIED. } Lat. mel; Gr. μέλι. Junius derives
ab hymetto, Wachter ab hoxeinx, vinum fundere,
to pour forth wine. Ibr. asserit, that it is wholly uncertain whence we have the word. Skinner believes it to have the same origin as hie, v. A. S. hīce, familia, q. d. Mienig, that is, victus familiaris seu domesticus; because stored for the food of families, or hives of bees.
Honey (the produce of the bee) is used as a general term (oil and met.) for

Sweetness. Also, as a term of fondness or affection.
Honey-suckle, in BOTANY, the trivial name of the
Lonicera caprifolium of LINNÆUS.

Hony and mylk yer ys muche, mynk folk it holde.
R. Glouceter, p. 41.

The man that muche honye eat, is more hit englymeth.
Piers Plouman. Vision, p. 275.

And this Jon hadde clothing of camel's herie and a girdle of shyn
abouts his leendis and his mete was hony-nouns and hony of the wode.
Wiclif. Matthew, ch. iii.

Thys John had hys gurnett of camel's haire, and a gyrdle of a
skione abouts his lounes. His mete was locustes and wyde hony.
Bede, Anno 1551.

HONEY.

The jangling bird that singeth on the bye brackets that is to mine, in the wood, and after is enclosed in a strait cage, although the plying becometh of men yeaue him kind drinke and large meates with sweet study; yet scithen if shilke birds &c. she twiteth dening the wood, &c.

Chaucer. *The thirde Booke of Boecius*, fol. 222.

But the bees fanding the file babe [Hiero] withoute healde of mee, wroughte their combes aboute him, and nourished him with honey many dayes together.

Arthur Golding. *Justine*, book xxii. fol. 105.

Hark, Nay, but to lise

In the rankt great of an encreased bed

Stew'd in corruption; honeying and making lous

Over the natyve styne.

Shakespeare. *Hamlet*, fol. 271.

And, when she spake,

Sweete wordes, like dropping honey, she did shed;

And 'twixt the perles and reborn softly brake.

A silver-sound, that heavenly musick seem'd to make.

Spenner. *Faerie Queene*, book ii. can. 3.

And in no respect differ they from those, who thicke the salles, cables, cordage, and anchor are the pilot; or that the thured and yare, the warp and weft, be the weaver; or that the goblet and pottle cup, the plums or the mede and heated water in the physicians.

Holland. *Plutarch*, fol. 1068.

When he speaks,

The ayre, a charter'd libidine, is still,

And the mute wonder lurketh in men's eares,

To steale his sweet and honeyed sentences.

Shakespeare. *Henry F.* fol. 70.

But for your words, they rob the Hylia bees,

And leave them honey-dew.

Id. *Julius Caesar*, fol. 127.

Venus, fast as Vulcan wrought,

Ting'd them in a honey'd draught:

But her son in bitter gall

Ting'd them, doubly-ting'd them all.

Poindar. *Od. 6. Cupid's Darts*.

For know when Hermes induit Bacchos here,

Snatch'd from the flames, to fair Euboea's shore;

Maecis embrac'd him with a mother's love,

And there, awhile, she cur'd the need of Jove,

And there with honey fed.

Id. *Apollonius of Rhodes*, book ii.

Where'er he [man] turns, enjoyment and delight,

Or present, or in prospect, meet his sight;

Those open on the spot their honey'd store,

These call him loudly to pursue of more.

Couper. *The Progress of Error*. *Hornoe*. *Od. 2*, book ii.

HONEY, in Composition.

And thai prefides to him a part of a fuch roosted, and an honey-comb.

Wiclyf. *Luke*, ch. xxii.

And they gave hym a peece of a beoyled fybe, and of an honey-combe.

Bide, *Jane* 1501.

What do ye honeycomde, sweete Allowe?

Chaucer. *The Miller's Tale*, v. 3698.

For which this January, of whom I told,

Considered both within his dayes old

The lusty life, the vertuous quiete,

That is in marriage honey-sweete.

Id. *The Marchantes Tale*, v. 9270.

The apparell of the & their kermes was blacke velvet, covered all over with branches of honey-suckles.

Hulk. *Henry VIII.* *The eighth Yere*.

Good monsieur have a care the honey-dew breake not, I would be loth to have you over-dew with a honey-dew.

Shakespeare. *Muldowner Night's Dream*, fol. 157.

For to worke the honey-bee,

Creatures that by a rule in Nature teach

The art of order to a peopled kingdom.

Id. *Henry F.* fol. 71.

And as for the term Melickins, that is honey-coloured, it is alwayes (verily) a flattering word, devised by a flatterer, to misguide and diminish the odiousness of a pale hue, which he seemeth by that sweet name not to mislike, but to take in the best part.

Holland. *Plutarch*, fol. 77.

HONEY.

Thou shalt be pinch'd
As thicke as honey-comde, each pinch more stinging
Then bees that made 'em.

Shakespeare. *Tempest*, fol. 4.

Therefore the vulgar did about him books;

And cluster thicks unto his leavings vases;

Like foolish den about as honey-combe.

Spenner. *Faerie Queene*, book v. can. 2.

And there are honey-dews, many times, found upon the leaves of some trees.

Grew. *Coma Sutura*, book iv. ch. v. sec. 27.

Touching the grass, the honey-dropping dew,

Which falls in tears before my limber shoe,

Upon my feet commences in weeping mist

As it would say, 'why weest I thou to this ill?'

Drayton. *England's Heronall Epistles*. *Reassumed to King Henry*.

Looketh one pale and yellow,—then in cover, and mollitie in some sort that ill colour, he seeth to call him honey-face.

Holland. *Plutarch*, fol. 49.

Boy: Lucius: fast asleep? It is an matter,

Enjoy the honey-dew as w of slumber.

Shakespeare. *Julius Caesar*, fol. 115.

Thou fool! if madness be so ripe,

That, spite of wit, thou'lt have a wife,

I'll tell thee what thou must expect,

After the honey-moon neglect,

All the sad days of thy whole life.

Cotton. *Romans*.

If I prove honey-mouth'd, let my tongue lase—

Shakespeare. *Winter's Tale*, fol. 283.

I will enchant the old Andronicus,

With words more sweet, and yet more dangerous

Than baites to fish, or honey-stakes to sheep.

Id. *Titus Andronicus*, fol. 47.

Then with these margoulds I'll make

My garland somewhat swelling,

These honey-suckles then I'll take,

Whose sweets shall help their smelling.

Drayton. *The Muse's Offering*. *Nymphal* 6.

Up to both sweet-speakin Nestor stoth,

The cunning Pylian orator: whose tongue pour'd forth a flood

Of more than honey-sweet discourse.

Chapman. *Homoe*. *Iliad*, book i. fol. 6.

He saw a vernal smile, sweetly disguise

Winter's sad face, and, through the flow'ry lands

Of fair Enguldi, honey-sweeting fountains

With manna, milk, and bein, new beech the mountains.

Crookshank. *Songs to the Temple*. *Sopetto D'Hervide*.

And consciousness that will not die in debt,

Pay him the daine of honey-tongued sweet.

Shakespeare. *Love's Labour Lost*, fol. 139.

Let those that were wont, though not so often, in a stated course, to hear him in this place, with all other his more occasional heavers, mourn, that they are to hear no more his weighty sentences, his sweet honey-dropping words.

Homer. *A Funeral Sermon on the Death of Dr. W. Bates*.

While Nature's seen in all her forms to shine,

And mix with beauties drawn from truth divine;

Sweet beauties (so retfection's radiant rill)

That is the soul like honey-drops distill.

Parnell. *The Gift of Poetry*.

Two honey-swarms fall in every year.

First, when the pleasing Pleiades appear,

And, springing upward, spare the briny seas,

Again, when their afflicted quire surveys

The wat'ry Scorpion mend his pace behind.

Drayton. *Georgics*, book ii.

Sometimes the parties fly aunder, even in the midst of courtship, and sometimes grow cool in the very honey-moon.

Tatler, No. 192.

But Cleora was in the flower of her age, and it was yet but honey-moon with Cleomenes.

Drayton. *Preface to Cleomenes*.

Thou mistal beat, and honey-suckle pound,

With these stirring mours above the ground

And mix with Unkling from the cynobal's dwelling sound.

Id. *Georgics*, book ii.

HONEY. At the top of the germ sits a nectary, composed of five shaggy
hairs, seated like hares on, with external honey-leaving canals.
HONOUR. *See William Jones. Works, vol. v. p. 107. Balanced Observations*
on Indian Plants.

The honey-bee kind's you, you cannot discern,
Cunningham. *The Rose and Butterfly.*

The rock, that forms the sides of the valley, and which seems to
be the same with that seen by us at different parts of the coast, is a
greyish black, ponderous stone; but honey-combed, with some very
minute shining particles, and some spots of a rusty colour interspersed.
Cock. *Parrots, vol. i. book iii. ch. xii.*

Observe the honey-scented bee
The beech embower'd cottage see,
Beside you sloping hill.

Dr. Warton. To a Lady who hates the Country.

And you, who late the public taste have hit,
And still enjoy the honey-suckle of wit,
Attentive hear me.

Waterhead. *A Charge to the Poets.*

Others with Bala's grains were heap'd,
And mild papaya, honey-drops'd. *Jones. Tales.*

The west morning the sun arose with peculiar warmth for the
season; so that we agreed to breakfast together on the honey-suckle
bank: where, while we sat, my youngest daughter, at my request,
raised her voice to the concert of the trees about us.

Goldsmith. *The Vicar of Wakefield, ch. xiv.*
Where pleasure rolls her honey-trickling stream,
Of blooming health and laughter-dimpled joy.

Thompson. *Sicilia, book i.*

HONITON, a Borough and Market Town in Devon-
shire, stands in a beautiful valley on the banks of the
Otter. It is mentioned in *Domesday Book* as the property
of Robert Earl of Mortaigne. The market dates
from the reign of John; and the borough first returned two
Members to Parliament in the 24th Edward I. This pri-
vilege, however, was exercised only on one other occasion
before the time of Charles I. The town has twice been
nearly destroyed by fire, in 1747, and again in 1765:
and it suffered from a like catastrophe both in 1790
and 1797. It now consists of one broad, handsome
street, intersected by a small stream, running East and
West, and a second which crosses it at right angles.
The Church stands on rising ground, about half a mile
from the town. It was originally a Chapel for Mendicant
Friars, and of that building the present chancel pre-
sents a specimen; but, towards the close of the XVth
century, it was enlarged by Bishop Courtenay, and orna-
mented with a tower, and a very curious screen sepa-
rating the chancel from the nave. An ancient Parochial
Church is supposed to have stood on a spot which is
now the site of a modern Chapel. The first Devon-
shire manufactory of serge is believed to have been
established in this town; at present the poorer classes
are chiefly engaged in working broad lace and edgings.
Honiton also supplies large quantities of butter to the
London market. A hill at the entrance of the town is
remarkable for the magnificence of its prospect. Popu-
lation, in 1821, 8296. Distance from London 148
miles, from Axminster 9½ East.

HONOUR, v.

HONOUR, n.

HONOURABLE, a.

HONOURABLY, ad.

HONOURABLENESS, n.

HONOURANCE, v.

HONOURARY, a.

HONOURER, n.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

HONOURING, v.

Fr. *honneur*; It. *honore*;

Sp. *honor*; Lat. *honor*. See

HONEST, ante. To *honour*,

To confer or bestow fame,

credit, reputation; to raise,

to elevate to rank or dignity;

to dignify; to hold in reverence

or veneration; to revere

or venerate. *Honour*, the noun,

is used as equivalent to

Fame, reputation, glory; rank or dignity; nobleness; *HONOUR*
Reverence or veneration. And see the *Quotations*
from Raleigh and Paley.

Je queue & ele je bouspo, je wule hi slyse wens,
Muche *honoured* Seyn bryngyn from gre to gre,
R. Gloucester, p. 341.

"Kotlyn," he seide, "wut wulle ge jenche? chese?
Ne see ge, jat her bote be? wuthe? jan goere be?
Jat ge be? dede unon, gr? ge wulle? be?
Deje we se? ge? *honour*, & iwyse? me in jys place?"
Id. p. 297.

At jst ilk stoure was sleyn on our side
God men of *honour*, jat wald to be latrite bide.
R. Bruner, p. 297.

Thio biroke Edward
jat he mot him gride tille him is a forward
jat were *honourable* to kepe wot or beste.
Id. p. 324.

And on God jat al by gyn, whitte goods herie jri *honour*,
Piers Plouhman. *Faun, p. 292.*

Clerkes knowen the comen, and comen with here jwente
And dude here *honour* *honourably*, to kijn jat was al nyght.
Id. B. p. 234.

Ypocritis, Yw'e the prophet profetide wel of you and seide, This
peple *honourith* me with lipps; but her herte is fer fro me.
Wichf. *Matthew, ch. xv.*

Ypocritis, well prophesied of you Ecceyas saying: This peple
draweth eye unto me with their mouthes; & *honourith* me with their
lippen, how be it their hertes are farr from me.
Bible, *Isa. 1551.*

And Jhesus seide to hem that a prophete is not withoute *honour*
but in his owne cuntrye and among his kyn and in him boos.
Wichf. *Mark, ch. vi.*

He fereth here, and doth so greet labour
To men here, and doth hem all *honour*,
That yet men wene that no mannes wit
Of non ental ne coud amende it.

Chaucer. *The Knights Tale, v. 2196.*

And many other folke have boughte, *honourable* reuenge of this
worlde, by the price of glorious death.
Id. *Boecius, book ii. fol. 215.*

And in this wise thou shalt seie,
That he do thilke estate aware
Of pope, of whiche he stant *honoured*.

Gower. *Conf. Am. book ii. fol. 42.*

For if a kyng his tresour lasseth
With out *honour*, and thanklesse payeth,
When he himself will so begin,
I not who shall compleine his whille,
Ne who by right him shall reue.

Id. B. book vii. fol. 153.

My sonne it is well reasonable
In place, whiche is *honourable*,
If that a man his berie sette,
That the be for no sleuth lette
To do what longeth to manshede.

Id. B. book vii. fol. 74.

Three things made Palles *Honorable*; virginite, strength, and
wisdompe.

Fives. *The Instruction of a Christian Woman, book i. ch. vi.*
Honourableness is a noble ordering of weightie matters, with a
lustre heart, and a liberrall using of his wealth, to increase of *honour*.
Wilson. *The Arte of Rhetorique, fol. 29.*

And so they went from thence religiously to Rome on pilgrimages
with great deuotion it, and it, together and were *honourably* received
ther of the pope and his clergy.

Bale. *English Histories, part i. p. 25.*

With his death fynste pacifying God's wrath, and then with his
doctrin allying alle the worlde, to the trewe *honouring* of God.
Udall. *Galatians, ch. iii.*

HONOUR. Nat notwithstanding, is the *honouring* of those goddes, such as they were, they responded away to be the chief parts of justice.

See *Thomas Elyot. The Governour*, book iii. ch. ii.

The rosette, and the hughie heape of such as three lay dayes,
Both countreyes, and *honourable* they baree, the beids fall wyde
With plenty flangie fiers, bright shingie shew on eury syde.
Phaer. Virgil. Aeneas, book ii.

Then would I sing of thine immortal praise
And heavenly hymns, such as the angels sing;
And thy triumphal name then would I raise
Above all the gods, the only *honouring*.
Spenser. Hymne in Honour of Love.

Nor thou, magnanimous Laish, must not be left
In darkness, for thy rare fidelity;
To save thy faith, content to lose thy head;
That rev'rent head, of good men *honoured*.
Daniel. History of God Wars, book ii.

But what is this *honour*, I mean *honour* indeed, and that which ought to be in our eyes on, other than a kind of history, or fame following actions of virtue, actions accompanied with difficulty or danger, and undertaken for the publick good.

Ralph. History of the World, book v. ch. iii. sec. 5.

Pull many contrayens they did overcome,
From the uprising to the setting sunne,
And many hard adventures did achieve;
Of all the which they *honour* ever wonne,
Seeking the weale opposed to relieve,
And to recover right for such as wrong did grieve.

Spenser. Faerie Queene, book ii. can. 1.

Nought is more *honourable* to a knight,
No better doth become brave chivalry,
Than to defend the feeble in their right,
And wrong redress in such as wend awry.

Id. Id. book v. can. 2.

A gallant Hebrew (in the height of life)
Ancient, a Levite *honourably* bred,
Of the same offspring was a beautiful wife
And no less virtuous, goodly Jacobed.
Dryden. Meneh his Birth and Miracles, book i.

It is as study deeply and diligently, to show our selves to be the true *honourers* and lovers of God.

Hosius. Sermon against the Feare of Death, part iii.

A Tyrian colony; from Tiber far;
Rich, rough, and brave, and exerts'd in war.
Which Jeau far above all realms, above
Her own dear Samos, *honoured* with her love.

Pet. Virgil. Aeneid, book i.

Honour's a sacred tie, the law of kings,
The noble mind's distinguishing perfection,
That aids and strengthens Virtue where it meets her,
And imitates her actions, where she is not;
It ought not to be sported with.

Adams. Cels. act ii. sc. 1.

And he who master of the field is found,
Retains with *honourary* pursuits crown'd.
Purcell. Lullaby of Theocritus, id. xiv.

As *honour* is in *honourer*, is him that *honours* rather than him that is *honoured*, is he him that casts it, not in him that receives it.

South. Sermons, vol. viii. p. 244.

Of action eager, and intent on thought,
The chiefs their *honourable* danger sought.

Dryden. Ovid. Metamorphoses, book viii.

What is that refined sense of the word, wherein he allows the angels to be worshipped? He partly tells us afterward, in the same book, in the place already cited, viz. as the word may signify *deposition*, *honour*, to think and speak *honourably* of them, and to preclaim them blessed.

Hall. Works, vol. i. p. 291. *The Existence of Angels and their Nature*.

When they carefully do such things, then do they indeed approve themselves worthy *honourers* of their high master and heavenly king.

Bernard. Sermon 4. vol. i.

During the early reign of Solomon, and while he conducted him-

self in a manner correspondent with the superior wisdom with which he was endowed, he was *honoured* with evidences of the divine favour.

Cogan. Works, vol. iv. p. 291. *On the Jewish Dispensation*.

The law of *honour* is a system of rules constructed by people of fashion and calculated to facilitate their intercourse with one another, and for no other purpose.

Fairy. Moral Philosophy, ch. ii.

In some universities, the salary makes but a part, and frequently but a small part, of the emolument of the teacher, of which the greater part arises from *honouraries* or fees of his pupils.

Smith. Wealth of Nations, book v. ch. i.

Honour makes a great part of the reward of all *honourable* professions.

Id. Id. book i. ch. 3.

First, the wages of labour vary with the ease or hardship, the cleanliness or dirtiness, the *honourableness* or dishonourableness, of the employment.

Id. Id.

I had served the city of Bristol *honourably*, and the city of Bristol had no reason to think that the means of *honourable* service to the publick were become indifferent to me.

Burke. Speech at Bristol, previous to the Election.

That religion, which renders void the first precept in my text, by taking away the fear of God, will always be for introducing a form of government which renders void the second by taking away the *honour* from the king. And so, reciprocally, will an *honourable* king promote the worship of a fearless God.

Bartholin. Sermon 14. vol. ii.

An *Honour*, in *Law*, is a more especially noble Seignory, a superior manor upon which either manors or lordships depend, and which, in strict propriety of speech, ought sometime to have belonged to an ancient feudal Baron, or to the Crown. The mode of creating an *Honour* may be gathered from 31 Henry VIII. c. 5. by which Hampton Court is so created, or from 33d of the same King, c. 57, 38. in like manner respectively addressed to Ampthill and Grafton. Of these Statutes *Spelman* (*Gloss. ad v.*) has spoken in a manner very characteristic of the Prince by whom they were enacted. *Cum Rex Henricus VIII. in locis quibundam factus Regio haud satis paribus edes augustissimas condidisset, et non solum ecclisiam latifundia potiorum delitias, sed et nobilia multa maneria autoritate Parliamenti radum annexit, ne vulgari deinceps laborarent nomine, Honores decrevit appellandos.*

As the preambles of the first two of these Acts are redolent of the spirit of the times in which they were promulgated, we may be allowed to transcribe them below. "Forasmuch as it hath pleased the King our most excellent and most dread sovereigne Lorde, of late to erect, build and make a goodly, sumptuous, beautiful, and princely manour, decent and convenient for a King, and the same hath ornated with parkes, gardens, orchards and other things of gret commoditie and pleasure therunto adjoining, mete and pertinent to his Royall Majestie, most requisite for the prosperous continuance of his most Royall persou, whiche the subjectes of this his Realme most entirely above all worldly thinges chiefly desire of Almighty God: his Grace issuing the advancement and amplification of his reasonable and princely commodities, to be nie unto his said manour, heretofore of late hith assigned and limited a certeyn territory or grounds for a Chace therof to be made for nourishing, generacion and feeding of beastes of venery and of foules of waren," &c. And again of Ampthill: "Considering that the Kinges most excellent Mojestie myndeth and intendeth by the Grace of God to erect, build and edifie upon his Grace's Manour of Ampthill in the County of Bedf. sumptuous, stately,

HONOUR.
HOOD.

beautyfull and princely buyldynges, structures and edifices, and the same as his Hyghness hath already with goodly and parkely parkes, so hereafter with dyvers and sundry other like thynges of plesure, delite and commoditie, to beautifie, adorne and decorate, mete, apte and convenient for the long conservation of the Kynges most Royall person, at suche tyme and tymes as his Majesty shall have access to the same: It seemeth therefore very behovefull, expedient and requisite that not alonely to such a palace Royall, manours, possessions and other hereditaments shoulde be knitte, united and annexed, correspondent and agreeable to the worthines and dignity thereof, but also ought of al conveniency in reason to be ornated and set forth with the name and title of and (an) Honour, thereby insinuating and declaring that the thing shall be no less honorable and princely in riche and fayre possessions, than stately and commodious, as well in thinges of plesure as in sumptuous and costly buyldynges, wherefore be it enacted," &c.

An Honour ought to consist of lands, liberties, and franchises; a forest may be appended to it. It must be created by the King, and it must be holden of the King, but the King cannot make an Honour by Grant without an Act of Parliament. *Honour Courts* are Courts held within Honours.

The following places within the realm are reckoned Honours:

Amptill, Aquila, (formerly Pevensey,) Arundel, Abergavenny.

Bokino, Berkhamstead, Beaulieu, Barnard's Castle, Bullingbroke, Barnstable, Bononia, Brecknock, Brember, Bedford.

Clare, Crevecoeur, Clun, Christchurch, Cockermouth, Cormeyle, Candicut, Carisbrook, Clifford Castle, Chester, Caermarthen, Cardigan.

Donny Castle, Dudley, Dover Castle.

Eye, Egremound.

Fulkingham.

Greenwich East and West, Glamorgan, Gloucester, Grentmessill, Gower, Grafton.

Hagenet, Hampton Court, Hunsdon, (in Herefordshire,) Heveningham, Hawarden Castle, Hertford, Halton, Hinckley.

Lancaster, Leicester, Lincoln, Lovelot.

Kingston upon Hull, Kingston.

Maidstone, Middleham, Montgomery, Mowbray.

Nottingham, Newelm.

Oakhampton, St. Osith, Oxford.

Pilington, Peverel, Pickering.

Raleigh, Richard's Castle.

Skipton, Stafford, Strigul.

Tickhill, Tremanton, Totness, Theony, Tamworth, Tutbury.

Wigmore, Willingford, Westminster, Windsor, Worming, Whirwellton, (in Yorkshire,) Werk, Whitchurch, Warwick, Wehley.

HOOD, v.

Hoon, n.

HOODLESS, n.

HOODWINK, n.

HOODMANBLIND, n.

See HAT. Tooke observes, that from the regular past tense of the verb to *hove*, by the change of the characteristic, *hove*, and by adding *ed*, was formed the participle *hoved*; and that this participle *hoved* or *hove'd* has left behind it in modern language the supposed substantive, but really unsuspected parti-

ciples *hove*, or *hood*, *had* or *huf*. *Diversions of Purley*, vol. ii. p. 91, 92. A *hood*, then, is

A raised covering for the head; for the eyes (of a Hawk.) To *hoodwink*.

To cover the eyes with a *hood*; to cover the eyes; to blink or blind; and, consequently, to deceive, to delude, to lead astray.

For have *huf'd* was worth half a mark, and has *had* not a groat.
Piers Plowman. *Vision*, p. 82.

A yeman hadde he, and servaunt no mo

At that time, for him leete to crie no;

And he was cladde in cote and hose of grece.

Chaucer. *The Prologue*, v. 103.

Go *hoodless* into the dry see.

Id. *The Dreamer*, fol. 244.

And in the marryng the eyes brought report, howe the white *hoods* were determined to abyde there all that day, wherewith these lordes and knyghtes were right ioyfull.

Lord Berners. *Fronten*. *Cromwell*, vol. i. ch. 379.

Conrad Celtes observes, to be in an abbey at the foot of Vichtelberg hill, near Voithard, six statues of stone, set in the church wall, some seven foot, every one tall, bare head and foot, clothed and *hooded*, &c.
Selden on Drayton's Polyolicon, song 9, note.

When he [Scipio] was at Alexandria and disbarked, as he came first to land, he went *hooded*, as it were with his robe cast over his head.

Herodian. *Flavius*, fol. 358.

Marynne the minstrell (as it is thought) devised first with a certain *hood* and moult fastened round about the mouth, as well to restrain and keep down the violence of the blast, as to hide the face, as also to correct and hide the deformity and unbecoming inequality of the visage.

M. B. fol. 161.

What devil was't

That thus hath curs'd you at *hoodman-blind*?

Shakespeare. *Hamlet*, fol. 271.

Go, victor, goe bind those hands fast, which armed a little before won the people of Rome their dominion: go, I say, and *hoodwink* his head, who saved and delivered this citie from bondage, hang him by the necke, and strangle him upon a cursed tree.

Holland. *Livius*, fol. 19.

Expell'd for this, and for their lands, they fled;

And sister Purdett with her hooded head,

Was hooded hence, because she would not pray ahead.

Dryden. *The Hind and the Panther*.

In a corner, on the floor, as in an ancient monument of a man recumbent, his hands clasped as in prayer, his hair long, his chin beardless; his lady by him in a long *hood*.

Pennant. *London*, p. 402.

Books are not seldom talismans and spells,

By which the magic art of shrewdness wins

Holds an unthinking multitude enthral'd.

Some to the fascination of a name

Surrender judgment *hoodman's*.

Cowper. *The Task*, book vi.

Hood. Warton says, *thy headless hood* is for "thy headlessness;" *hood* is a termination denoting estate, as *manhood*, &c. Skinner [—D. *Argy*; Ger. *heit*; A. S. *had*, *hade*, *conditio*, as in *knighthood*, *priesthood*, *maidenhoad*, &c. To the same purpose Somner, Verstegan, &c. Wachter, in his *Prolegomena*, sec. 6. writes upon the various applications of the Ger. *heit*, which, he remarks, was a word (*rocufa*) before it was *particula postpositiva*. There seems no reason to suppose that this postpositive particle is any other word than *hood*, (*ante*), something *raised*, as *priesthood*, *knighthood*, *raised* to be or to the state or rank of a priest, (*hoved* of holy church), of a knight; *manhood*, *maidenhoad* or *head*, *childhood*, *raised* to be or to become to the state, rank, or condition,—of a man, from a youth or *hod*,

HOO-KAH. **CAH**, is an Arabic word, signifying bowl or cup, technically employed to express the bowls, cups, or gallipots, used by grocers and apothecaries; hence it came, in India, to mean peculiarly the bowl attached to the long spiral pipe which the natives of that Country delight in using, and, by an easy metonymy, the pipe itself, together with all its appurtenances. It is nothing more than a covered basin of glass or metal, in which one extremity of the pipe and a perpendicular tube to hold the tobacco are inserted; the Hhucah is then nearly filled with water, through which the smoke inhaled most necessarily passes, and, being cooled, is rendered much more agreeable to the smoker. In Turkey and Persia the Hhucah is never seen, but the *caliyah*, *cdiyah*, or *nargileh*, are often substituted for it by the rich and luxurious. It is usually a slender bottle of cut glass ornamented with gilt flowers, into the neck of which the pipe and bowl for the tobacco are introduced. The Turkish and Persian pipes, though much shorter than those used with the Hhucah, are sometimes so long and flexible, that the luxurious Persian may, without any interruption of his progress, smoke through the plant tube as he rides along, while a servant by his side carries the *caliyah*. (Sir W. Ouseley's *Trav.* i. 344.) On ordinary occasions the basis of the Hhucah is placed on a stool or on the ground. The word *caliyah* is pronounced *caliyah* by the Persians, and therefore spelt *caliyah* by Chardin, (ii. 304.) who gives a description and figure of this sort of pipe. (pl. xix.) A lady smoking the *caliyah* is delineated by Sir William Ouseley, (pl. lxi. ii.); and it is well represented by Kämpfer. (*Amenitates*, p. 641.) The violence of the inspiration required by this contrivance for cooling the smoke is said to be very injurious to the lungs. Every great man in India has his *Hookah bardar*, (*Hhucah bardar*), or pipe-bearer, whose business it is to clean, fill, bring, and bear the pipe whenever it is wanted.

Sir W. Ouseley's *Travels*; Kämpfer's *Amenitates* *Erotica*; *Voyages* de Chardin; Niebuhr's *Reisebeschreibungen*; Scott; Waring's *Travels*; Morier's *Travels*.

HOOKERIA, in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule ovate, reticulated, produced from a scaly perichthium; exterior of the peristome sixteen-toothed; interior membranaceous, sixteen-toothed; veil cellular, reticulated, entire.

A genus of *Mosses* divided from *Hypnum*. Native of both hemispheres.

H. lucens is a native of England.

HOOP, v. A. S. *hoop*; D. *hoop*, *hoepel*. Junius *HOOP, n.* { thinks, that by the change of c into the Ho'OPER, { aspirate, *hoop* is formed from *coop*, (q. v.) Ho'OPINO, { to keep, keep in, or confine. And A *hoop* is that which keeps together, confines, or surrounds, as, the staves of a cask or barrel: applied generally to any thing circular; furnished with a resemblance to the *hoop* of a barrel.

To *hoop*; to confine, bind, surround with a *hoop*; also, generally.

The cooper's house is beset by *hooping* fatten.
Gauguin. The *Frutes* of *Warre*.

Their women all without exception wear a great round ring in one of their nostrils, of gold, silver, or yron, according to their shilly, and about their arms and smaller of their legs they have *hoop* of gold, silver, or yron.

Hobdy. *Fugger*, &c. vol. ii. fol. 269. M. John Eldred.

Every tinker, tailor, cooper, hostler, cardmaker, and horsekeeper, night as they did compare in learning, and all other officers, shone a doctor of divinity.

Martin. *Marriage of Priests*, *Ann* 1554. Li. ii. b.

There shall be in England, seven halfe penny leaves sold for a penny: the three *hoop'd* pot shall have ten *hoopes*, and I will make it felony to drink small beere.

Shakespeare. *Henry* *Stat*. *Second Part*, fol. 138.

— If ever beseecheth thou
These rural larches, to his entrance open,
Or *hoop* his body more with thy embraces,
I will devise a death, to crush for thee,
As thou art tender to's.

Id. *Winter's Tale*, fol. 295.
Of the sypen our woolmen make *hoops*, fire-wood, and rods, &c.
Evelyn. *Sylvae*, ch. xvii. sec. 6.

The jelly members of a toping club,
Like pipe staves, are but *hoop'd* into a tub,
And in a close confederacy link,
For sousing else but only to hold drink.

Butler. *Epygram* on a Club of Set.
Twas vain to hide th' apparent load,
For *hoops* were not there a *de* mode.

Somerville. *Fables*, &c. *The Night Walker Reclaimed*.
And kettle-drums, whose sudden dab
Sounds like the *hooping* of a tub.

Butler. *Hudibras*, part ii. cap. 2.
Now we know, that is a drum, the pelt is carried over a *hoop*, and braced an occasion requires, by the means of strings stretched to its circumference.
Fairly. *Natural Theology*, ch. vi.

The upper ends were let fall, and hung down in folds to the ground, over the other, so as to bear some resemblance to a circular *hoop*-petticoat.
Cook. *Fugger*, vol. vi. book ii. ch. iii.

HOOP, or v. Fr. *hooper*. Junius, in his *Goth*. **HOOP, v.** { *Gloss*. (v. *scoppan*, *clamare*) says, is *HOOP, n.* { to call with a loud voice to those who *HOOPING*, { are at a distance. Huntsmen, especially, are said to *hoop* and *hallow*, when they fill the woods and valleys with their shouts, to cheer the dogs, to rouse the game, or to give a warning to their comrades. Skinner thinks the French and English are formed from the sound.

Now by Cris quap Peers, q' shal speyre you alle
And *hoop'd* after hunger, yal herde at þe trewe.
Piers Plowman. *Fison*, p. 137.

Off haws they houghsten beemes and of box,
Of horne and bone, in which they lode and proued,
And therewith they shriked and they *hooped*.

Chaucer. *The Nonnes Prestes Tale*, v. 15406.
They came up to vs agaisn and gaue vs a great fight with much halloving and *hooping*, making account either to boards vs or els to sarks vs.

Hobdy. *Fugger*, &c. vol. ii. part ii. fol. 63. M. George Frazer.
Which is the cause of reciprocal voices called *echoes*, answering one another in many places, when a man doth bolla or *hoops* among them.

Midland. *Flower*, book ii. ch. xlv.
You have run them all down with *hoops* and holla's, i. e. with noise and confidence.

Bishop Parker. *Repr. Richens*. *Tramper*, p. 26.
The Gauls stood upon the banks with distant *hooping*, hollars, yelling, and singing, after their manner.

Holland. *Letter*, fol. 409.
HOOT, v. { Fr. *Auer*; formed, say Skinner and *HOOT, n.* { Lye, from the sound. As the Fr. *HO'OTINO*, { "To shout, exclaim, cry out, make hue and cry." Cotgrave also gives, "Hon, hou, hou, hootings or *hoopings*; voices wherewith swine are scared, or infamous old women *disgrace*."

He was warmer welcome, for his merry tales
O'er all *hooped* out.

Piers Plowman. *Fison*, p. 25.

HOOP.

HOOT.

HOOT.
—
HOP.

PAUL That she is lying.
Were it but told you, should be *hoated* at
Like an old tale; but it appears she lies,
Though yet she speaks not.
Shadesgrove. Winter's Tale, fol. 203.

— You are they
That made the ayre vnholeesome, when you cast
Your stinking, greasie caps, in *hoating* at
Coriolanus' exile.
Id. Coriolanus, fol. 24.

Its assertion would be entertained with the *hoof* of the rabble: the very mention of it as possible, is among the most ridiculous; and they are likely most severely to judge it, who least understood the cause.
Glaucoid. The Family of Despatching, ch. ix.

— Your whoreships and your clamor,
Your private whippers, and your broad fletters,
Can no more wax my soul, than this base carriage.
Beckonant and Fletcher. Philaster, act ii.

How will the Latians *hoof* their hero's flight!
Gods! how will Urances point them to the night.
Pats. Virgil. Aeneid, book xii.

He [an owl] shows insatiable thirst of praise,
Ambitious of the poet's lays.
Perch'd on Parnassus all night long,
He *hoofs* a sonnet or a song.

Cotton. A Fable.

HOOVE. See HOVE.

HOP, v.
HOP, n.
HOP-BAG,
HOP-BIND,
HOP-GARDEN,
HOP-GARLAND,
HOP-GROUND,
HOP-HILL,
HOP-LAND,
HOP-LEAVES,
HOP-POL,
HOP-POOP,
HOP-STRINO,
HOP-VINE,
HOP-YARD.

D. *hoppe*; Ger. *hopfen*; Fr. *houblon*; from *hoppem*, *salire*, (Kilian,) *quod saliat, sine ascendat arborea*. Skinner is decisive for the Lat. *lupulus*; and Menage, in v. *Houblon*.

The trivial name of the *Lupulus humulus* of Linnæus.

The continuance of the drinks is always determined after the quantity of the hops, so that being well *hopped* it lasteth longer.

Holmsted. Description of England, ch. vi.

Those [who accuse hops for noxious] plead the petition presented in Parliament in the reign of King Henry the Sixth against the wicked weed called hops.

Fuller. Worthies of England. Essex.

Mustachion look'd like barrees' trophies
Behind their arses f' th' herold's office;
The perpendicular beard appear'd
Like hop-poles in a hop-yard run'd.

Cotton. To John Brechtshaw, Esq.

The timber [of the paper] is incomparable for all sorts of white wooden vessels, as trays, bowls, and other turner's ware: likewise to make carts, because it is exceeding light; for vases, and hop-props, and divers vintages works.

Evelyn. Sylva, ch. xvii. sec. 6.

Gruels made of gruels, broths, malt-drink not much *hopped*, pound-drinks, and, in general, whatever relaxeth, have the same effect, [i. e. increase milk].

Arbuthnot. On Aliments, ch. v. sec. 28.

The stone is said to have first come amongst us after hops were introduced here, and the stoneiness of beer brought into custom by preserving it long.

Sir Wm. Temple. Of Health and Long Life.

Two or three times in a day the bin must be emptied into a hop-bag made of coarse linen cloth.

Miller. Gardener's Dictionary, (the Hop.)

They accounting new land best for hops, the Krattish planters plant their hop-gardens with apple trees at a large distance, and with cherry trees between.

Id. B.

Lay a line across it from the hedge, in which knots have been tied, at a distance you design your hop-kills to be at.

Miller. Gardener's Dictionary, (the Hop.)

It may be known when they are well dried, by the bitterness of the stalks and the easy falling off of the hop-leaves.

Id. B.

Next to thistles [in making glass] are hop-strings, cut after the flowers are gathered.

Derham. Physico-Theology, book x. note 3.

The hop-vines on the outside of gardens, where they are most exposed to the air, are short and poor, in comparison of those in the middle of the ground.

Miller. Gardener's Dictionary, (the Hop.)

The planting of hops increased much in England during this reign.
Hume. History of England. James I. Appendix.

By statute 6 Geo. II. c. 37. and 10 Geo. II. c. 32. it is also made felony without the benefit of clergy, to cut any hop-beds growing in a plantation of lands.

Blackstone. Commentaries, book iv. ch. xvi.

Once more (so prophesies the Muse)
Shall triumph, emulous of their sire—
With olive, and with hop-gardens crown'd,
O'er all thy land reign fair Peace.

Smart. The Hop-Garden, book i.

On Kent's rich plains, green hop-grounds scent the gales:
And apple groves deck Hereford's golden vales.

Scott. Amaranth Eclogues.

At length the Muse her deity's task resumes
With joy; again o'er all her hop-land groves
She seeks t' expatiate free of wing.

Id. B. The Hop-Garden, book ii.

Young chorus of fair Bacchus, dearest,
And leave awhile the sickle; yonder hill,
Where stand the bodied hop-poles, claims your care.

Id. B.

Beckman (*History of Inventions*, iv. 325.) has stated numerous particulars concerning Hops. The plant grows wild in most parts of Europe, and is very common in the hedges of Germany. The foliaceous cones of the female plants are the only parts used in Brewing, and these are added to Beer to give it an agreeable bitterness, and the power of *keeping*, as it is called. It does not appear that either the Greeks or Romans were acquainted with Hops. The *smilax* of Theophrastus, and *smilax aspera* of Dioscorides, is most probably the plant which Linnæus has described under the latter name. Of the *Lupulus salictarius*, Pliny only remarks that it is esculent, and grows among willows; and it is nothing more than the similarity of sound between *lupus* and *lupulus* which has led to a belief in the identity of the two.

The first certain mention of Hops occurs in a Letter of donation by King Pepin, which speaks of *Humularia*, to which no other meaning can be assigned than that of Hop-gardens. There are other documents of the IXth century in which similar terms are to be found; and the usage of Hops in Beer, though at that time adopted by the Germans, seems scarcely to have extended beyond that people. The name *lupulus* has not occurred to Beckman earlier than the XIIth century. About the beginning of the following century Hops were introduced into the Breweries of the Netherlands, which were of great celebrity; but even at that date, although they were supposed to preserve Beer from corruption, they were accused of drying up the body and increasing melancholy. Beckman denies a very common assertion, that in consequence of the Petition noticed in our citation above from Fuller's *Worthies*, Henry VI. forbade the planting them. He searched in vain for any such prohibition, and he

HOP

HOP. inclines to a belief, supported by Houghton (*Collect. for Improvement of Husbandry and Trade*, by Bradley, No. 372—380, vol. ii. p. 440.) and Anderson, (*History of Commerce*, ii. 45.) that they were unknown in England till they were brought by some people from Artois about the year 1524. A well-known distich is cited by the last-named writer in confirmation of that date:

Turkeys, Carp, Picarel and Beer,
Came into England all in one year:

or, as the first line is varied by a Rhymist in 1546,

Hops, Reformation, Bays and Beer.

Until, however, it is clearly ascertained that Turkeys, Carp, Picarel, Reformation, Bays, and Beer all date in England from 1524, we do not see that much is gained towards the chronology of Hops. Henry VIII. appears to have been prejudiced against them, for in the *Archæologia* (iii. 157.) may be found some extracts from a MS. dated Eltham, *menne Jan.*, 22 Henry VIII., and entitled, *Articles devised by his Royal Highness with advice of his Council for the establishment of good order and reformation of sundry errors and abuses in his Household and Chambers*. In this document, at p. 92, occurs an *Injunction to the Brewer not to put any Hops or Brimstone into the Ale*. In the 5 and 6 Edward VI., lands "set or to be set with Hoppes" are among the exemptions in "An Act for the Maintenance of Tillage and Encrease of Corn;" but even as late as the reign of James I., England had not grown enough to supply her own consumption. An Act was passed in the first year of that King's reign (c. 18.) for avoiding of deceitful buying and spending corrupt and unwholesome Hops. In this Statute the loss by such fraud is stated to have amounted to £20,000 yearly for some time past; and that out of the imported packages not more than one-third contained Hops, the rest being dross and soil. The regulation of Hops is now a matter of Excise Law, and is controlled by numerous Statutes.

Hops require a rich, strong soil; if it be rocky within two or three feet of the surface, so much the better, but they will not thrive in stiff clay or wet spongy land. They are planted by cuttings in October or March, five on each hill, and the hills in quincunx. About the middle of April, when the shoots begin to sprout, they are fit for polling: three poles are sufficient for each hill; such buds as do not of themselves elasp the pole must be guided to it and lightly bound with dry rushes. They begin to blow in July, and about Bartholomewtide their strong smell, hardness, and the brownness of the seed, declares them fit for picking. This is done in frames of wood (bins,) with a cloth hanging on tenter-hooks within them to receive the buds. They should be picked very clean from leaves and stalks, and be carried as soon as possible to a kiln in order to be dried. The drying is a delicate operation, and usually occupies about 12 hours. After it they become brittle, and require three weeks or a month before they are fit for bagging. Hops should seldom, if ever, be picked till the second season after planting; and if the gardens are carefully looked after, they will continue bearing without renewal for more than twenty years. According to the soil and season, Hops vary in produce from 2 cwt. to 20 cwt. per acre; from 10 cwt. to 14 cwt. is a favourable crop. The expense of farming a new ground is frequently little less than £100 per acre. Warm seasons without wet are required for good crops. Great heat after rains, and high

winds are particularly destructive, and they are exposed to numerous diseases and the ravages of many insects so that their culture is both expensive and uncertain.

HOP, v. } D. *hoppen*, *huppelen*; Ger. *huppen*, *huppen*; Sw. *hoppa*. "A. S. *hoppian*, *salire*, *saltare*, *gestire*, to hop, skip, leap, or dance, to leap, or skip for joy." Sommer.

"To *hoppe* (says Mr. Tyrwhitt) in Saxon signifies exactly the same as to dance, though with it has acquired a ludicrous sense; and the termination *stere*, or *stere*, was used to denote a female, like *stere* in Latin." "A female *hopper*, or dancer, was called an *Hoppetere*."

He hopte hym up from þe bord, in gret wraþþe þow,
And heule þyn Led by þe top, from þe boorde byn drow,
And defouled hym vnder hym myd boorde he wold stow.
R. Gloucester, p. 277.

And nat in Engelande hoppe shoudes.
Piers Plouman. Faun, p. 301.

At every bridle would he sing and hoppe;
He loved but the tawnee than the thoppe.
Chaucer. The Canon's Tale, v. 4574.

Yet saw I brecht the shippes *hoppetere*.
Id. The Knight's Tale, v. 2019.

And hoppe is hazed by their heule maner.
Gower. The Fruits of Warre

When they [birds] have sat with a straw or other fit material, they tie not with it directly to their nest, but first to a bough of some tree, or to the top of a house; and there they hop and dance a while with it in their beaks, and from thence skip to another place, where they entertain themselves in like manner, and at last they get to their nest.
Duffy. Of Birds, ch. xxviii.

Eno. I saw her once
Hop forty paces through the publick streets,
And hauling lost her breath, she spoke, and panted
That she did make defect, perfection.
Shakespeare. Antony and Cleopatra, fol. 347.

No commodity starteth so soon or sixteth as suddenly in the price (as hops), whence some will have them so named: from *hopping* is a little time betwixt a great distance in valuation.

Fuller. Worthies of England. Essex.

The limping Smith abhor'd the sadden'd least,
And *hopping* here and there (himself e' jest).
Put in his word, that neither might offend.

Dryden. Homer. Iliad, book i.

With eager expedition he prepares
His chosen troops, his bird-time, and his mares,
And in a neighbouring covert smiles to see
How here and there he skip, and hops from tree to tree.
Pope. Iliad. Bk. 2. Cypri and the Fowler.

HOPE, v. } A. S. *hop-ian*; D. *hopen*; Ger. *hoffen*; in A. S. also written *open*, without the aspirate, and is probably from *open-ian*, *yppan*; D. *openen*; Ger. *offnen*, *apfren*, *pandere*, to open, to expand, *sub* the eyes; and, thus, consequentially, signifying, to look sun or after, to stare after, &c. with eagerness, with desire, with anticipation of some good. In like manner to *gape*, q. v. (A. S. *ge-yppan*) has been explained, to open, *sub* the month, as young birds eagerly for food; and thus, to crave, to desire or covet eagerly, &c.

In the passages from Chaucer, Shakespeare, and Ford, and also in the lines quoted from Ritson, to *hope* is merely to look for, to expect. And Mr. Tyrwhitt says, it signifies the mere expectation of a future event, whether good or evil, as *ἐλπίς*, Gr. and *spero*, Lat. often do.

HOP.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE.

HOPE. Ritsen says, suppose, fear, am afraid. To hope, then, is

To look out or after, to expect, (ac. with open, outstretched eyes,) to expect, wish, with desire, with anticipation, with trust or confidence in some good.

And *hope* to wyse Rome, wanne he come eft ago.

R. Gloucester, p. 220.

Of pousenue me mot take game, þat me byre þe ne go
Vor þe myneyte, & vor hope þat þe beþ mo.

Id. p. 456.

þan hopes you, said þe erie, þat for me was be dole.

R. Browne, p. 55.

þe þape sat þet þerone, for his hopyng was
þe þe þe þe sold afterne, for drede of hardere kas

Id. p. 316.

These solace þe soule til þy self he falle
In a wole good hope for he wrought so, among worthy seyntes.

Piers Plowman. Fison, p. 116.

But þe hope we ben maad saaf for hope that is aisen is not hope, for who hopeth that thing that he seeth? and if we hope that thing that we seen not, we elude þe pacience.

Nichol. Remains, ch. viii.

For we are tured by hope. But hope that is aisen is no hope. For how can a new hope for that which he seeth? But and if we hope for that we see not, then do we with pacience shyde for it.

Id. Id. 1551.

Our manicle I hope he wol be ded.

Chaucer. The Reeve Tale, v. 4027.

And he hoolde be sometime in cherechie,
In Fleundes, in Artois, and in Picardie.
And borne him wel, as of so litle space,
In hope to stonde in his ladies grace.

Id. The Prologue, v. 88.

And thus I laie in hope of grace.

Gower. Conf. Am. book viii.

The wifer made me no will of rede
I hoped none to have my dede;
And, certes, if it lang had last,
I hope I had never thethio [thence] past.

Ritsen. Mr. Rom. vol. i. fol. 17. Twiss and Gower, v. 310.

Souldiers beheld and capteynes make it well,
How hope is harbinger of all mishap,
Some hope in honour for to beare the bell,
Some hope for gaine and venture may a clappe,
Some hope for trust and light in tresson's lappe,
Hope leaden the way out lodging to prepare,
Where high mishap (oh) keeps us in care.

Gower. The Frutes of Worre.

Or he : that dreading chance to cum,
a lile deeth dayre,
And keepes it well, and waryly
to helpe in hopeles tyde.

Draut. Horace. Satire 2. book ii.

Thus in my summer worse away and wanted,
Thus in my harvest hastened all to rotte;
The care that boddied life is bent and blisited,
And all my hoped gaine is turn'd to woth.

Spenser. Shepherd's Calendar. December.

Ment. I cannot hope,
Cicero and Anthony shall wel greet together.

Shakespeare. Anthony and Cleopatra, fol. 345.

Fern. The duke in hore'd for Lecca: how now, cot,
How prosper you in love?

Ros. As still I hope'd.—
My lord, you are done.

Ford. Love's Sacrifice, act. iv. sc. 2.

Hope, thou dailie, and delight
Of unlovesome reckless minds,
Thou deceiving parasite,
Which we where entertainment feeds
But with the wretched of the race;
Tis they alone fond hope maintain.

Catton. Hope.

Hope could never pass;
Much less their chariot, after them: yet for the foot there was
Some hopefull service, which they wish.

Chapman. Homer. Iliad, book xii. fol. 160.

But others conceive, that humane may be subordinate to spiritual
man: to prevent, not the falling, but the hurting of this dew in such
a degree, and hopefully expect the remedy from the ingenuity of the
next generations.

Fulter. Worthies. Middlesex.

Now here then will lie the whole business, to set down beforehand
certain signatures of hopefulness, or characters, (as I will rather call
them, because that word hath rather already some entertainment
among us,) whereby may be timely scatched what the child will
prove in probability.

Religious Writings, p. 77.

Shall I hopeless then pursue
A false shadow, that still flies me?

Shall I still adore and woo
A proud heart, that does despise me?

Shelburne. Originals. Love once, Love over.

For thus their senses informeth them, and herein their reason cannot
rectify them; and therefore hopelessly continuing in mistakes,
they live and die in their obscurities.

Sir Thomas Brown. Fulger Errours, book i. ch. iii.

So that not every one hoping for heaven is the sin of despair, but
rather the peremptory contempt of the condition, which is the ground
of hope: the going on (not only in terrors and amazement of con-
science, but also) boldly, hopelessly, confidently, in wilful habits of sin,
which therefore is called desperation also.

Hammard. Practical Catechism, book i. sec. 3.

When they enter'd in
They thought the place could sanctify a sin;

Like those that vainly hope'd kind heavens would wish,
While to excess on martyrs' tombs they drink.

Dryden. Astruc Reduc.

Hope is that pleasure in the mind, which every one finds in himself
upon the thought of a profitable future enjoyment of a thing, which
is apt to delight him.

Locke. Of Human Understanding, book ii. ch. xxi. sec. 9.

Wherefore I way (without being touch'd with any) offer, that
(since thus rebellious) my affairs were never in so fair and hopeful
a way.

Luttrell. Memoirs, vol. iii. p. 226.

The ambassador would confer with such of the king's friends
who were then at London, and whose relation had been most eminent
towards his majesty; and receive advice from them, how he might
most hopefully prevail over particular men, and thereby with the
parliament.

Clarendon. History of the Rebellion, book xi.

While he was thus a student here, [Cambridge] such notice was
taken of his parts and hopefulness, that the knowledge of his name
to King Henry.

Siryc. Life of Sir Thomas Smith, ch. ii.

These words [Exod. ch. xxviii. v. 3.] are part of that vision of the
valley of bones, wherein the prophet Ezekiel doth, in a very lively
and lively manner, set out the last and hopeless state of Israel, then
captivity.

Atterbury. Sermon 7. vol. iii.

What would you say to your debtor, if, on calling him to account,
he should tell you, that none of the articles against him were large
sums—and therefore he hoped you would consider the debt of little
consequence?

Giles. Sermon 28. vol. iii.

But thou, O Hope, with eyes so fair,
What was thy delighted measure?

Still it whispered promise'd pleasure
And bade the lovely scenes at distance hail.

Collins. Ode on the Passions.

But then let no expostulations flatter, that our behotted views may
be indulged under the ample cloak of charity, divert these hopeful
means of a beginning reconciliation with our offended master.

Warburton. Sermon 31. vol. x.

Our Lord's declaration that every man will at last find himself in
the station which eternal justice has ordained that he shall hold, cuts
off all hope but what is founded on an active and sincere repentance;
so that a repentance as may result in the benefit of the Redeemer's
expiation, which is ever to be kept in view; for without that ever
Saviour's declaration would render every man altogether hopeless.

Hurd. Sermon 3. p. 299.

— The sole business of the rich and great,
Was to that hope-shalt temple to resort,
And rend their earthly roof a glory wait.

West. On the Abuse of Travelling.

(OPR.
HORDE.

Who dreams of nature, free from nature's strife?
Who dreams of constant happiness below?
The *Jesper-flush* of our fair on the stage of life;
The youth to knowledge anchored by woe.
Scott. Elgy 3. written in Horvath.

HOPERA, in Botany, a genus of the class *Monadelphia*, order *Polyandria*, natural order *Guicaneae*. Generic character: calyx five-lobed, superior, petals five; stamens numerous, collected into five bundles; style one; drupe three-celled, two of the cells usually abortive.

One species, *H. tinctoria*, native of North America.

Natal.

HOPLIA, in Zoology, a genus of *Lamellicorn*, *Pentamerous* insects, belonging to the family *Scarabaeidae*, established by Illiger.

Generic character. *Elytra* sinuated on the outer side near the base; legs not having any distinct spur at their extremity. These insects are generally of a small size; their *antennae* formed of nine or ten joints, of which the three last are foliaceous.

The type of the genus is *H. philanthus*, *Melolontha puterulenta*, Fabricius, Olivier, pl. iii. fig. 22. Common in France. These insects are confined to the warm and temperate parts of the old continent.

HOPPER has received its name, says Junius, from *hopp*, *subtiliter*, because it is always in motion. It is called by the French *trémie*, or *trémuge d'un moulin*.

The wooden trough in a mill, in which the corn is placed in order to be ground. The use of which is well described in the Quotation from Arbuthnot.

And hang his *hopper* on his heels, in state of scrip.
Pope's Plebeian. Fines, p. 131.

By God, right by the *hopper* well I stand,
(Quod John) and see how that the core gas in.
Yet saw I never by my fader kin,
How that the *hopper* waggles ill and fro.
Chaucer. The River Tale, v. 4009.

Sometimes they (chrysalis) are pyramidal and plain, without and within, like the *hopper* of a mill.

Grew. Como Serra, book i. ch. iii. sec. 25.

Grassivorous birds have the mechanism of a mill; their maw is the *hopper*, which holds and softens the grain, letting it drop by degrees into the stomach, where it is ground by two strong muscles, in which action they are assisted by small stones, which they swallow for the purpose.

Arbuthnot. On Animals, prop. ii. sec. 20.

HORAL, } Lat. *hora*; Gr. *ῥα, tempus*, for *ῥα*;
HO'RALY, } and this from *ῥα, terminus*; *ῥα* signifying a definite, fixed, or established point or period of time.

Pertaining to an *hour*; lasting or continuing for an *hour*.

Thereby was declared the proximity of their desolation; and that their tranquillity was of no longer duration than these *horary* or *soot* decaying fruits of summer.

Sir Thomas Brown. Fulgur Errans, book vii. ch. i.
But, if the *horat* still ceases,
The whole stands still and breaks to pieces.
Præf. Alas, can. 3.

I will (albeit I've done't before)
Ho'ra'ry, } from your sense once more,
And draw a figure that shall tell you
What you, perhaps, forgot befell you,
By way of *horary* predictions.

Butler. Hudibras, part ii. can. 3.

The famous doctor is Moorfield, who gained so much reputation for his *horary* predictions, is said to have had in his parlor different ropes to little bells hung in a room above stairs, where the doctor thought fit to exercise.

Spectator, No. 193.

HORDE. This word is said to have been introduced from Tartary, but appears to be merely a consequential
VOL. XXIII.

usage of *hoard*, to store up, to accumulate, to collect; and signifying

A collection or multitude of people.

Nor ought cease thee deterre
From busygo after hartell *horde*.
Drant. Horace. Satyre i. book i.

Master George Barkly, a merchant in London, having travelled into Asia, Russia, Lithuania, and Poland, went from Cincovis with a Tartar Duke, and stayed with him in his *horde* (which consisted of about a thousand households of a kindred) six months.

Purchas. Pilgrimage, book iv. ch. ar. sec. 1.

Their government [Britain] was like that of the ancient Gauls, of several small nations under several petty Princes, which were the original governments of the world, and descended from the natural force and right of paternal dominion: as were the *horde* among the Goths, the clans in Scotland, and septa in Ireland.

Temple. Introduction to the History of England.

I hardly shall allow that with the *horde* of regicides we could by any selection of time or use of maxims, obtain any thing at all deserving the name of peace.
Burke. On a Regicide Poem.

HORDEUM, in Botany, a genus of the class *Triandria*, order *Digynia*, natural order *Gramineae*. Generic character: flowers in spikes; calyx one and two flowered, six-leaved, forming an involucre; lemmas in pairs, bristled; the three intermediate florets sessile; corolla stipitate, two-valved, acute, the exterior valve aristate.

Thirteen species, natives of the Northern hemisphere. *H. vulgare*, *Acrastichon*, and *didichon*, are the Spring, Winter, and common cultivated species of Barley. The native Country of all of these is unknown; *H. vulgare* is said to have been found wild in Sicily; there are three species of the genus. Common grasses, natives of England.

HORE, }
HO'ROOM. } See WHORE.

HORIA, in Zoology, a genus of *Heteromeres*, *Coleopterous* insects, forming the type of the sub-family *Horiadae*, established by Fabricius and adopted by most authors.

Generic character. All the claws of the *tarsi* toothed beneath, and accompanied with bristle-like appendages. The *thorax* square, the body thick, long, cylindrical.

The type of the genus is *H. maculata*, Fabricius, found in the Brazils and the West Indies. The *larvæ* of this genus live parasitically in the nest of certain *Hymenopterous* insects. This account has recently been verified by a paper in the *Linnean Transactions*, in which the *Horia* is described as laying an egg in each nest of the *Xylocopa tredda*; when the *larvæ* are hatched, they eat the food placed in the nest for the nourishment of the *larvæ* of the *Hymenopterous* insect, which are consequently starved. The *larvæ* changes into an oblong *nymphæ*, which, after a time, arrives at its perfect state, and enters its way out of the cell.

HORIZON, } Fr. *horizon*; It. and Sp. *horizonte*; Lat. *horizon*; Gr. *ῥα, terminus*,
HO'RIZONTAL, } from *ῥα, terminus*,
HO'RIZONTALLY, } to define, bound, terminate, or limit.

The line which bounds, or terminates, as, the sight, the view.

Horizontal, parallel to the plane of the *Horizon*. And see *ASTRONOMY. ENCYCLOPEDIA, First Division.*

By the position of the sphere under the pole, the *horizon* and the equinoctial are all one.

Hakluyt. Voyages, &c. vol. iii. fol. 56. M. Frobenius.

And so I leave you and your fellow stars, as you term them, of either *horizon*, meaning, I suppose, either hemisphere, where you will be

HORIZON
—
HORN.

ridiculous in your astronomy; for the rational horizon in heaven is but one; and the sensible horizon in earth is innumerable; so that your illusion was as erroneous as your stars.

Milton. Apology for Smeatonian, sec. 10.

And several little shrubs will grow from one horizontal bed of salt.
Cicero. Cato Sacer, book i. ch. iii. sec. 29.

For, first, whether beasts' hearts lie directly horizontally, or whether the basis be fastened somewhat higher than the tip reaches, and so makes their heart hang inclining downwards; still the motion of gravity hath its effect in them.

Digby. Of Bodies, ch. xvi.

The sky looked very black in that quarter, and the black clouds began to rise sparse and moved towards us; having hung all the morning in the horizon.
Dampier. Voyages, Ann. 1687.

The way that they get this juice, is by cutting a great gap horizontally in the body of the tree (the Tur-tree) half through, and about a foot from the ground; and then cutting the upper part of the body obliquely inwardly downwards, till in the middle of the tree it meet with the transverse cutting or plain. In this plain horizontal semicircular stump, they make a hollow like a basin, that may contain a quart or two.

Whilst the authors of all these evils were idly and stably gazing on this menacing notice, which blackened all their horizon, it suddenly burst, and poured down the whole of its contents upon the plains of the Caracat.

Burke. On the Nabob of Arcot's Debts.

It is occasionally requisite that the object-end of the instrument be moved up and down as well as horizontally or equatorially.

Paley. Natural Theology, p. 84.

HORMINUM, in Botany, a genus of the class *Didymnia*, order *Gymnospermia*. Generic character: calyx two-lipped, aristate, the throat smooth; corolla, superior lip two-lobed, inferior three-lobed; segments nearly equal, (leaves radical.)

Three species, natives of Europe and Mexico.

HORN, *v.* **GOAT**. *horn*; *A. S. horn*; *D. horn*, *horn*; *Ger. horn*; *Sw. horn*; usually derived from the *Lat. cornu*. But Wachter says that *fastidium rei*, the top or summit, from *her*, (*A. S. heah*), high, is the true meaning of the word, and the source of all its usages. The *horn* of an animal,

That which riseth, projecteth, is prominent or eminent, &c. from its head.

A *horn*, to blow or sound, to drink out of, because first made of the horn of an animal.

Horn, the matter or substance of which horns consist. Also applied to

Any thing shaped like a *horn*.
To *horn*, met. to plant or bestow horns.

O'f have an *horn* and be haywards, and figger out a nightingale.
Peter Planchon. Faun, p. 76.

And I sigh a heaute styrge up the see buyrneye weene headis and tes *horns*; and on him *horns* tes diuetyens.
Wittif. Apocryph, ch. xii.

And I saw a heaute rise out of the sea, having vii. heades, and s. *horns*, & upon bys *horns* s. crownes.
Bible. Anno 1551.

They saw he hartes with his *horns* ble, The greatest that were ever seen with vith *Chaucer. The Franklin's Tale, v. 11503.*

In February, when the frosty moon Was *horned*, full of Phœbus dry light.
Id. The Flowers of Courtier, fol. 248.

These oxen draw the great horses of the Moors; and their *horns* are slender, long, straight, and most sharp pointed: inasmuch that their owners are faine to cut off the ends of them.

Halladay. Voyages, &c. vol. i. fol. 116. The Turkeys.

Death where is *some* thy stage? Hell where is thy victory? oh thou inferno beast where be thy *v. horns*? where is thy secular sword and arm? where be both thy *horned* secular & spiritual powers.
Joye. Expansion of Daniel, ch. vi.

No boat that hath *horns* hath upper teeth.

Bacon. Natural History, sec. 753.

LAM. Under your patience comes Empevoa.
Thou thought you hate a goodly gift in *homing*.
Shakespeare. The Andromeda, fol. 37.

Like as a manifeſt heaving at a bay
A salvage bull, whose cruel *horns* do threat
Desperate danger, if he them away,
Tracteth his ground, and round about doth beat,
To spy where he may some advantage get.

Spenser. The Faerie Queene, book vi. can. 7.

And man's symphonies about them ſuching round,
And many Tritons which their *horns* did sound.

Id. The Andromeda, act ii. sc. 5.

These knights of Malta, but a handful to
Your armies, that drink rivers up, have stood
Your fury at the height, and with their crosses
Struck pale your *horned* moors.

Shakespeare. The Tempest, act ii. sc. 5.

My force the Erymanthea here
Should bravely overmatch
The so-called golden *horned* stag
I, running, would overmatch.
Warner. The English, book vii. ch. xxvi.

CORNEL. A — a' your poetical vein: this versifying my life has *horned* me.

Bonnet and Fletcher. Four Plays in One.

Ill thought, he by the Brack of Cherish stood
And saw the ravens with their *horned* beaks
Food to Elijah bringing even and more,
Though ravenous.

Milton. Paradise Regained, book iii. l. 287.

— To the strong ram
Th' fast the rash offender. Sea, at first
His *horn'd* companions, fearful and am'd,
Still drag him trembling a' to the rugged ground.

Southey. The Chase, book i.

London a fruitful soil, yet never bore
So plentiful a crop of *horns* before.

Dryden. Prolegomena and Epithymia, ep. xlii.

Reach me the weapons of the shooting god,
Apollo's gift, the shafts, and *horny* bow;
With these he had me drive the fawns away
Where cruel they attack me.

Shakespeare. Orestes. Electra.

The ox is the only *horned* animal, in these islands, that will apply his strength to the service of mankind.

Fremont. British Zoology. The Ox.

The *horns*, or extremities of the bow, were two large tufts of coarse out-reefs; and much the greater part of the arch was covered with trees of different height, figure, and hue.

Cook. Voyages, vol. i. book i. ch. vi.

Even the horns of cattle are prohibited to be exported; and the two insignificant trades of a cooper and comb-maker enjoy, in this respect, a monopoly against the graziers.

Smith. Wealth of Nations, book ii. ch. viii.

The cattle of the highlands of Scotland are exceedingly small, and many of them, males as well as females, are *hornless*.

Fremont. British Zoology. The Ox.

Wings embracing the heel and the forehead of the awning.
Sir William Jones. Works, vol. v. p. 142. Botanical Observations on select Indian Plants.

In the ear, which was to work its head through sand and gravel, the toughest and hardest substances, there is placed before the eye, and at some distance from it, a transparent, *horny* convex case or covering, which, without obstructing the sight, defends the organ.

Paley. Natural Theology, ch. iii. p. 31.

HORN, in Composition.

Here we have no temple but the wood, so assembly hall *horn-hoats*.
Shakespeare. As You Like It, fol. 198.

PASS. Yes, yes, he teaches boys the *horn-books*.
Shakespeare. Lear's Labour Lost, fol. 136.

That did not teit quoke;
 With *horn-flute* horses, and brasse wheeles
Jove's stormes to simulate.
Hobart. Apology, book iii. ch. i. fol. 279.

Myne honour ever due, and ever gifts thou shalt have good,
Horn-fronted kyngly god, of westernne streames imperiall flood,
 Be with vs, o this time, and al thy grace do prosper full.
Phaer. Virgil. Ecloges, book viii.

Conv. Believe it, I have no such humour, I
 All that I speak, I mean; yet I am not mad:
 Not *horn-mad*, see you?
Ben Jonson. The Fox, act iii. sc. 7.

Ox. Vertue is no *horn-maker*; and my Remond is vertuous.
Shakespeare. As You Like It, fol. 201.

Before then yods a leuit takers,
 Thus to the many a *horn-pipe* play'd,
 Whereto they danceen echo one with his mayd.
Spranger. Shepherd's Calendar. May.

Item. What had she then? only a fit o' the mother!
 They burnt old shoes, goose-leathers, anadulida,
 A few *horn-shavings*, with a bowe or two,
 And she is well away, about the house.
Ben Jonson. Magyneth Lady, act v. sc. 1.

— I come I'vise your ladyship
 To be a witness; I will be your partner,
 And give it a *horn-spoor*, and a treene dish.
Id. Id. act iv. sc. 8.

Moo. What mean you by that, Master Arthurs?
 Juv. I mean a child of the *horn-thumb*, a babe of booty, boy.
Id. Bartholomew Feyer, act ii. sc. 3.

Nothing that I know has been considered of this kind out of the ordinary road of the *horn-bell*, primer, pulter, Testament, and Bible.
Lecker. Of Education, sec. 157.

I must not pass over in silence a Lancashire *horn-pipe*, by which I would signify a young country lady, who with a great deal of mirth and innocence diverted the company very agreeably.
Tatler, No. 157.

The bill, wear an inch long, is dusky, lighter at the base of the under mandible, and inclining to pink, the tip *horn-colour*.
Fremant. British Zoology. Scleromian Grebe.

I would not, brother Toby, continue my father,—I declare I would not have my head so full of curtains and *horn-works*.—I dare say you would not, quoth Dr. Stop, interrupting him, and laughing most immoderately at his pun.
Steele. Triumphant Shandy, vol. ii. ch. xii.

Brandes in his *Pop. Ant.* (ii. 401.) gives several pages—"On the saying that the Husbands of false women wear Horns." He appears to be very justly dissatisfied with the many far-fetched explanations which have been attempted, and which are not enough to the purpose to be cited here. No other seems so little improbable as that which refers it to a similar origin with the *digitus infamis* of Classical Antiquity, the *Pico* of the modern Italians, which we have already explained under *Pio*. In Hogarth's print of the *Skimmington* in *Hudibras*, and in that one of his Series of the *Industrious and Idle Apprentices*, in which the latter is represented as going on shipboard, the Horns are signified by throwing out the little and fore fingers.

Horn Book is the Alphabet set in a frame and covered with a thin plate of horn to prevent the injurious effects of the much thumbing to which it was exposed. It is now almost, if not quite, antiquated as an instrument of elementary education.

Horn mad is said by Thomson (*Elysium*, ad v.) to signify *brain mad*; and is deduced from *Ger. Aarn*,

Dau. *hiern*, Sw. *hiern*. Teut. *hörn*, Sax. *hiernas*, Scot. *hern*; all of which signify *brain*. It is more probably, according to the derivation of *horn* which we have given above, *high-mad*, i. e. mad to a great height or extent.

HORNPIPE, of which we have already spoken briefly under DANCING, is thus more fully explained by Sir John Hawkins.

"That the Hornpipe was invented by the English, seems to be generally agreed: that it was not unusual to give to certain airs the names of the instruments on which they were commonly played, may be instanced in the word *Gieg*, which, with a little variation, is made to signify both a fiddle and the air called a *Jig*, and properly adapted to it. Indeed we have no such instrument as the Hornpipe; but in Wales it is so common that even the shepherd-boys play on it. In the Welsh language it has the name of the *Pib-corn*, i. e. the *horn-pipe*; and it is so called as consisting of a wooden pipe with holes at stated distances, and a horn at each end; the one to collect the wind blown into it by the mouth, and the other to carry off the sounds as modulated by the performer." (*Hist. of Mus.* iv. 394.)

Mr. Daines Barrington, in like manner, in *Some Account of two Musical Instruments used in Wales*, addressed to the Society of Antiquaries, May 3, 1770, describes "a very rude musical instrument which is scarcely used in any other part of North Wales, except the Isle of Anglesey, where it is called a *Pib-corn*, and where Mr. Wynn, of Penbescod, gives an annual prize for the best performer. I heard, lately, one of the lads (who had obtained this honour) play several tunes upon this instrument. The tone, considering the materials of which the *Pib-corn* is composed, is really very tolerable, and resembles an indifferent hautboy. As the name of it signifies the Horn-pipe, (literally the Pipe-horn,) I have little doubt but that the musical movement which is thus called to this day, was, originally, made for dances which were performed to this instrument." (*Archæologia*, lii. 33. where there is an engraving of the *Pib-corn*.)

Horn thumb is explained by Mr. Gifford, in a note on the passage cited above from Ben Jonson's *Bartholomew Fair*, to mean a Pickpocket, as we now say, or rather, as the profession was really practised in earlier days, a cut-purse. The purse was generally hung at the belt, and the ingenious thieves wore on their thumb a thimble of horn, against which they cut with security.

A Horn work, in FORTIFICATION, is an outwork, composed, as the name implies, of a front and two branches. HORNIE is frequently used as a substantive by Burns, and for very obvious reasons is a title appropriated to the Evil Spirit.

HORN-BEAM. Perhaps, says Skinner, so called, a corneæ *duritie*, from its *horn hardness*.

The trivial name of the *Corpinus betulus* of Linnæus.

The *horn-beam*, in Latvia the *Corpinus*, is planted of sets; though it may likewise be raised from the seeds, which being mature in August should be sown in October.

Evelyn. Sylva, ch. xii. sec. 1.

With thee, where *Esau's* *horn-beam* grows
 Its foliage o'er me interwove
 Along the lonely path I've strayed.

Scott. Ode to Lennox.

HORNERA, in Zoology, a genus of stony corals, belonging to the family *Milliporida*, established by Lamarroux.

HOR-
NERA.
—
HORO-
METRY.

Generic character. Coral stony, tree-like, brittle, compressed, and irregularly twisted; the stem and branches are furnished with cells only on their outer face; cells small, far apart, and placed in a quincuncial order, the under side slightly grooved.

The type of the genus is *H. frondiculata*, Lamarous, *Epos. Gén. pl. lxxiv. fig. 7-9*, the *Millepora frondiculata* of Linnaeus, who says that it is found in the Southern Ocean. It is also found in the Mediterranean and the North Seas, as far North as Norway and Kamtschatka. The genus is named in honour of Dr. Horner, the astronomer to Dr. Krusenstern's expedition round the world, who first gave the specimen to Lamarous.

HORNET. A. S. *hærnet*, because, says Skinner, it bears or carries horns in its head.

Applied met. to those who sting like hornets.

The trivial name of the *Vespa crabro* of Linnaeus.

When as those arthurs there in ambush laid,
Having their broadsides as they came along,
With their barb'd arrows the French barons paid,
And in their flanks like cruel hornets stung.

Dragon. The Battle of Agincourt.

Wasps use to build them cells on high, of clay and clay,
And herein do make their rooms and cells of wax. *Hornets*, to caves
And holes enter the ground.

Holland. Plume, book ii. ch. xxx.

Hornets and wasps have strong jaws, toothed, wherewith they can
dig into fruit, for their food; as also gnaw and scrape wood, whole
mouthfuls of which they carry away to make their combs.

Derham. Physico-Theology, book iv. ch. ii. note 21.

He [Amoroso] heaps together thoughts and expressions, which
are rather declamations than arguments, as Dr. P. observes very
fairly; and trusts his dislike to such declamations, though he dared not
speak out, and provoke the horns.

Jarvis. Remarks on Ecclesiastical History, vol. ii. p. 333.

HORNSTEDTIA, in Botany, a genus of the class
Monandria, order *Monogynia*, natural order *Scitamineæ*. *Generic character:* calyx two-cleft; corolla,
tube long and slender; border double, the exterior
three-parted; nectary tubular; capsule three-celled,
oblong.

Two species, natives of the woods of Malacca.

HOROLOGE. } *Fr. horloge; It. orologio; Lat. Horologium.*
} *horologium; Gr. ὥρολογιον*, from
ὥρα, an hour, and ἵστυν, to tell.

That which tells the hour; a dial, clock, watch, time-
piece.

I, whom thou seest with *horloge* in hand,
Am named Tyne, the lord of every *horloge*,
I shall in space destroy both sea and land.

Sir Thomas More. Works, ch. vi. The Seventh Pageant. Tyne.

Before the first began, the Duke of Burgoyne caused an *horloge* to
be taken down, y^e m^o 20. *hij* first and greatest that could be found
on that side on the sea; the which *horloge* was taken down by
pieces and layed in chares and the bell also; and after, it was carryed
to Dijon in Burgoyne, and there it was set up, and there showed
the sixth hours of y^e day and night.

Lord Herbert. Prose, vol. i. ch. 425.

[Anaximenes the Milesian] was the first that shew'd in Lacedæmon
the *horloge* or dial, which they call *Scintexen*.

Holland. Plume, book ii. ch. lxxv.

He betaketh himself to the refreshing of his body, which is used
and set down by the Greek writers of the dial (wherewith the
Romane *horloges* were marked, as ours be with their numeral
letters) whereby the time is described.

Holland. Description of England, ch. vii.

HOROMETRY. *Gr. ὥρα, an hour, and μέτρον, to measure.*
The measurement of hours.

It is, I confess, an easy matter how the *horometry* of antiquity dis-
covered the nature of things (of which, says Archimedes, it is said that the

moving dove, or rather the heliconian of Archimedes, fell out upon
this way.

Sir Thomas Brown. Vulgar Errors, book v. ch. xviii.

HOROSCOPE. } *Gr. ὥροσκοπος, from ὥρα, an*
Horoscope, hour, and σκοπεῖν, to see, to observe. Applied
Horoscopy. } as the *Fr. "Horoscope, the horoscope, or ascendant of*
a nativity; a diligent observation of the just time
wherein one was born." Cotgrave.

Sometimes in the aspect of the stars at their nativity; which was
called *horoscopy*, and esteemed a part of judicial astrology.

Hobbes. Leviathan, part i. ch. xii.

Augustus then seems conceived as great a confidence in his for-
tunes, that he divulged his *horoscope*, and the accident of his nativity.
(Holland.) Suetonius, lib. 62. Augustus.

He had been long towards mathematics,
Optics, philosophy, and statics,
Magic, horoscopy, astrology,
And was old dog at physiology.

Butler. Hudibras, part i. can. 3.

The astrologers, *horoscopes*, and other such, are pleas'd to bestow
themselves with the title of Mathematicians.

Shaftebury. Advice to an Author, part iii. sec. 1.

Under his eye the softness views comb'd
Our studies, and our *horoscope* conjoin'd.

Hart. Marston; or, the Craftsman.

The **HOROSCOPE**, as explained in the very words of a
celebrated Astrologer himself, is as follows; *libet tempo-
rum momentum quo quique nascitur, sub quoque
signo oriente vel supra finitorem orientalem emergente,
Ginethiarum Greco vocabulo Horoscopum appellant, quasi
hora notationem et inspectionem, cu quippe hora quâ quis
venit in lucem Mathematicis planarum observatur. Di-
citur autem Horoscopus ab Hora et Scopus, quod idem
est quod consideratio seu notatio et inspectio.* Geoponics,
Opera, ii. 949. Perhaps no better English explanation
of the term has been given than that which may be
found in a note by Sheridan, in his *Translation of Peri-
plus*. "To give some little notion of the Ancients
concerning Horoscopes. The *Ascendant* was understood
to be that part of Heaven which arises in the East the
moment of the Child's Birth. This, containing 30
Degrees, was called the *First House*; in this point the
Astrologers observed the position of the celestial
constellations, the Planets, and the Fixed Stars, placing the
Planets and the Signs of the Zodiac in a Figure, which
they divided into 12 Houses, representing the whole
circumference of the Heaven. The first was *angelus*
Orients, showing the form and complexion of the child
then born; and likewise the rest had their several sig-
nifications, too long to be inserted here, because of no use
in the last." (*in Sat. v. 49.*)

The two chief places in a Horoscope are termed the
Hyper, or Lord of Life, and the *Anaretia*, or Destroyer
of Life. The various qualities of the mind, Riches,
Poverty, Rank, Marriage, Children, Travelling, Friend-
ship, Professions, &c. all fall under the regulation of
Genethiical Astrology. The computations by which
these contingencies are to be discovered, may be traced
in the works of Ptolemy, Firmicus, Cornelius, Alcabitus,
Jocimus, Marcolini da Forlì, Cardan, Aliacus,
Chavigny, Grynnaud, Kotterro, the Collection of *Astro-
logica* by Camerarius, and in countless others; or with
equal certainty in the more modern labours of Messrs.
Sibly and Varley, in the *Astrologer of the XIXth Cen-
tury*, (1825;) or yet later, in the *Manual of Astrology*,
(1828,) by the same author. To such writers we must
refer the inquisitive reader for details.

Suetonius tells us, in the passage which we have
partly cited above from Holland's translation, that

HORO-
METRY.
—
HORO-
SCOPE.

HORO-
SCOPE.

Octavius, went to consult Theogenes, in his Observatory (*pergula*) at Apollonia. Agrippa was his only companion, to whom the Sage, having erected a figure, predicted such high and scarcely credible good fortune, that Octavius, not willing to find himself inferior, refused to furnish the requisite materials for his own Horoscope. Theogenes, however, at length prevailed, and when he viewed the configuration, immediately prostrated himself at the feet of the future Emperor; in consequence of which action, *tantum mox fiduciam fatis Augustus habuit ut thesura eorum vulga verit, nummumque argenteum notis Sideris Capricorni quo natus est percemerit.* Firmicus (*Mat. viii.*) has assured us that Capricorn in the Horoscope is an infallible sign of Regality. After all, from another passage in Suetonius, (*Oct. 5.*) which describes the nativity of Augustus as occurring a little before sunrise, *paulo ante solis exortum IX. Kal. Octob.* at which time Capricorn could not be in the Horoscope, great doubt is thrown on the prognostic of Theogenes. Joseph Scaliger (*ad loc.*) cuts the knot by affirming that Augustus, in reality, was born at sunset. Perhaps, in point of fact, it matters little which was the hour.

This foctory has been without a modern parallel. Even so late as the middle of the XVIIIth century, when Campanella announced that at the birth of Louis XIV. the Sun was not distant from the Earth more than 55,000 leagues, Morinus presented the Horoscope of that Prince to Cardinal Richelieu. It was rectified by many other hands, and then stamped on a medal by order of the Government. This medal is engraved in his *Hist. de Louis le Grand*, (4.) by Menestrier, who thus describes it: *Cette médaille représente la disposition du ciel au point de la naissance du Roy le 5 de Septembre 1638, à onze heures 22 minutes avant midy. La France conduit le char du Soleil parce qu'il naquit un milieu des Victoires de son Père.* The courtly Jesuit might have added, that it was neither Apollo himself, nor even Phoebus, who was represented as sitting in the Car of Day, but in conformity with the legend, *Ortus Solis Gollici*, the infant Prince was the presiding character. In more than one point—in the consequences of his ambition, as well as in his ambition itself—if we look to his after fortunes in war, did the *Grand Monarque* resemble the pseudo Phoebus.

The reader who seeks a refutation of the Horoscopes, either from the weight of authority or of reasoning, may turn to *Le Tombeau de l'Astrologie Judiciaire par le R. P. Jacques de Billy, Religieux de la Compagnie de Jesus*, 1637. In his 1st Chapter, the learned writer cites no less than sixteen of the Fathers against the pernicious Art of Astrology; and in his XVIth he argues upon the fatality of divination by the 12 Houses, because it is highly improbable that all the myriads who perished in the Deluge should have been born under the same configuration of the Stars, which they manifestly ought to have been, in order to encounter a like fate; an argument in which he has been anticipated by Cicero, who, reasoning in a similar manner, asks *Omnes qui Canneni pignus ceciderint uno astro fuerint. Exitus quidem omnium unus et idem fuit.* (*De Div. ii. 47.*) De Billy refers to a *Life of Father Paul* for an amusing story of William Duke of Mantua, which, we think, he tells better even than it is given in the original. The Duke, who was "a fellow of infinite jest," *ch' alle cure gravi del governo fra metteva volentieri il piacere delle burle, e facette, temperando sapientemente le sue noie con dotti e fatti giuocali e piacerelli*, employed Paul

carefully to note the Horoscope of a foal born in his stables, *vide che Frà Paolo stava tutta una notte in quale l'aspettava, con i strumenti astronomici, perche notasse, come fece l'horoscoopo d'l ponto natale di quella bestia, il sito del cielo e la positura delle stelle.* (19.) This document was widely circulated among the Astrologers of the time, as that of a natural son of the Prince; and their replies were well adapted to the supposed child. By some he was destined to become a great Warrior, by others a learned Ecclesiastic. He was exalted to the Mitre, to the Cardinal's Cap, may even to the Pontifical Chair; and it was not until he had fully satisfied his humour that the Prince divulged the secret.

De Billy's XIXth Chapter contains a long list of false predictions which have resulted from Horoscopes, and the whole Work concludes with an earnest prayer for such unhappy persons as may still pertinaciously adhere to a belief in the Stars: *Je prie Dieu qu'il vous eclaire et qu'il vous fasse connoître l'ayme de votre erreur.*

Our own times have given birth to an equally grave opponent of the Art. In 1803, (there is a much later edition also,) Mr G. Besumont published at Leeds a Pamphlet entitled *Fixed Stars, or an Analysis and Refutation of Astrology*. The method of this profound writer may be determined from a single citation. "Astrology is opposed to the Bible, and the Bible to it; therefore, those who choose the one, must of necessity renounce the other: and I'll beg leave to add, what I believe but few will deny, namely, that those men amongst us who have been deepest in the Science of Astrology, and its counterpart, Magic, have generally carried about with them the visible curse of God, and their estates have frequently exhibited manifest tokens of their infernal profession, and the blasting breath of the Almighty's vengeance." (28.)

Sundry Horoscopes of the birthday of the Earth are given by Gauricus, (*Opera*, i. 636.) but unhappily since neither the year, the season, nor the hour of that event is determined, they exhibit considerable variation from each other. A *volgeit*, also, far too sacred for levity of comment, has been rashly implicated in these superstitious dreamings, and Cardan, among others, has cast the Horoscope of our Saviour, which he has erected on the midnight following the 25th of December. Naudé, in his *Judicium de Cardano*, remarks that Joseph Scaliger is unjust in considering that writer to be the first who indulged himself in this profane speculation. Though Naudé is plainly right in his defence, the eloquent words of Scaliger are worth citation, *Impium dicam magis, an sceleratum audaciam qui et domine stellarum stellis subiecit, et natum eo tempore peritit quod adhuc in ille positum est, ut videret cum impetate certaret.* (*Prolog. ad Manil.*) Cardan had no less than four equally injudicious predecessors, Albumasar, Albertus Magnus, Petrus Aliacensis, (a Cardinal and Bishop of Cambray under the Pontificate of Martin V.), and Tiberius Russilianus Sextus de Calabria, which last, in the time of Leo X., published three schemes of our blessed Lord's Nativity. Cardan, however, assuredly sought the not doubtful praise of this invention; for he carefully suppressed the names of those who had gone before him. The point is discussed at some length by Bayle, (*Cardan*.) from whom we borrow the above information; and a yet graver refutation may be found in the very learned Tract by Selden, *Of the Birthday of our Saviour*. (sec. 5.)

Perhaps no better estimate of the emptiness of it can

HORO-
SCOPE.

HORO-
SCOPE.

HORRENT

scopal predictions has ever been furnished, than is contained in a few plain words of Pliny: *Homerus ridem nocte natus Hectorum et Polydamanta tradit, tam diversa sortis viros. . . . Hor etiam isdem horis nascentibus in toto mundo quotidie veniunt, pariter domini ac servi gignuntur, reges et inopes. (vii. 49.)*

HOROWE, Lye says, *sordidus, squalidus, from hor, mucor.* See HOAR.

Sentientious folks with tongues as saws

Depressen hem also

Chaucer. *The Complaint of Marie*, fol. 325.

HORRENT,

HORRIBLE,

HORRIBLENESS,

HORRIBLY,

HORRID,

HORRIDLY,

HORRIDNESS,

HORRIFIC,

HORROR,

Latinum horreo, notione eandem (says Scheidius) propriam habet, que in cognatis orior, exorior, admodum manifesta est, et Belgarum verbi, opstann, oprizen, reddi potest; and he derives from the Gr. ὄρω, exorior; to rouse, or to raise.

Horrent; rising out, standing out, pointing out, (sub.) as bristles.

Horrible, consequentially, terrible; as an animal having its hair or bristles risen or erect with rage; dreadful, frightful, fearful, shocking.

Horrid; rough or rugged; and, consequentially, dreadful, frightful.

Horror; applied to the sensation of the hair rising, the flesh shuddering; consequentially, dread, terror, affright, loathing, detestation; to that which causes such sensations; i. e. *horribleness* or *horridness*. And see the Quotations from Bacon and Cogean.

And I answer to that demand again,

Who saved Daniel in the horrible cave.

Chaucer. *The Man of Lawes Tale*, v. 4893.

Full many as other horribleste

May men in that booke see.

Id. *The Romance of the Rose*, fol. 160.

And therewithal he stinks so horribly,

That none of all his meinie that him kept,

Whether so that he wok or slept stode,

Ne mighte not of him the stinke endure.

Id. *The Monk's Tale*, v. 14515.

Maraudes (twain) in his degree

He did with his own baniers,

Againe geantes and monsters both,

The while horrible were and loth.

Gower. *Conf. Ast.* fol. 89.

What smelleth it, thy body being cleane, when thou bearest thy mind & thy thoughts infected with a foule & an horrible blot.

Plays. *Retraction of a Christian Woman*, book i. ch. vi. Therefore, after that by horribleness of spirits, and by words of minde, in counterfeiting, yea, and in the whelle babyle of lye bodie, he had gotten a manifest proofe of his ashenore.

Udall. *Johs*, ch. xi.

There caused to be put to dethe a flylene right horribly.

Lord Berrers. *Fraser's*. *Cronicle*, vol. ii. ch. xxvi.

Ye have increased the fault of your vile rebellion, with the horreur of bloodshed.

Sir John Cheke. *Hart of Sedition*, sig. E. ii.

A globe of feris Scaphim inculd

With bright imblazeine, and horrent arms.

Milton. *Paradise Lost*, book ii. l. 613.

Or for to shew the horrible mischief,

With which he saw my cruell foes me poised,

And his pure streamings with gullies blisid oft stained.

Spenser. *The Ruine of Time*.

The horribleness of the mischief was such, as Pyrrhus could not at first believe his own senses, but bent his woful eyes to discern it better.

Sidney. *Archidia*, book iii.

And sometimes great groans, and grievous stowds,

When too huge tole and labour them constrains;

And oftentimes loud strokes and raging winds

From under that deepe rock most horribly reboundes.

Spenser. *Farras Querres*, book ii. can. 3.

His haughtie helmet, horrid all with gold,

Both glorious brightness, and great terror breid.

Id. *Id.* book i. can. 7.

Whence we saw

How horribly Charybdis' throat did draw

The brackish sea up, which, when all abroad

She spit againe out.

Chapman. *Hamlet*. *Oedipus*, book xii. fol. 167.

When in, each dreadful page appeared fill'd

With crowds of such transcendent prodiges,

As quite shok'd from Heracles's guilt

Those fends of which her regiments were built.

Bousmont. *Pygmalion*, can. 14. st. 168.

All objects of the sense, which are very offensive, doe cause the spirits to retire; and upon their flight, the parts are (in some degree) detestable; and so there is induced in them a trepidation and horreur.

Bacon. *Natural History*, sec. 793.

By chance I heard

The song as of an angel in the yard;

A song that would have charm'd th' infernal Gods,

And banish'd horreur from the dark shades.

Dryden. *The Cock and the Pear*.

Swift in her walk, more swift her winged haste:

A monstrous phantom, horrible and vast:

As many plumes as raise her lofty flight,

So many piercing eyes enlarge her sight.

Id. *Fingal*. *Id.* book i.

It [prayer] is a duty which we do so indispensably owe to God, that we must be horribly injurious to Him, as well as to ourselves, if we neglect it.

Shirley. *Hirle*, vol. i. Sermon 2.

Thus when black clouds draw down the labouring skies,

Ere yet abroad the winged thunder dies,

As horrid stillness first invades the ear,

And in that silence we the tempest fear.

Dryden. *Astruc Reducit*.

He did not by any pretended prerogative excuse or protect them, but deliver'd them up into the hands of that justice which the horribleness of the fact did undoubtedly demand.

Luttrell. *Memoirs*, vol. iii. p. 333. *Appendix*.

Strip from the branching Alps their pier lay land;

The huge encumbrance from horrid woods

From Asian Taurus, from Immus stretch'd

Althwart the rising Tartar's sultry bounds.

Thomson. *Autumn*.

Consider now whether so dreadful a preparation for Christ's coming to judgment be not one great reason why it should be called the terror of the Lord? for can any thing be imagined more full of horreur and amazement than to see the whole world in a flame about us.

Bidingfort. *Sermon* 11. vol. i.

His populous town

Few'd not that troops perpetual, desert in arms,

Horrent in mail, and gay in spangled pride.

Watts. *Lyrical Poem*, book ii. *Factory of the Palace*.

Yet Science, falsely so call'd, may be pernicious beyond any thing: especially that horrible art, which dissolves the ties of Religion and Morals, and supplants the hopes of eternal happiness.

Bidingfort. *Sermon* 11. vol. i.

She is herself every whit as fond of powder, and tails, and hog's head, as he: to speak my secret sentiments, most reverent Fem, the ladies here are horribly ugly.

Guldmind. *Citizen of the World*, let. 3.

I fired them at the same time with general indignation against the impudent attempts of the horrid Minstrel; for so I may well call those combined adversaries of years, Calves and Taurus.

Milmoth. *Cicero to Cornelia*, book xii. let. 21.

The Gio-alley is much superior, horribly fine, but disgusting.

Walpole. *Anecdotes of Painting*, vol. iv. p. 157.

Horror is that very strong and painful emotion, which is excited by the view or contemplation of something peculiarly atrocious in the conduct of another; by some vice which exceeds the usual extravagance of vice; something that surpasses the bounds of common depravity.

Cogan. *On the Poemata*, vol. i. p. 178. *Malcontent Desires*, &c.

HORRENT

HORSE.

HORSE

HORSE, v. } Of uncertain Etymology. A. S.
HORSE, n. } hors. *Belgic olim* (says Sommer) *ors*,
HO'RSLEY, } *horse*, or *hors*; *hodia vero*, *r per meta-*
HO'RSY. } *thesin transponit* ros. Ger. *ross*; Sw.

oers, *hors*; and Fr. *rose*; It. *rozza*; Sp. *rozin*; a
horse of an inferior kind. Sommer considers the A. S.
hors to mean *cornipes*, that which hath a hard or *horn*
hoof. Wachter derives the Ger. *ross* from the Ger.
verh reiten, *rehi*, (A. S. *rid-an*, *rið-an*, to ride.) And
hors, he thinks, may be the same word as *ros* (*per*
metathesis ors), or so called from its industry and speed.
That *hors* in A. S. had such signification he infers from
the compound *horslic*, which Sommer interprets *guasti-*
ter, *diligenter*, diligently, earnestly.

Horse is much used in Composition.

Here fole heo hors is þe se þorg læweter meowen,
Wat in hystyle wat to se, & heore horses wey echea.
R. Gloucester, p. 50.

Sir Eymor had inowe, þat horsif him agrye,
Roberte's men þei slowe, þe nombre vacietye.
R. Brunne, p. 334.

It was on a day Edward þroht a wile,
He said he wold axy þer hors alle to a mile.
M. p. 219.

And the counte that ben in beuene suiden him on white horsis
clodid with bloys. *Hiclyf. Apocryph.* ch. xix.

Gret was the pree, that swarmed to and fro
To gurren on this hors that stondeh on
For it so high was, and so brod and long,
So wal proportioned for to be strong,
Right as it was a stede of Lumbardie;
Therwith an horsy, and so quik of eye,
As it a gentill Poulis couer was.

Chaucer. The Squerre's Tale, v. 10504

The hors on which the rode was blacke,
All lene, and galled upon the backe.
Gower. Conf. Am. book ii. fol. 70.

At the first metynge there was a sore issue, and diuerse cant to the
eithe on bothe parties, for they wer all well horsed.

Lord Berners. Froissart. Cranycle, vol. i. ch. 211.

Here came men into vs every day, more or lesse, but one day
especially there came two men ce hors-bucke, whom we toke to be
officers, being lony men, and very well horsed.
Hakluyt. Voyages, 4to. vol. ii. fol. 166. *The first Voyage in Can-*
stantinople.

Anticomed some the scathfull gift beheid,
Blight by you into the chaste Minerve:
All wondring at the heugeness of the hors.
Surrey. Virgils. Aeneas, book ii.

— Ferre both gylt
The chiefest four, and the chief host of Spaine,
Well arm'd, well hors'd, well furnished beside.
Murington. Orlando, book xiv. st. 14.

Like to the Thracian tyrant, who they say
Unto his horsen gave his guests for meat,
Till he himselfe was made their greivous prey,
And torne in pieces by Alcides great.

Spenser. Faerie Queene, book v. can. 8.
Nor how th' halfe horsy people, Centaures light,
Fought with the bloudey Lapithes at boord.

Id. Virgils. Gnat.

The spirit hors'd him, like a sack,
Upon the vehicle his back,
And bore him bounding into th' hall
With some few robes against the wall.
Baile. Hudibras, part iii. can. 2.

Fin'd on the goal his eye loose-runn the course,
His hand unerring steers the steady hors;
And now contracts or now extends the rein,
Observing still the foremost on the plain.
Pope. Homer. Iliad, book xix.

He too is witness, robust of the train
That wait on man, the fight-performing hors;
With unsuspecting readiness he takes
His murder on his back, and, push'd all day
With bleeding sides, and flanks, that heave for life,
To the far distant goal, arrives and dies.

Cooper. The Two, book vi.

HORSE, in Composition.

þider he wiede he wiede hym self, þeg se ee mygie on fote ge,
gef any horsberes wiede hym bene, to wiede hym of ya fo.
Myd god wille he wende forþ in se hors-bere,
And yo lele forþ with hym, þat þe balder for hym were.
R. Gloucester, p. 163.

Esopich of him, did his businesse
On hors-bucke.
Chaucer. The History of Thebes, fol. 373.

And am bet her hors-donne,
None other office I ne haue.
Gower. Conf. Am. book ii. fol. 71.

And often changing our horsen, we spared no horsen-flesh, but rode
swiftly and without intermission as fast as our horsen could trot.
Hakluyt. Voyages, 4to. vol. i. fol. 67. *The Turfers*

This water is ful of hors-lecher, & blood-suckers, & of precious
stones also. *M. B.* vol. ii. fol. 58. *Odericus.*

As soon as the smokes were flicke, then spring those begging flyers
out of hell, the last kynde of caterpillers, in a more vile apparell, and
a more strait religion, that (if ought of reule were left among the
lays men for poor people) these *Arandrevotes* might sucke that also.
Tyndall. The Practise of Popeshe Prelates, fol. 355.

When the king rideth abroad, he rideth with a great guard,
and many souldiers, oftentimes upon an elephant with a fine castle upon
him, very fairly gilded with golde; and sometimes upon a great
frum like an hors-donne, which hath a little house upon it covered
over head, but open on the sides.

Hakluyt. Voyages, 4to. vol. ii. fol. 260. *M. Ralph Fitz*

The Helotesians being grieved up with the success of this triumph,
because that with five hundred horsemen they hadde given repulse
to so many of our horsemen, began to stay more boldly than they
were wont.

Arthur Golding. Caesar. Commentaries, book i. fol. 11.

The ship being a ship about 1000 tonnes in burthen, laden with
iron-anchors, sails, yron hoops, horsen-shoes, and other like necessa-
ries bound for the West Indies.

Hakluyt. Voyages, 4to. vol. ii. part. ii. fol. 122. *Sir Francis Drake.*
When he had sayde his plateno, he then commaunded his [war-
ship] to be holde in a while hors-tylle by y^e here of his bed, it
so to be drawn whyle she were dede.

Filgion. Chrestien, ch. 126.

These hors-trappers were of blacke velvet.
Hall. The second Yere of King Henry VIII.

The knight, as yo did see, on hors-bucke was,
And this his lady, that him ill became,
On her faire feet by his hors-ode did pas
Through thickes and thines, with for any dune.

Spenser. Faerie Queene, book vi. can. 2.

This machine conke, this bed-preser, this hors-buck-breker, this
buge bill of flesh.

Shakespeare. Henry IV. First Part, fol. 57.

Therefore they covenanted that Escanes should fight the hors-
testine, and the Remus should look to the bestering of their cour-
sers.

Usher. Annals. Anno Mundi 4050.

HORSE.

HORSE.

Now the number of *horse-begs*, and foot-begs, and of hangers on, and the tarpulins in the *horse-shops*, and others, he thinks to be greater rather than less, than that of the soldiers came into.

Usher. Annals. Anno Mundi 3524.

Soon. You thread-bare, *horse-head-cutting* rascals, if you would needs have been meddling, could you not have untied it?

Ben Jonson. Merry Man out of his Humour, act iii. sc. 8.

In the mean time, I wish we did more universally propagate the *horse-shed-out*, which being easily increased from layers grows into a goodly standard, and bears a most glorious flower, even in our cold country.

Evangel. Syden. ch. vii. sec. 4.

— Let her not live

To be the mistress of a farmer's hearth

And to be confidant ever to a seer

Far coarser than my *horse-clutch*

Ben Jonson and Fletcher. The Noble Gentleman, act i.

At Robin there was a *horse-call* foiled with five feet.

Holland. Lovers, fol. 740.

The artificer and poor laboring man, is not able to reach vote it, but is driven to content himself with *horse-corn*, I mean, brains, peason, otes, tares, and luteals.

Holshede. Description of England, ch. vi.

The author doth promise a strutting *horse-courser*, in as good equi-page as you would wish.

Ben Jonson. Bartholomew Page. The Induction.

But, brother, what yet unheard of course to live doth your imagination flutter you with? Your ordinary means are devised?

Young. La. Course? why horse-murder, I think.

Ben Jonson and Fletcher. The Scornful Lady, act i. sc. 1.

Of no better report than a *horse-drench*.

Shakespeare. Coriolanus, fol. 9.

Suspicion said, it was no time now to linger and to drive off, but to bestir themselves, crying out aloud, that they were invaded round, enclosed within their enemies, and excluded from their own fellows, where they set to, and bent their whole force, quickly to dispatch the *horse-fight*.

Holland. Lovers, fol. 136.

Through famine they were constrained to yield, having nothing but *horse-flesh* and water to sustaine their lives withall.

Holland. Englished. Ann John, Anno 1215.

His speer a bent [bent-grass] both stiff and strong.

And well near of two inches long

The pile was of a *horse-fly's* tongue

Whose sharpness taught reversed.

Drayton. Nymphidia.

The sacred springs of *horse-foot* Hallowen,

So oft bedew'd with our learned lays,

And speaking streams of pure Castilian,

The famous witness of our wanted prize,

They trumped have with their fowle footings trade,

And like to troubled puddles have been made.

Spenser. The Terrors of the Moors.

Where hares still grow, (by shoober not struck down)

The victor's garland, and the poet's crown;

And underneath the *horse-fur* foot doth grow,

Which gives wit verdure, and makes learning grow.

Master Brooke. To W. Browne, on his Shepherd's Pipe.

They advanced in a swift march on the *horse-guards*, came within the counties, and charged pistols.

Whitelock. Memorials, Anno 1648.

If it do not, it is a reeve in her eares which *horse-haires*, and calves-pits, nor the verge of vapourous enough to boot, can never amend.

Shakespeare. Cymbeline, fol. 377.

— Upon the top strokes he

Atrides *horse-hair's* feather'd helmet.

Chapman. Homer. Iliad, book xiii. fol. 180.

The witness of this field as yet are those pieces of armor, *horse-armor*, and other habiliments of warre, which are daily digged up in villages of the ground.

Speed. Catalogue of his Brittaines, book vii. ch. xli. Anno 516.

Some of whom formerly he had caused to bea dispiteously dragged at *horse-draws*, for the terror of others.

Id. King John, book ix. ch. viii. sec. 23. Anno 1203.

They grazed their *horse* there, and the *horse-knives* lay down by them on the grass as they fed.

Sur Thomas North. Plutarch, fol. 230. Timoleon.

Not letting goe his hold, where he drawes food

Till he drop off, a *horse-draw*, full of blood.

Jonson. Heron. Of the Art of Poetrie.

So that he [Alexander] was carried in a *horse-litter*, sometimes by the *horsemen*, sometimes by the foot.

Raleigh. History of the World, book ii. ch. ii. sec. 18.

It pleased as but little that we were defeated of our golden Rocin, and that in these we could set first past some two *horse-hood* of silver.

Sur Francis Drake Revised, fol. 60.

Oh that I were in my out-tub with a *horse-hoof*,

Something to keute me

Ben Jonson and Fletcher. The Little Thief, act v.

So, if one man well on the lists doth play,

And have good *horse-anship*, and learning's skill,

Though both his late and *horse* we take away,

Doubt he not keep his former learning still!

Dantes. The Immortality of the Soul, sec. 39. Answer to Objections 2.

If none do come that night he shall be quiet,

Have both his *horse-meat*, lodging, and his diet.

Harrington. Orlando, book xxiii. st. 62.

Who allows you your *horse-meat*, and man's meat.

Ben Jonson. The Silent Woman, act iii. sc. 1.

And it is tried, that the great *horse-made* with the fine shell, that breedeth in poets, hath bred within thirty years.

Bacon. Natural History, Cent. 9. sec. 875.

Also! we ask not prodigies: we'd beaust,

Had we but what is in our *horse-meat* lost.

Carutright. On the Imperfection of Christ Church Buildings.

And so we they decayed in the same of *horse-raddish*, *horse-meat*,

bull-rush, and many more; concerning these some promiscuous consideration; whereas indeed that expensive in a Grecian; by the prefix of *hippos* and *don*, that is, *horse* and *bull*, intending no more than great.

Sur Thomas Brown. Fulgor Errorum, book ii. ch. vii.

Who, thinks you, will be content with a dictatorship of sixe months, or with an interregne for five dayes and no more? Whom may a man boldly and confidently create dictator either to fasten a spike or great axle? or for the stately palaces and games, or *horse-racing*, and such like?

Holland. Lovers, fol. 538.

Among Roman emperors there [Camelet, South-hadury] found, and other works of antiquity. Some speaks of a silver *horse-shoe* there digged up in the memory of our fathers.

Drayton. Polyolbion, song 4. note.

Can. Yes, I think he is not a pious parva, nor a *horse-ardor*.

Shakespeare. As You Like It, fol. 199.

Not long after his brother David also is taken in Wales, and judg'd in England to an ignominious death; first drawn at a *horse-tail* about the city of Shrewsbury, then beheaded.

Robert. Edward I. Anno 1253.

In Jove's court Priam's court parlor, a passing suspicious host, And to *horse-taming* Hector's rise, gave up his soul to rest.

Chapman. Homer. Iliad, book xiv. fol. 341.

The *horse-trick* comes the nearest.

Lvs. Thou say't true, I faith,

They must be *horse* indeed, else there's no keeping them.

And *horse-play* at foursome is not so ready.

MAST. Look you, here's your *horse's* *horse-trick*, sir.

[Gives a spring.

Newington. The Old Law, act iii. sc. 2.

At the making of this statute [24 Henry VIII. cap. 5.] there was a question amongst the lawyers, in case one man should kill another, that attempted feloniously to rob or murder him, or in any common highway, court-way, *horse-way*, or foot-way, or in his mansion, messuage, or dwelling place; whether, for the death of such a man, one shall forfeit his goods and chattels, as a man should do for killing another by chance-medley, or in his own defence?

Hobbes. Dialogue on the Common Laws of England.

But there is another sort of cable (so they are called) that are black and more strong and lasting; and are made of strigs that grow, like *horse-hair*, at the heads of certain trees, almost like the coco-out tree.

Dampier. Voyages, Anno 1686.

HORSE.

HORSE.

In the surf of the sea, close by the shore, you find abundance of shall-fish, called by the English *horse-hoof*, because the under part or belly of the fish is flat, and somewhat resembling that figure in shape and magnitude. *Dampier, Voyages, Anno 1675.*

The *horse-dog*, or the *Saracen*, is made use of with great success in all kinds of dogpating. *The Guardian, Dec. 29.*

Sir Leonard Dacre being called upon by them, repaired unto the Earl of Northumberland to know his pleasure herein; either that his men might receive wages, or to be told what way might be taken with the creditors for virtuous and *horse-and*.

Strep. Memorabilia. Queen Mary, Anno 1557.

Besides that, he is too much given to *horse-play* in his suit; and comes to battle like a dictator from the plough.

Dryden. Preface to Fables.

But by reason that it is always a *horse-quarter* in the winter seasons, who use great licence, it is so poor, that those good houses have rarely wealth.

Garrahan. History of the Rebellion, book vi. vol. iii. p. 645.

On the 4th of this instant, May, a great *horse-rider*, named Sir James Granada, rid before the king and queen in the privy-garden; but the bridle bit breaking, his horse ran away and threw him against the wall, whereby he broke his neck, and his horse was dashed out.

Strep. Memorabilia. Queen Mary, Anno 1557.

All the apparatus of science was furnished in as great plenty and perfection out of the dogmatick and polemick magazines, the old *horse-arsenary* of the schoolmen, among whom the Rev. Dr. Ball was bred, as they can be supplied from the new arsenal at Hatchery.

Barber. Appeal from the New to the Old Whigs.

Body little bigger than a *horse-bee*, almost round.

Pennant. British Zoology. Cancer Crab.

The *horse-bridge* over the Trent, adjoining to Heywood, was not then remarkable, for I remember it to have consisted of two and forty arches; but the number at present is much lessened.

Ed. Journey from Chester, p. 90.

The earliest imports were, earthen ware, and works in brass, polished bits of bones, emulating ivory, *horse-collars*, toys of amber and glass, and other articles of the same material.

Id. London, p. 7.

Thus highwayman, woodman, and *horse-courser*, require an explanation; but of this-kind, or coach-driver, no notice was needed, because the primitive mistake the meaning of the compound.

Johnson. Preface to the English Dictionary.

But while the builder, the draper, the tailor, the butcher, the baker, and the chandler, remain assiduous, the jockey and the *horse-dealer*, the mistress and the brother-gamster, receive ready money with ostentatious precision.

Knox. Essays, No. 97.

[The magistrates of coal] give to their poor good fact, instead of the wretched substitute of *horse-dung*, which they collect in various positions for that purpose.

Pennant. Journey from Chester.

Horse-faced syllabus, apex, fish, and a variety of birds.

Sir Wm. Jones. The Laws of Man, ch. i.

They produced an heir, who took after his mother in his great love to good eating, and his father in a violent affection for *horse-flesh*.

Goldsmith. Citizens of the World, let. 31.

One of my tenants so much neglected his own interest, as to supply me, in a whole summer, with only two *horse-flax*, and those of little more than the common use.

Johnson. The Rambler, No. 82.

Some were sea-gelders and some *horse-gelders*, with tinkers and cobblers.

Pennant. London, p. 329.

Being by the Duke of Monmouth opposed to his pretensions to the first troop of *horse-guards*, he, in return, made Monmouth suspected by the Duke of York.

Johnson. Life of Sir John Duke of Buckinghamshire.

"What! has she married her *horse-keeper*?" "Yes, madam," replied my Lord Burleigh, "and she says your majesty would like to do so too."—*Laissez* was master of this horse.

Walpole. Anecdotes of Painting, vol. I. p. 226.

The considerable reader must obviously have stared on being informed that such a term and such a trade had been extant in 1464, but his wonder would have ceased, had he been convinced as I am, that in a public part of Bristol, full in sight of every passer by, was a saddle's shop, over which was inscribed A or B, (an master which) *horse-collier*. On the outside of one of the widows of the same operator, stood

(and I suppose yet stands) a wooden *horse* dressed out with ribbons, to explain the utility of *horse-military*.

Chatterbox. Balade of Charite, Note by Sirens.

Yes, I shall remember the *horse-pod* as long as I live; I have caught my death in it.

Goldsmith. She Stoops to Conquer, act v.

Philip Earl of Pembroke, as half length, a complete contrast to his brother William, was rude, repulsive, boisterous and devoted to his dogs and *horses*; so mean as to receive tamely a *horse-whipping* from one Kinsay, a Scotchman, at a public *horse-race*.

Pennant. Journey from Chester, p. 312.

"The gentleman, indeed!" replied the pettifogger, "a pretty gentleman, truly! Why, he's the husband of a fellow who was hanged for *horse-stealing*."

Fieldding. The History of a Foundling, book viii. ch. viii.

In many cases of simple larceny the benefit of clergy is taken away by statute: as for *horse-stealing* is the principle, and accessories both before and after the fact.

Blackstone. Commentaries, book iv. ch. xvii.

It was said at table, that the modern Aristophanes (so Foote was called) had been *horse-whipped* by a Dublin apothecary, for mismanagement on the stage.

Murphy. On the Life, &c. of Dr. Johnson.

If the little Mogul affect spirit, then he talks in his air of *horse-whips*, locking down stairs, heading every horse in the skin of the wretched operator.

Knox. The Spirit of Despotism, sec. 24.

An inquiry into the origin of HORSEMANSHIP appears to be a very idle pursuit, since, like most other beginnings, the commencement of this Art is lost in obscurity. Blindfold, a writer whom we shall presently have occasion to mention more at length, tells us in his preliminary "Examples from Gryson. This Pellerophon, as some men say, was the first that invented riding on Horseback. And the Pelitrons, a people of Laputia, found out afterward y manner of bridles, biters, and rings to guide Horses withall. But they of Thessalia were the first that used the service of Horses in the wars; which, as Gryson sayeth, proceedeth of a judgement no less profitable than divine."

In a similar strain proceed most of the other writers on Inventions. Polydore Vergil, with much gravity, cites Horace in favour of Bellerophon, and Diadorus Siculus Virgil and Lucean in behalf of Neptune, and he recounts the legend of Erichthonius, apparently with but little misgiving as to its truth. The Centaurs also claim their share; and the single commentary of the learned Arhedeon upon these marvels is couched in the following words: *vera sunt igitur extra omnem controversiam, ut etiam Lactantius loquitur, quæ loquuntur Poeta; sed fomentis atque speciebus elata.* (*De Inv. rer. li. 12.*)

Without pursuing this solemn trifling to a greater extent than it merits, it may be sufficient to state that Horsemen are mentioned in the Funeral procession of Jacob, (*Genesis*, ch. l. v. 9.) and in the army with which Pharaoh chased the Israelites on their departure from Egypt. (*Exodus*, ch. xiv. v. 9.) The word used in the first instance is unequivocal, *סוסי, equites*, and its radix

סבב, dilaceravit, implies, perhaps, the use of spurs. In the second instance, *סוסי, omnis equitatus et currus* as it is rendered, the conjunction is not found in the original; and *סו* is rather *curvus* than *equitatus*. It is doubtful, therefore, whether the words should be understood Horsemen and Chariots, Horses and Chariots, or Horse-Chariots.

The warriors of Homer engage from Chariots not on *Silene* of Horseback, and there is no instance in which he repre- Homer. sents them as mounted in battle; yet Diomedes and Ulysses, in their night expedition, plainly, returned to the

HORSE

Horsemen
mentioned
in Scripture

HORSE-
MANSHIP.

camp on the Horses of Rhesus, and the latter plied his bow vigorously in lieu of a switch. They had not time to enry off the Chariot with them, and the Poet does not notice their backing the Horses as a new or extraordinary occurrence. (*Il. K. 513*.) Vaulting on Horses (*εὐαγρίων*) is also mentioned by Homer as a feat of agility which attracted the admiration of crowds, *Ἀσπιδάρ κούρ' ἔβη*, (*O. 679*), and it is evident that this is an exhibition which is not likely to occur until the general utility of people are acquainted with the practice of common riding. Lastly, the shipwrecked Ulysses, in words which cannot be mistaken, beset a log in the attitude of a man on Horseback:

Ἀπὸ τοῦ ἵππου βάλει, καθὼς ἐν Τροίᾳ Διόνειον.

Od. E. 371.

See Idles.

Of the many nations mentioned by Herodotus, few seem to have been unacquainted with the Art of Riding. At first it is probable that the bare back was the only seat; but the use of some covering must soon have been prompted by convenience, till a complete saddle was generated; and he must have been brave, indeed, who ever trusted himself to the will of so fiery an animal as an untamed Horse, without the power of correcting him by some kind of bridle. The progress of these inventions and of other Horse-accommodations is discussed with his usual copiousness by Beckman. (*History of Inventions*, ii. 247.) He thinks it probable that saddles, properly speaking, had their birth in the middle of the IVth century; and that the *aripansae*, *strata*, *stragula*, and *ephippia*, of which such frequent mention occurs in writers of an earlier date, were no more than cloths and coverlets. A passage is cited by him from the *Codex Theodosianus*, (viii. 5. 47.) containing an order from the Emperor who framed it, issued in the year 385, prohibiting such as used *settle* from employing any which weighed more than sixty pounds. These cumbersome machines must have been the elements of our present saddles. Leo I., in the following century, forbade the use of pearls, emeralds, and hyacinths on saddles; (*Codex Justin.* xi. 11.) a sumptuary law, which shows the rapid progress of luxury in their decoration.

Stirrups.

The antiquity of stirrups has employed much time and labour. Beckman cites no less than sixteen principal writers from whom information on this subject may be gained. He contends that stirrups were wholly unknown to the Ancients, and that they are nowhere mentioned before the occurrence of the word *σέδλιον*, in the *Ars Militarum*, attributed to the Emperor Maurice in the VIIth century; *stappa*, *stapia*, *staphium*, *stapha*, *stapellina*, *stapeda*, and *stapes* (all words of the same family) are the coinage of modern Latinity; *scandilia*, *astrabla*, *labella*, *ἀσπαδελία* and *ἐγχερτίς*, are of equally late origin.

Shoes.

Shoes are considered by Beckman to be no less modern; although both the Greeks and Romans occasionally employed some protection for their Horses' hoofs, which he inclines to think was a sort of boot. He finds no certain trace of the existence of our present shoes till the mention of *σφιλικὰ ἑλκυστὰ ἐπίην* in the *Tactica* of the Emperor Leo, a Work of the IXth century. But we do not think his arguments on this point have so much strength as those which he uses concerning saddles and stirrups. He by no means explains satisfactorily, according to his own theory, the statement of Suetonius, (30.) that the Mules of Nero were shod with silver, nor the similar account of Pliny, (xxviii. 10.) that Poppaea, the consort of the same Imperial monster,

employed gold for a like purpose. It is difficult to conceive that such shoes as these were of other than the modern fashion.

Beckman's account of these matters abounds with information and entertainment, and the reader cannot do better than consult it in detail. A Chapter in Pancirollus (ii. 16.) has afforded him many of his materials. The last-named writer cites an amusing anecdote from the *Carolus Magnus rediculus* of Suiklus, (p. 40,) in order to show that stirrups were not always in use, even so late as in the reign of Charlemagne. That Monarch had advanced a certain Priest to a Bishopric, and the Ecclesiastic, overjoyed at his preferment, vaulted at one jump upon his Horse, in order to go and take possession of his See,—*abaque scanno sine suppedaneo, uno impetu, atacriter in equum insiluit*. The Emperor observing his agility, called him back, and having praised his Horsemanship, said he was too active a man to be lost to the field, that he must serve him in battle, and leave the management of his flock to some more weak and ignoble spirit. It appears that for the purpose of mounting, stone steps were placed at intervals by the Roman Commissioners of Highways (*Vicarii*) as carefully as milestones themselves.

A dissertation by M. le Beau in vol. xxxix. of the *Mémoires de l'Académie des Inscriptions*, (529,) sur la *Legion Romaine*, de l'équipement du Cavalier légionnaire, et de la fourniture des habits, offers some additional particulars respecting early Horsemanship; and the *Shoeing of Horses amongst the Ancients* has been discussed with much research by the indefatigable Pegge, in a Paper in the *Archæologia* (iii. 39.) In the *Encyclopédie Méthodique*, *Histoire II.*, ad v. *Equitation*, may be found a very lengthy Paper on the antiquity of Horsemanship, which is principally directed against an argument by M. Freret, in the *Mémoires de l'Académie des Inscriptions*, (vii. 256.) who maintains that the Art of Riding was unknown to the Greeks before the Trojan War.

Xenophon is the earliest writer on Horsemanship who has descended to us. In his Treatise ΠΕΡΙ ΙΠΠΙΚΗΣ he professes to instruct his younger friends in such rules as were familiar to himself from very long experience. He refers to a Work which had preceded him by Simon, who had dedicated, in the *Εὐκλείδης* at Athens, a brazen Horse, upon the base of which he had sculptured his own actions. Pausanias does not mention this statue, deterred, probably, by the dream which he tells us induced him to forbear from detailing the wonders of that mystic Temple; (i. 14.) but there can be little doubt that the Artist named by Xenophon is the same Simon of Egina, whose Olympic Horse is misused, together with the "wondrous steed" of Phormis, of whose qualities we have already spoken at sufficient length, under the head *HYPOPHANES*. It does not seem that we are deprived of any information in consequence of the loss of Simon's Work. Xenophon avows that his pride in agreeing with so skilful an equestrian, induces him to retain in his own pages all passages which may excite attention and demand belief by resting on such high authority; and he undertakes, moreover, to supply from himself whatever his predecessor may appear to have omitted.

He begins wisely by cautions to a purchaser, teaching him how to avoid being taken in,—*ἀνδρὲς οὐκ ἔστιν ἐλαττωμένους ἐν τῷ ἵππῳ*—and his directions appear to be very sound. Thus he recommends especial attention to the legs and hoofs, and names many points of a

HORSE-
MANSHIP.Anecdote of
Charle-
magne.Xenophon,
de Equit.Treatise by
Simon.Xenophon's
instructions
to a pur-
chaser.

HORSE-
MANSHIP.Gentleness
of treatment.Greek
Horses not
shod.Duties of a
Groom.

Mounting.

Horse in which the modern jockeys will accord with him. He then touches on the duties of the Horse-breaker, at the same time expressly stating that he considers this craft unworthy close attention from a liberal youth, who should rather employ himself in learning how to manage a Horse than in teaching a Horse how to be managed. The few precepts which he gives for this purpose are distinguished by their homogeneity. The colt is to be trained to know and love his master by gentleness, and especial pains are to be taken to indulge him with all which may gratify sight and feeling, and to secure him from the inroads of sudden alarm. Next, reverting to the selection of a Horse, Xenophon marks the teeth as a sure criterion of age. The qualities which it is most necessary should be inquired into are tractability in admitting the rider to bridle and mount him, tenderness of mouth, obedience to whip and spur, and readiness in paces. We must not omit that, throughout, it is military Horsemanship to which the writer's views are directed. The Horse is a War-horse; the rider is an armed soldier. Instructions are next given for stabling, feeding, and exercise; and a passage occurs distinctly proving that the Greek Horses at this time were not shod. It is recommended that an outer court should be strewn with floor or five wagon loads of small round stones, confined by an iron ring; so that by constant treading upon these, the hoofs may acquire necessary hardness. The duties of a Groom are to know how to fasten the Horse properly to his manger, to keep the stalls clean, to curry the body and wash the head, tail, and mane. The legs are not to be washed, from a belief that damp softens the hoofs, nor also that it is so much labour lost, for that they soon become dirty again. Hand-rubbing is recommended, and thought sufficient, *ἀρκεί ὅ τινος σελάνης ψῆξιν αἰτῶται ταῖς χερσὶν ἡγρομένῳ*. A very salutary caution follows, to beware of the heels in cleaning; and then a golden precept, never on any occasion to deal angrily with a Horse; *τὸ δὲ μὴ πατε σὺν ὀργῇ τῷ ἵππῳ προσφίεσθαι, ἐν τοῦτοις καὶ εὐσταθίαι καὶ ὕψισμα ὡς ἐπὶ πρῶτον, ἀπερὸν τὸν ἵππῳ ὅτι πολλοὶ καὶ ἐξερῶνται ὡς μετακλῖναι ἀνάγκη*. Thus a Horse is to be led up gently to any object which startles him; and the rider himself will do well to handle it before him. Blows are carefully to be avoided on such occasions, for the Horse always attributes its ill usage to the object by which it was terrified, and feels an increase of fear accordingly.

Directions for mounting follow next. The Horseman is first to gather the lower part of the reins with his left hand, the upper part, with a portion of the mane, is to be grasped with his right, and then taking great care that he does not jerk the Horse's mouth by the suddenness of his motion, he is to vault at once into his seat. Soch is the manner in which also the *Rutuli* of Virgil prepare for the field:

*cupressi mētra
Submissi in equos.*

Æn. xii. 286.

It will be right, if he accustoms himself to do this on either side, for in battle on many occasions he may find this change very useful. Sometimes the rider assists himself by his spurs, *ἀπὸ δόματος ἀναφύζῃ*, (7. 1.) a mode of expression which must be carefully distinguished from *ἐνὶ δόμα*. The latter only means that he mounts from the right, from the *spare side*: Wackelman has illustrated the former from a Gem, in the Collection of the Baron de Stosch, in which the right foot of a soldier, while

mounting, rests on a sort of cramp-iron, affixed to the body of his spear, which raises him to the height of the Horse's knee. (*Monum. inæd.* 202.) The seat when gained, whether it be on the bare back or on the saddle, *ἐν τῇ ἐνὶ φέλαϊ, τὰν τῇ ἐνὶ τῷ ὄρῳ*, is to be sufficiently erect, the thighs grasping the body of the Horse firmly, the legs, from the knees downwards, playing somewhat loosely. In order to teach a Horse to leap, he should be led up to a ditch, which the rider, dismounted, and keeping the hulk in his hand, should himself first jump over; and here, if the Horse refuses, Xenophon permits a sound application of the whip by some one behind. As soon as the Horse feels it he will be sore to leap over a much broader space than is necessary, and he will ever afterwards do the same if he knows that any body is behind him. When the rider is on his back he should always employ the spur at a leap, *παύσας τῷ ἵππῳ, ὡς ἡ σὺν σφαιρῇ ἀγῆσθαι* against leaping short. In leaping onwards the rider is permitted to lay hold of the mane, and in a down leap he should throw himself as much as possible backwards. In order to obtain a good seat he is not to be blamed if he sometimes goes out hunting, *ἀμύνειν ἢ ἐν ὄρει μολύνῃ τῇ ἵππῳ*; and an asiduous exercise in sham-fighting on Horseback is strenuously recommended.

The management of a fiery and high-couraged Horse is next briefly taught; how to soothe and how to animate him, *τῷ ποταμῷ μὲν παύσας, κλησὶν δὲ ἡγροέσθαι*, a language even now equally in use for like purposes; what bits are fittest, and what is the proper management of each sort. Then follow instructions for the best exhibition of a Horse in public spectacles and triumphant shows; such Horses as Gods and Heroes are sculptured on. Dexterity in rearing appears to be considered the highest excellence in an animal trained for these pomps; and the passage which describes this quality is written with such infinite fire and spirit, so entirely *con amore*, that it would be unjust to present it to any other than the original terms: *οὕτως δὲ* Description *ὡς ἐστὶν ὁ μετρωρίζων αὐτόν, ἵππον σφάλλει ἢ καλῶν, ἢ ὡς ἡ σὺν θαρσύνει, ἢ ὡς ὡς, ὡς πάντων των ἡρώων καὶ πρὸς ὅσον καὶ ἡρωαίον τὸ ὄραμα κατ' ἕξιν, ὡς τὸν ὅσον ἀναδύει, σὺν αὐτῷ, ὡς ἀπαρτῆται ὡς ὡς, ὡς ὡς ὡς ἐπὶ ἐκτενέρας τῇ ληροσύνῃ*. Who, in these words, does not acknowledge the firm and graceful seat of the writer, and almost hear the shouts of his admiring Citizens, as he rears some mettled courser amid their ranks in the splendour of the Panathænic procession?

The enclosing Chapter is occupied with a description of the armour which is necessary both for the Horseman and his Horse, and upon this, as it does not bear upon our present purpose, we forbear to dwell. For the same reason we shall speak but briefly of Xenophon's another Tract, believed to have been addressed by Xenophon to his son Gryllus, *Ἱππασικὸς*; which is, in truth, nothing more than a manual for a cavalry officer. In this Work he more than once expresses a strong and very natural aversion against kicking Horses, which he recommends should be carefully drafted out of every troop. He repeats also his instructions for hardening the hoofs by exercise on stones. The remainder is mostly filled with directions for the performance of military duties, and its chief interest, exclusive of the curiosity of the subject, arises from the fervent air of piety which it breathes: *ταῦτα δὲ πάντα θεῶν σεύεσθαι δέον* *ἐν*, is in different forms the perpetually recurring burden; and the Tract concludes with an advice, that reference

HORSE-
MANSHIP

should be made to Heaven at all seasons; not only when necessity compels us to solicit its assistance; but in those more prosperous moments in which our prayers and offerings are the result of a disinterested gratitude for the bounty of Providence.

No Roman writer on the Art of Horsemanship, if any such ever existed, has descended to us. The Treatises of Columella and Vegetius are confined to Hippitrics. The breeding and training of Horses must have been studied practically to a great extent by the warlike Barbarians who overthrew the Empire of the West; and among the chief duties of Chivalry must have been the care and guidance of that animal, from which the Institution derived its name. But whatever knowledge was attained in those days has perished with them; and we must pass on to Italy, as late as the XVIIIth century, before we discover any additional writings on Horsemanship. Of the date of the earliest modern Work we cannot speak with precision, but it must have appeared at the beginning of that century, and it issued from Naples, which was at that time the chief School of European Horsemanship. It is entitled *Gli ordini di cavalcare di Federigo Grisone, Gentil' huomo Napolitano*; and the greater portion of it soon appeared in an English dress, under which form we shall most conveniently notice it.

Grisone.

Blundevill.

Thomas Blundevill, of Newton Flatman in Norfolk, who wrote in the reign of Elizabeth, addressed his Work, *A new Booke containing the Arte of ryding and breaking great Horses, together with the Shapes and Figures of many and divers kyndes of Byttes, mete to seer divers mouthes, very necessary for all Gentlemen, Souldiours, Servingmen, and for any man that delighteth in a Horse*, to the Earl of Leicester, who at that time was "Master of the Queenes Highnes Horses." It was his first intention to have translated the Italian work of Gryson, which we have just mentioned, but he found it so full of "doubtful phrases," and "so confuse an order of writing," (which, as he tells us afterwards in his Preface, was "y enough to confound the memory of a very discrete reader," Gryson "being in dede a farre better doer than a writer,") that he determined in the end upon composing a fresh Treatise of his own. He afterwards published nearly the same Work under the title of *The Four Chiefest Offices belonging to Horsemanship*; but neither this Work, nor that which we have before mentioned, bear any date in the first impressions.

Two classes
of Horses.

Horses, says Blundevill, may be divided into two classes, "Horses of service, or els Horses of pleasure, called Styrers;" the chief points in the first are "to trot like and lustily, to stoppe lightly, to turn on both handes redely, to gallop strongly, to manegge with single turn surely, and last of all to passe a career swiftly. And in all his doings from the beginning to the ending, to reane well, and to beare his head stedyly. All which things are also common to the Styrer. But then it is requisite that the Styrer besydes all this, learne to bounde a liffe with all foure, and to yarke withall, to gallop the gallop gallyard, to fetch the Capriole, to dance the Corvett, and such like kind of saults." Of this knowledge the English, it appears, had great lack, as is clearly demonstrated by the description which follows, of "a Muster when the Queenes Majesty hath nede of Hors and Horsemen; where oftymes you shall see some that sit on their Horses like wind-shaken reeds, handling their hands and legs, like weavers. Or if the Horsemen be good, then the

Ignorance
of the Eng-
lish.

Hors for hys parte shall be so evel broken, as when he is spurred to go forward, he shall go backward. And when his ryder shall have him to turn on the right hande he will turn eleane contrary. And when he should stop, he will arme him selfe and runne away, or els stoppe sooner than his rider woulde have him, or use such like toys."

HORSE-
MANSHIP

Such laxity, it must be confessed, required discipline, and Blundevill addressed himself to the task with the help of Gryson, and of his "deare frende M. John Aslely, (perhaps an ancestor of the great Equestrian of our own days,) Master of the Queenes Majesties Jewell House," who had brought two Horses, "and specially that which he calleth his Balle," to very extraordinary perfection.

We shall not stop long upon the preliminary advice regarding the choice of a Horse, which is partly founded on the fashionable doctrine of the day, as to the four Elements. A Horse that hath more of the Earth than of the rest is melancholy, heavy, and fainthearted, and of colour, a black, a russett, a bright or dark brown. If he have more of the Water, he is flegmaticke, slow, dull, and apt to lose flesh, and of colour most commonly milk-white. If of the Air, then he is sanguine, and therefore pleasant, nimble, and of a temperate moving, and of colour most commonly a bay. And, "if of the Fire, then he is cholericke, and therefore light, whot, and fiery, a sterrer, and seldom of any great strength, and is wont to be of coulor a bright sorrell." Those which possess a gracious and justly proportioned admixture of all four Elements are mostly "a browne baye, a daple graye, a blacke full of silver heares, a blacke lyke a moore, or a fayre rone, which kindes of Horses are most commendable, most temperate, strongest, and of gentlest nature." (l. 1.)

Elementary
characters.

Blundevill, we regret to state, differs widely from Xenophon in temper. His first step when bringing a horse to the block, that he may stand still to be mounted, is full of severity. If he hesitates, "then al to rate him with a terrible voyce, and beate him your selfe with a good stick upon the head, between the eares, not leaving him until you have made him to come to the blocke, whether he wil or not." (l. 4.)

Severity of
training.

A good seat is thus described. "See that you doe not only sit him boldely and without feare, but also conveye with your selfe that be and you doe make as it were but one body, and that you both have but one sense and one will; and accompanie him with your bodye in any movyng that he maketh, always beholding his head right betwixt his eares, so as your nose maye directly answer his foretop. Which shall be a signe unto you to know thereby whether you sit right in your sadel or not, and whether your horse beareth his head right or not; and let the ridge bone of your back be even with his; and let your lefte hande holdinge the reanes of the bridle be even with his crest, and in any wise kepe your thighes and knees close to the sadell, holdinge downe your legges straight, like as when you are on foote. And let your fete rest upon the stirrups in their due places, both beate and toe standing in such sort, as when you shall tourne your head as farre as you can on the one side, without moving your bodye, and linyng downward to your stirrup you shall perceyve that your toe doeth directly answer the tip of your nose. And accordinge as the sadel is made so shall you ride him longer or shorter. But always let your right stirrup be shorter than the other by halfe a

Seat.

HORSE-
MANSHIP.
Qualifica-
tions of a
Horseman.

whole, (hule) and kepe your stirrup leather alwayes under your knees." (i. 3.)

It seems that Grison had laid down three things requisite to make a perfect Horseman, "besides the helpe of a good constellation encluyng you to followe continually with a fervent zeale the scoole of Mars." These are, "1st, to know howe and when to helpe your Horse; 2dly, howe and when to correct him; and 3dly, howe and when to coye him, and to make much of hym." Accordingly Blundevill expatiates upon these three things more particularly, and proceeds to shew that "you may helpe your Horse vii manner of wayes. That is in say with your voice, with your tong, with your rod, with the bridel, with the caulles of youre legs, with your stirrup, and with youre spurres. Againe you may correct him vii manner of wayes, that is to say, with your voice, rod, caulles of your legges, bridel, stirrup, spurres, and with treading the rings in such sort as shal be hereafter expressed. But you can cherishe or coye him no more but ii manner of ways, that is to saye, eyther with your voyce in speakinge to hym gently, or else by scratching him on the oecke with your hand, or with the nether end of the rodde." (i. 6.)

How to rate
a Horse.

We by no means intend to follow this writer through all his details. It may suffice to touch upon a few of the more prominent particulars. Thus we are told that "the wand or rod serveth to correct the disordering of his head, and to drive shrewed toys out of his minde. The spurres do not only make him stedy and just, but also subjecte and quicke to understand his rider's mind." If you rate him with the voice, it should be done terribly, "saying to him, Ah traitor! ah villain! tourne here, stop there, and such like." In helping him you are to use milder tones, saying, "Hey, hey; or nowe, nowe," or "Backe, hoye, backe I say; or else, cheerfully, "Hup, hup; or hoyse, hoyse." The following passage satisfactorily explains the *ταπεινός* and *ἐλαφρὸς* of Xenophon, the meaning of which we by no means, however, suspect Blundevill of having learned from the Greek. He directs the use of "that sound which you commonly make by tourninge up the topp of your tongue, almost into the middle palet of youre mouthe, and then sodenlie loosen it againe from thence with a chicke. There is also another sounde of the lippes, . . . and that is made by closinge your lips hard together, and then in opening them again somwhat wide, to yelde a certai sounde, pronouncinge as it were this word *pough*." (i. 8.)

Use of the
spurs.

We have already mentioned Blundevill as an advocate for strict discipline. He seems aware that objections are sometimes raised against severity, and therefore in his Chapter, "Of the Rod," he takes pains to assure us that "with a stubborne Horse it hath no felowe." So, too, in the 13th, "Of the Spur," he objects to those who have forborne the use of this instrument till the Horses are at such an advanced age, that "so soone as they feele it they will leape and flynge and take on like Sprites." Neither is this movement to be wondered at if we take into consideration the nature of one of the spurtings which he has already described in Chapter 2: "You must sticke your Horse in the spurring place iii or iiij times together with one leg after another, so fast as your legges may walk, which kind of strokes Grison calleth *Botti roris pondenti*, (we have hunted in vain in Grison to ascertain what are the real Italian words,) but in our tounge, we think it was not amisse to call it the bouchinge stroke, because your legs must goe like ii bouchinge bedes. Or else the clinching stroke,

fetching a similitude from the botewrightes, whose hammers when they clinche ye mayles do answere one another."

HORSE-
MANSHIP.
The Man-
linges.

The Martingal, we are told, was first invented by Evangelista, "an excellent ryker, and a great Horse-master of Mylan . . . yet Grison seemeth not greatly to allow it;" and with this information the 1st Book concludes.

The 11d Book chiefly concerns the Horse's lessons. A Horse is on an average supposed to continue in his goodness from six years to fifteen. His whole course of education, as may readily be imagined from our preceding extracts, is one of suffering. Thus in order that he may learn to perform his turns well, you are to "helpe him continuallye wyth youre spurres, beatinge hym therewith in such sorte that he may have bloudy sides by the girthes, and though he seemeth as then to care but little for it, yet in riding him againe the nexte daye folowinge, when his sides shall be sore by menues of the former prickes, being then colde and tender, and not whote, as they were the day before, you shal see that the spurre wil quicken him after an other sort, and make him to remember wherfore he was last corrected." (ii. 17.)

spurs again.

The Italians under their term *maneggiare** embrace four kinds of exercise, the last only of which is understood by the English *managing*, namely, galloping and turning to and fro on the same path. The *capriol* and the *corvet*, which belong especially to the trained Horse, are thus explained at length. "*Capra*, in Latin or Italian, is a beast whiche wee call a Goat. What beast beinge dysposed to playe, useth in his runninge a pretty kinde of jumpinge and daubing with hys legges above grunde, making a certaine semblance of yarking, and yet yarketh not in dede. Whiche kinde of saulte or leape, because the Italians have not onely counterfetted in their dauncyng, but also have taught their Horses to imitate the same, (for when the Horse boundeth alofte he must advance his rompe, and make as though he would ynrke and yet do not,) it is called, therefore, by the name of *capriole*, which if you will in English you may terme the Goate's leape. But, inasmuch as Goates he not everywhere to representa that kinde of leape, I woulde wishe you therefore, for youre better understandinge, sometime to beholde our little lambes, whilst they runne and playe together, and you shall see thein livelye to do the same. The *Cor. Corvet*, *rett* is a certaine continuall prauencyng and dauncyng uppe and downe still in one place, and sometime sytleyng to and fro, wherin the Horse maketh as though he woulde faune runne and cannot be suffred. The name is deriued of this Spanshe woordes *Corra*, whiche is as muche as to saye as thelhowe, or hynder heele of the Horse, because in doinge this feat, he doeth labour muche upon his hind legges." (ii. 28.)

The 11d Book treats of the correction of a Horse's Flee in the vices and the different kinds of Bits. From the follow-

ing passage in Chapter 7, we probably obtain an explanation of a homely expression even now in common use: "If your Horse in his going lifteth up one eare and holdeth downe the other, and Iareth as though there were a *fley* in that eare, then I advise you take hede to youre selfe; for most commonly when he doeth so, he mindeth to play you some shrewed toy.

* The English *manege* or *manage* is borrowed exactly from the French, and that again from the Italian *maneggio*, which by some is traced to the Latin *manu agendo*.

HORSE-
MANSHIP.Cures for
restiveness.

as to plunge aloft, to run overthwart, or to fall down, or to do some like desperate act. Wherefore suddenly interrupt him of his purpose, by giving him two or three strokes with the contrary spur on the contrary side to that cure which he most moveth."

For restiveness, when a Horse refuses to move, there are many corrections. We begin with those of a comparatively milder nature. Ride your Horse into a lung close lane in which he cannot get out at the sides, "but at the one end thereof cause certain men to stand behind your Horse with staves and stones in their hands. And if he will not go forward, then let them suddenly strike him with their staves upon his hams and legges behind, and likewise whorle their stones at the same places, al to rating him in that same instant with a terrible voice. During which time you your self must sit still, keeping silence. And let them not cease beating and crying out unto him until they have made him to go orderly forward as he should do. Which when he doth then immediately let them stay both hand (and) voyce, and make you much of him by clawing him on the necke . . . and to thintient he may be the sooner and the more thoroughly corrected of this vice, you may besides all this try a good longe corde unto his taile, winding it about, like as you do when you trim your Horse's taile with a ribbon or lace, the last knot whereof woulde be fastned together with some of the hennes, for feare of slipping, which knotte if you can not make, then tye the upper end of the corde unto the hinder buckle of the saddle, saving the croper, and so it shall not slippe away. The nether end of which corde must hang downe and traile after the Horse upon the ground, and when your Horse will not go forward or goeth backward, let one of the footmen pulle the corde hard unto him, which when the Horse feleth, the feare to be pulled and bayled will make him to spring forward. And so doing the footman must in the self same instant let go the corde; and, to be sure, besides the pulling of the corde let the rest of the footmen also al to rate the Horse with their voyces, laying on with their staves and whorling their stones, and by using him thus a while you shal correct him of this vice well enough." (lib. 10.)

Other
corrections.

This was the ordinary discipline; for extraordinary occasions there were remedies of a more powerful description. "Other corrections to be used against restiveness, when the rider lacketh art, and knoweth not by order of riding howe to gette the masterye of his Horse, and to make him to know his fault, Chap. 12. Let a footman stand behind you with a shrewed Cotte tyeed at the one end of a long pole, with her belye upward, so as shee maye have her mouth and elawes at liberty. And when your Horse doth stay or go backward, let him thrust the Cotte betwixt his thyes so as shee may scratch and bite him, sometime by the thighes, sometime by the rumpe. But let the footman and all the standers by threaten the Horse with a terrible noyse, and you shall see it will make him goe as you would have him. And in so doing be ready to make much of him. Also the shirle crye of a hedgehog beinge strait tyeed by the foote under the Horse's taile is a remedye of like force, which was proved by Maister Vincentio Respino, a Napolytan, who corrected by this meanes an old restive Horse of ye Kinges in such sort as he had much a doo afterward to kepe him from the contrary vice of running away. The like correction also may be given with a whelp or some other loud

cryinge and biting beast being tyeed to the cropper, so as he maye hang downe under the Horse's taile having a longe corde fastned unto him. Which corde passynge betwene the Horse's thyes, the rider shal hold in his right hand to molest the Horse therewith, by pulling it, and letting it go again, as he shall see it needfull. Or in stede of such a beast there may be tyeed a peece of iron of a foote in length, or more, and three fingers broad, made full of pryckes like thornes, with a cord fastned thereunto as before. But note that all these wayes rehearsed are not to be commonly used but only in time of need, and that with grate discretion. For otherwise you shall but amaze your Horse and drive him into despair so as he shall never understande your meaning." The Chapter concludeth with a correction so mischievously cruel, and so ludicrously inadequate to its object, that were it not for the impenetrable gravity with which Blundevill is enused, we should suspect that he was slyly amusing himself with his readers, and writting, by anticipation, in the lighter strain of his great successor, Geoffrey Gamble.

A peece of advice which follows in the next Chapter (lib. 13.) is not likely to be thrown away, and, indeed, as we imagine, spontaneously suggests itself to most Horsemen. "If you chauce then upon a Horse accustomed to run away when he should stoppe, you must beginne to ride hym with more respect than you woulde do a colt." If he will not stop, you are advised as before, to plant a footman at the end of his course with "a engell to give him a good blow upon the snoute," and "stones in his hand to whorle" at him; but for a directly opposite purpose, namely, to check not to excite him. "Or if you wil, you may cause ii footmen to staude before him, each of them havinge a good long staffe in his hand; at the upper end whereof woulde be tyeed a litle boundell of strowe, which beinge kindled, let the footmen when the Horse will not stoppe, thrust them into his eyes, the feare of the flame whereof flushing before his eyes, and the fier perching his skinned, together with the smoke eatring into his nose, will make him to stoppe."

Cudgels and staves are also of great use to correct a Horse who has a trick of lying down with his rider on his back. In this case the footmen are to take heed "to fray him with a terrible voice, jesture, countenance, and by cruelly looking him always in ye face, more or les according as time and occasion shall require;" moreover, they are "to holde him up whether he will or not, cruelly correcting him both with their voices and also with their staves, by beating him upon the head betwixt the eares or upon any part of his bodye next to hande. And if this do not correcte his vice, trulye the fault is in the footmen lacking perhaps such terrible vnyces, cruel lookes, and gestures, and such order and tyme of correcteing as should serve the purpose. And, therefore, it were good for such menne to have in their hands fiery staves made in such sort as is before declared in the last Chapter save one, the feare and smart whereof will keepe him from lyinge downe, whether he will or not, which correction maye be used for a restive Horse, by fyerings hym behinde betwixt the thighes."

There are Horses, however, who choose to lie down in a yet worse manner than on dry land, namely, in passing through water; and we are assured in Chapter 16, that "this vice undoubtedlye proceedeth of a natural disposition incident to that Horse which is foled under the signe of Leo, whiche is a hote and fiery sigae. Albeit

HORSE-
MANSHIP.For a run-
away Horse.For a Horse
which lies
down.

In the water.

HORSE-
MANSHIP.

all Horses foled under this signe have not this fault in dede; neythar can it be knowne by the Ostriche feather in the Horse's necke; nor yet certainly discerned at the chaunging of his teeth, what so ever other men say, but only by his plaine lying downe in the water. For the which fault there is no better remedy than this bere following. Cause a servaunte to ride him into some river or water not over deepe, (in this instance Blundevill in carefull to recommend a proxy as the Horseman,) and appoint ii other footmen with cogels in their hands to follow him hard at the heles into the water, to thint that when the Horse beginneth to lie downe, they may be readye to leape upon him, and with the helpe of the rider to force him to ducke his heade downe under the water, so as the water may enter into his eares. Not suffring him to lift up his head againe of a good while together, but make him by main force to kepe it still under, continually beating him all ye while with their cogels and rating him with loode and terrible voyces. That done let him onely lift up his head to take breath and aire. During which time cease not also to beat him still upon the heade betwixte the eares; which done, ducke his head with like violence once againe into the water. And then let him rise up upon his fete. And whilst he is passing through the water let the men follow after, beating him and rating him all the way, until he be cleane out of the water, and then leave. For otherwise it were disorder. Then ye next day following let him be ridden againe into the same water. And so come as his rider seeth that the Horse maketh any offer to lie downe, yea and sometime before he perceyveh it, let him immediately prevent him of his purpose by toueling him with his spures and by beating him upon the head betwixt ye eares and upon ye flank with his stick, threatening him with a terrible voice. And you shall see it will make him forget his lyinge downe and to passe through quickly." (ii. 16.)

For a fearful
Horse.

After these fearful schoolings, the reader may be surprised to meet with a precept more in accordance with the milder doctrines of Xenophon, and couched almost, indeed, in his very words. If a young Horse should start at some new object, "see that in no wise ye do beate him for the same, lest he take the thinge which he beholdeth and shoneth to be the cause of his smart, and so become more fearful than he was before." Another mode of increasing the general courage of a Horse requires the use of a little simple machinery. "It is good for a certayne dayes to let him wrenne such a whirrigage as children run withall against the winde, made like windmill sayles, fastned to hys headstall, upon his foretop, or on ye one side of his head under his eare. For besides that the swift turning about therof before his eyes doth helpe much to assure him, the whitenesse also of the same whilst it turneth about doth take awaye those impressions of shadowes from his sight, which before were wont to fraye him." This whirrigage, as we are told afterwards, may be of any colour, "blacke, redde, yelowew, or blewew, according as you shall thinke it most needefull for the assuring of your Horse." But it should in no wise be continued if, as seems not improbable, it makes him worse rather than better.

Bites.

Here we must leave Blundevill, for we cannot follow him through his labyrinth "of the kinde of bites together with their names and partes belonging to the same," notwithstanding the many Plates with which he has illustrated this portion of his very amusing Volume. A

few of the terms, which probably are now forgotten, HORSE- may be presented as a specimen.—Bites are close or MANSHIP open; open Bites are sometimes called Port Bites. Of these Ports, some are whole, some are broken. Of the broken Ports some are fashioned like geese necks, and they be round; some like cats' feet, and they be square. Both close and open Bites are named according to their fashion, as Canna Bits, Scabbes, Melon Bits, Campanel or Bel Bits, and Bastonets; and the parts of these are checks, eyes, gyves, rolls, rings, and buttons, the whole port, the brokeu port or upset mouth, with one plight within another, or with piece, the trench, the flap, the top roll, the water chain, the nether chains, and the kurbles, "and divers utter termes belonging to their art, not here needfull to be rehearsed." (23.)

The next Work in order of time with which we meet, Baret's *Hip- is An Hipponomie, or the Vineyard of Horsemanship, &c.* ponome. by Michiell Baret, Practitioner and Professor of the same Art, 1618. This author, in his Preface, protests against any mean opinion which may be formed of his Work, on account of his residence at Holland, in Lincolnshire, a country of no esteem for Horsemanship, and his education, in not having been brought up among Horsemen. The first objection he combats by arguing that Lincolnshire may produce just as good riders as Yorkshire; the second by pleading experience, and the anxious desire of a whole life to gain information. His Work is framed with strict regard to rule, and much in a scholastic form. Thus he begins by definition:—"I will (so well as I can) define what a true-going Horse is, that you may better conceive when you have gotten the period of your desire. Therefore a true and well going Horse is a certaine free and easie obedience in his going, not onely of the will and appetite but also of the body, with a durable and comely earriage of the same and neute bandling of the other members." (i. 4.)

A true going
Horse.

A large portion of the 1st Book is dedicated to the Morals of Horsemanship, whereby a Rider is taught to regulate his Will and Passions. One Chapter (10.) directs a Horseman that he "should not be fierce or angry;" another (11.) that he "should be loving and gentle." Nevertheless, though recommending lenity, he enjoins the men, in his affection for his Horse, always to be ruled by Reason, and to discipline him into obedience. Among the directions for obtaining a good seat, is one not "to carry his legs out staring like stilts without joynts, as Saint George painted on Horsebacke, before his Horse's fore shoulder." Another, that he is to bear "his shoulders straight, not lürking downe as if he were to carry a jackanapes;" again, "to keepe his hands so stayed that they flye not up and downe as birds wings doe;" and, contrary to Blundevill, Baret recommends an even length for both stirrups, founding his position on the Geometrical Axiom, "Pnt even things to uneven, and that which remaineth (the whole) will be uneven."

In Chapter 38, Baret describes at some length the Shape of a qualities of good and bad shape in a Horse. In the first, "his ribbes should beare out in rotundity like a barrell, his short ribbes being close shut up to his huckle bone, within the compasse of foure fingers, with a proportionable long buttocke, although he be a little high rump, if he be well let downe from the outside of his huckle bone, it would fall perpendicularly upon the outside of the brawne of his thigh; and as for his fillet if he have these two properties, aforesaid, it must necessarily follow to be good, to the which if he have a broad

HORSE-
MANSHIP.

breast, then he must upon necessity be well let down in the chest, for it is a granted request in Geometry, if equal things be put to equal, that which remaineth will be equal.* For the second, the animal which he describes, is such as it has scarcely entered into the wildest imagination of man to conceive. "And for the other sort of Horses whose shape is in another kinde, being *adversus*, for if it were *contrarius*, then it should be a monster cleane degenerating from Nature, if they be flat ribed, weak filled, being very spacious betwixt the short ribs and the buckle bone, pinne rump, thin in the gasking place, narrow breasted, shallow chested, short necked, thick crested, cubie headed, it being stunted set on, langle eard, narrow jawed, pincke eyed, thin faced, little nostrilled, and a narrow mouth, or if his body and all his other parts be thicke and strongly set together, then may the man imagine that he is of a sad and dogged disposition."

The 1st Book "of the Theorick Part" proceeds very much by Simile and Allegory; and, as we have shown above by reference to Geometry, the 11d Book "of the Practicke Part" is largely aided by Logic, and the precepts are occasionally moulded in the direct form of Syllogisms. The following is a specimen of the figure *Celarent*.

Syllogisms.

"Nothing that doth tend to violence doth worke according to the true Art of Horsemanship."

"But all hard Caverans, Bittes, and Snaffles doe tend to violence."

"Ergo no hard Caverans, Bittes, and Snaffles doe tend to the true Art of Horsemanship."

In this the major and the minor are both proved from Aristotle's Ethics, (iii. 1.)

Again we meet with an example in *Darii*.

"Whatsoever things will reforme any one evill quality in all Horses, will reforme all evill qualities in any one Horse."

"But this Head-straine and trench (in their right uses) will reforme any one evill quality in all Horses."

"Ergo this Head-straine and trench (in their right uses) will reforme all evill qualities in any one Horse."

Dedications.

The 1st Book is dedicated to King James, and the Author, probably, has adapted his style to the taste of his Patron, for we have seldom toiled through pages more encumbered with unnecessary display of learning. The 11d is inscribed to Thomas (Dove) Lord Bishop of Peterborough, and the Author thinks it necessary to apologise for praising the name of one whose calling is "seraphical," to a Work which treats of things animal, by showing that God originally gave all creatures to the service of man, and therefore that the Prelate, "descending from that Stoecke which received that prerogative, may lawfully use them by an hereditary succession, and not any way violate your calling." The Patron of the 11d Book is Sir Francis Fayers: it was to have borne the name of Sir Anthony Mildemay if he had lived, but "fatall and inevitable death prevented," and "Horses themselves may with *Ethon*, the Horse of Pallania, (*Pallas*), as Virgil recordeth, pour forth teares for loosing such a worthy master." This Book contains the application of the Precepts of the first two to Hunting and Running Horses, and from it, in conclusion, we must extract a single passage as a choice specimen of the Author's manner.

Notes of
specul.

"I will now prove my former assertion that a Horse which runneth hot at hand, but will not hold it, cannot be truly said to be of such speed as another Horse

that is not altogether so speedy as the first, but yet durable.

"For instance, take a number, as 20, and divide it first into two equal parts, as 10 and 10, and let that be supposed the rough or whole running Course; then take the same number againe and divide it into two unequal parts, as 15 and 5, and let that be imagined the hot running Horse. Now multiply 10 by 10, and the product will be 100; then multiply 15 by 5, and that product will arise but to 75; and yet you see that 15 and 5 added together maketh 20, as well as 10 and 10 maketh 20, although the product of that is not so great as the product of this by 25. And the reason is that the difference of the exesse from 10, which is the menne, (being 5,) is not multiplied equally in itselfe: for 5 being the multiplier, multiply 10 by 5, and it yeldeth 50, and multiply 5 by 5 because it is the exesse and it produceth 25, which being added in 50, maketh 75 as aforesaid; but multiply 5 again by itselfe and it bringeth 25 more, which being added to 75 maketh 100, answerable to the product of 10 and 10; so that you see though 15 is more than 10 and hath the vantage at the first, yet 5 is lesse than the other 10 by the square of 5, which is the exesse, and so looeth that advantage by the quantity of the square of the exesse as is demonstrated.

"Ever so the whole running Horse (though not altogether so speedy at the first) holdeth his speed from the first to the last, whereby there is no losse, but produceth the best advantage, as it doth being multiplied in itselfe, but the unequal or false running Horse, although he have the advantage at the first, as 15 hath of 10 to the outward sense, and so may hold it halfe the Course, nay it may be $\frac{3}{2}$ as to 75, yet by reason that his running tended not to the menne, but to the exesse, he will loose that advantage at the latter end, in as much as he hath a less proportion of strength and wiede to maintaine him at the last, and so the further he runneth the more he setteth, as the last 5 doth of the last 10. Whereby it is phaine that long and true training doth not pull a Horse from his speed, but rather increases it, although he runne not so violently fast at the first as hee did, seeing true and whole running Horses are to bee accompted the swiftest Horses, and do worse the other, which rested to be proved."

We come next to an elaborate production, the folio of Salomon de la Broue, *Escuyer d'Ecurie du Roy*, (Henri IV.) et de *Monsieur Le Duc d'Espernon*, *Le Cavalier François*, 1602.* This Work is composed in a very grave and dignified style. Each of its Books is introduced by recommendatory sonnets and stanzas, and preceding the 1st is a Preliminary Discourse, *Sur le Devoir de l'Escuyer de Grande Ecurie*, from which it may plainly be discovered that the Sieur de la Broue conceived no other office to be equally solemn, exalted, and important. The precepts in the main Volume are chiefly derived from De la Broue's Master, Pignatelli of Naples, from whom, at that time, none stood higher in esteem. All the young Nobles of France and Germany thronged to his Lessons.

De la Broue.

This Work was followed by another, remarkable for the beauty of its Engravings, *Manteige Royale où l'on pouvait remarquer le défaut et la perfection du Cheval*.

Plusinet.

* There is an earlier edition of this Work, but not so complete, printed at La Rochelle, 1203, 1201, under the title *Précipites que la bon connerence François doient observer*.

HORSE-
MANSHIP.

HORSEMANSHIP. *lier, en tous les exercices de cet Art digne des Princes, fait et pratiqué en l'instruction du Roy. (Louis XIII.) Par Antoine Pluvinel, son Escuyer Principal, Conseiller en son Conseil d'Etat, son Chambellan ordinaire et sous Gouverneur de sa Majesté. Le tout gravé et représenté en grandes figures de taille douce par Crispian de Pas, Flamand à l'honneur du Roy et à la Mémoire de M. de Pluvinel. Paris, 1624.** The letter-press consists of conversations, in which the King, MM. Le Grand, and Pluvinel are interlocutors. The King inquires, and Pluvinel conveys precepts on Horsemanship; and without this Royal desire for information, such was the reserved disposition of the Chief Esquire, if we may judge from the following passage, that all his learning would have been lost to posterity. *Sire, le commandement et la louable curiosité de Votre Majesté, sera la seule cause que le public par aventure profitera de ce que j'ay à luy représenter en peu de mots, n'estant de mon honneur ne de ce devenir de parler beaucoup, croyant que l'homme a pour le moins autant de mérite à le judicieusement le silence en usage, qu'à parler et discourir vainement à tous propos; car tel sçait parler qu'il ne sçait pas taire. (31.)* In the second interview, *Sa Majesté commence de monter à Cheval* and receives instructions *pour courir la bague*. But the chief interest of the Work consists in its finely executed illustrative Plates. All the processes of the Manege are represented in them, and the King himself is, for the most part, the chief performer. The Book has been several times reprinted.

The system of Pluvinel was strongly advocated a few years after the last-described publication in *La Pratique du Cavalier, par René de Menou, Seigneur de Charnay, Gentilhomme Tourange, 1629.* This Work contains a few plain rules for the Manege.

But the chief place, in Works on Horsemanship, is generally accorded to that which we are next about to mention.

Duke of Newcastle. William Cavendish, successively Earl, Marquess, and Duke of Newcastle, during his tedious exile, published at Antwerp, in 1658, a magnificent folio, *Méthode et Instruction Nouvelle de dresser les Chevaux*. Only fifty copies of this Work were printed for presentation, and the plates were then destroyed, so that it is now a rare treasure in Bibliography. Such is the statement of M. de la Guernière, (*Ecole de Cavalerie*, 61.) but a somewhat different account is given by Brunet in his *Manuel du Libraire*. He mentions that the rarity of this Volume arises from the greater part of the copies having been burned accidentally in a Bookseller's warehouse. The date of the Work in the printed title, which is sometimes wanting, and which ought to follow the engraved title, is MDCLVII, to which I have been added by a pen. The Work contains a frontispiece and 42 well-executed Plates. It was reprinted by Brindley in 1757, and a translation of it, by the same, in 1743, in two Volumes folio. Lord Orford, who indulges in much unmerited sarcasm against the Duke, states that this Work was originally written in English, and translated into French by a Walloon. (*Royal and Noble Authors*, iii. 180. *Park's Ed.*)

The character which Lord Clarendon has given of the Duke of Newcastle, is in the highest degree favourable. As far as relates to the subject before us, he states that

HORSEMANSHIP. "he was a very fine Gentleman, and most accomplished in those qualities of Horsemanship, Dancing, and Fencing, which accompany good breeding, in which his delight was. (book viii.) Later Writers have endeavoured to detract from this eulogy. Warburton, with much causticity, terms him "a poor fantastic General," and "a fantastical virtuoso on Horshack;" (*Notes on Clarendon*, vol. iv. 422. 512. *Ed.* 1826.) and in other places speaks slightly both of his principles and his abilities.

The Duke, in his Dedication to his Pupil, (he was ^{Shall of} Governor to Charles II. when Prince of Wales,) reminds him that he was the first who placed his Majesty on Horshack, and adds, that such was the Royal precocity that, at between nine and ten years of age, the young Prince had attained the most firm and lenient seat which ever was beheld, and managed a Horse through all his airs and paces with the greatest address and judgment. *Votre Majesté monta deux chevaux disposés Desperato et Balot, quoique très-rebours, avec tant de bonne grace, d'aise et de justesse, que les meilleurs Cavaliers qui étoient d'ailleurs d'elle, et la regardoient avec admiration, en étoient tous étonnés. Quelqu'un qui étoient là, et qui avoient appris aux Académies étrangères, eussent été, sinon tout à fait, au moins presque jetés par terre par les mêmes chevaux. Le Roy, votre Père, de glorieuse mémoire, disoit, qu'il n'avoit jamais vu aucun de votre âge, qui vous approchat de bien loin à monter à cheval; (Sa Majesté étoit très-capable d'en juger.) il disoit qu'il cherchoit quelque faute mais qu'il n'en pouvoit trouver.* Having thus praised the King, he proceeds to eulogize Horsemanship; assuring Charles that a Monarch never in accompanied with so much majesty even upon his throne as upon the back of a handsome Horse; and in a strain of very Courtly allegory he goes on to show, that he who is the best Horseman will infallibly be the best political Governor; for that he will know how to ride his People, not putting them out of breath so that they may turn restive and take the bridle in their teeth; nor allowing others to mount them, but reserving them for the Royal saddle only. *La République, n'ayant qu'un corps, elle ne doit avoir qu'une pare d'éperons, et qui doivent être ceux de votre Majesté, contre lesquels ils ne se rebellent jamais, mais obéissent toujours, et les prenant pour une Aide plutôt que pour un Châtiment.* This was a doctrine which, it may be thought, had been experimentally disproved both to the Duke and to his Pupil.

Every page of this costly Volume breathes the Writer's fervent devotion to his Art. He warns his sons to study his precepts because Man is most manly when on Horshack; and he assures all the *honorable Cavaliers et très-excellens Cavalierizes*, to whom he addresses himself in general, that such is the necessity of application to it, that if two youths of equal abilities should be sent at the same time, the one to the Schools and the other to the Riding-house, the first would become a sound Philosopher before the second was even a moderate Horseman.

The system pursued by the Duke is one of much gentleness. A maxim, of which he expresses high approbation in the outset, is, that the Art is intended *pour mettre un Cheval à la raison*; and he holds that, even in punishing a Horse, a good rider ought to consider himself *comme une espèce de Divinité au dessus de luy*.

The Plates of this Volume are very interesting. On Engravings. one of the first the Duke himself is represented mounted

* This is the second Edition, the first was published in the preceding year. We notice that of 1624, because it is that Edition which we have consulted.

HORSE-
MANSHIP.

on Pegasus, who is performing a lofty capriole in mid air, and vehemently yanking out behind. Below is a semicircle of eleven Horses, each on his haunches, and with the fore feet elevated as if in deep obeisance. Above is seated the full comelove of Olympus; and in one corner two Cupids bear a scroll with the following legend.

*Il monte avec la main, les éperons et queue;
Le Cheval de Pégase qui vole en Capriole;
Il monte si haut qu'il touche de sa queue les Cieux,
Et par ses merveilles rend en vaine les Dieux.
Les Chevaux corcés qui lui ont sur terre ont
En courtoisie, d'ailleurs, terre à terre, ont;
Avec humilité, passion et bassesse.
L'admirer comme Dieu, et autour de leur adresse.*

In another Plate we find his Grace seated in a triumphal car, drawn by two Centaurs, one of whom bears his armour; nineteen surrounding Steeds are paying reverence on their knees. In those which represent the several lessons, the Marquess is on foot, standing or seated, giving his instructions to mounted Scholars; or le Capitaine Mazia, his Esquire, is on foot, and the Marquess on Horseback. The background of the Plates, occasionally, is formed by a view of some seat of the Noble Writer. Thus we have Welbeck in Nottinghamshire, with its superb Riding-house, 120 feet by 40, and the magnificent stables, in which the roof, pavement, stalls, and mangera were of stone; along the latter ran a perpetual stream of fresh water from a fountain, and little ebbs above each rack, with valves which opened and shut at pleasure, regulated the temperature. In others we are presented with Bolsover in Derbyshire, while the Marquess curvets, demolvits, caprioles, or performs grandes and balladées in front. Both these princely Mansions are well known in History from the rich entertainments given at them by their noble owner to his unfortunate Master. Clarendon has recorded the sumptuous reception of Charles I. at Welbeck, on his way to his Coronation in Scotland. (I. 139. Ed. 1826.) The second, at Bolsover, he believed to have been still more magnificent. Ogle, in Northumberland, is likewise engraved, a fine mounted building, erected in the reign of Edward IV., in the grounds of which a Hawking party is represented. So, too, is Bothel, in the same County, where we witness a stag hunt. The last Plate in the Volume presents a splendid Pavilion, divided into five separate arched compartments, each occupied by two persons seated. That in the centre contains the Marquess and Marchioness themselves, immediately on their right are the Earl and Countess of Bridgewater, next to them the Viscountess Mansfield and Madame Cavendish; on the right are the Earl and Countess of Bolingbroke, and adjoining, Monsieur Cheyne and Madame Jeanne, sa femme. In front, exhibiting on Horseback before their parents, are Le Seigneur Charles Vicomte de Mansfield l'Enfant, and le Seigneur Henry Cavendish le Cadet; and a legend informs us, that Les deux Seigneurs qui sont à Cheval et les trois Dames qui les regardent sont tous enfants de Monseigneur le Marquis, et les trois hommes sont maris de ces trois Dames filles de Monseigneur le Marquis. It is indeed a most goodly family portraiture.

Rudeness of
Riding-
Masters.

The Riding-masters in the Duke's time appear to have treated their Scholars quite as ill as they did their Horses. He protests earnestly against such instructors as were in the habit of beating their pupils avec la housine ou une longue perche; who fill their pockets with stones to throw at them; and who are perpetually reviling them with some such phrases as the following:

O pauvre homme! Je vous baise les mains. Ha le bordel! il se tient à Cheval comme une talise; Innovent! tournez votre main, aidez-vous de vos jambes, donnez les éperons, soutenez. Ha le diable! Quel sot! all which language he considers highly ungenteeled, and likely to displease.

Of the Scientific precepts of this splendid Work it is impossible to attempt any abridgement, and we proceed to a short notice of another Volume from the same distinguished pen, in English, *A new Method and extraordinary Invention to dress Horses*, London, 1667, which, as stated in the Preface, is "neither a Translation of the first, nor an absolutely necessary addition to it." In the outset, the Duke, with a little untutored end amusing vanity, informs us of some of his equestrian feats while at Antwerp. When the Spaniards who accompanied Don John of Austria returned from visiting his Manège, the Prince asked "Whether the Horses were as rare as their reputation was great? to which they answered, that my Horses were such that they wanted nothing of reasonable creatures but speaking. And the Marquess of Seralvo, Master of the Horse to his Highness, and Governor of the Castle of Antwerp, told his Highness, that he had asked me what Horses I liked best? And that I answered there were good and bad of all nations; but that the Barbos were the Gentlemen of Horse kind, and Spanish Horses the Princes. Which answer did infinitely please the Spaniards." Again, when he rode before the Marquess of Carasena, that Grandee "seem'd to be very well satisfied, and some Spaniards that were with him cross'd themselves and cried *Miraculo*." So, also, some Frenchmen of high quality affirmed, "Par Dieu, Monsieur, il est bien hardi qui monte devant vous. And another said at another time, *Il n'y a plus de Seigneur comme vous en Angleterre*."

The opening Chapter contains a brief sketch "Of the several authors that have written of Horsemanship both the Italian, French, and English." This notices some of the writers whom we have already mentioned. The Art is said to have been invented to Italy, and most cultivated at Naples, where Grison took the lead as the first writer, "and truly he writ like a Horseman and a great master in the Art for those times. Henry VIII. sent for two Italians that were his Scholars to come to him into England; and of one of them came all our Alexanders, and their Scholars fill'd the kingdom with Horsemen." Sir Philip Sidney brought over two Italians, Romano and Prospero. The Earl of Leicester sent for Claudio Curtio, whose Book is "very much stolen out of Grison. Laurentius Cassius is another author, none of the best, with horrible Blits. Then there is Casar Fieske,* who hath writ a Book much out of Grison too, where he meddles with Musiek." The Author of the *Gloria del Cavallo*, and Pietro Antonio in his *Cavalletto Frenato*, both largely "stole from Grison. Pignatelli, a Neapolitan, was the most celebrated Horseman ever produced by Italy; but he did not write. His Scholars, De la Broue, De Pluvinel, and St. Anthoine, introduced the Art into France, which thenceforward became famous for its Masters. Of De la Broue's Work the Duke of Newcastle speaks but unfavourably. It was (he believes) the first written by any Frenchman, but it is "very tedious, many words for little matter, and his first Book is absolutely all

Duke of
Newcastle's
New
Method.His own
Horsemanship.History of
the Art.

* Trattato del indraggiare, attigare e ferrare i Cavalli di Cesare Fieschi, 1550.

HORSE-
MANSHIP.

stolen out of Grison, and his second Book from Signor Pignatelli's Lessons." "Pluvial was a good Horseman, and by his invention of the *three Pédars* is taught. St. Anthoine, also, was a very good Horseman, and was sent over to England by Henry IV. to teach Henry Prince of Wales. Two of his Scholars, Boyden and Fonteney, rode well, but did not write. One Signor Hannibal, a Neapolitan, came into England, and served the Lord Walden." Of the Italian writers on Horsemanship in general, the noble author entertains a very contemptuous opinion. "I must tell you they are tedious, and write more of Marks, Colours, Temperatures, Elements, Moons, Stars, Winds, and Bleedings, than of the Art of Riding, only to make up a Book, though they wanted Horsemanship." Blundevill, as may be expected, meets with little quarter as to his knowledge of Riding; though he is handsomely mentioned in general terms. He is described as "a better Scholar than a Horseman, and was indeed a fine Gentleman, well travelled, an excellent Scholar, a good translator, and puts things in an excellent method; but tied himself too much to old authors, who knew as little as he in Horsemanship; and so authority abused him, having no knowledge himself in the Art, and totally wasting experience in it." His Treatise on Dieting is admitted to be learned. "His cures of diseases are most admirable, and indeed he is the Father of all that business, and the rarest that hath writ upon that subject. Markham is but Blundevill with other names, and will not acknowledge it." (42.)

In the Duke's opinion, naturally enough, "the best Horseman that ever I knew is one of my own breeding, and rides by my method, which is Captain Mazine, now a Query to the King; and as for his own Book, "it is stolen out of no Book, nor any man's practice but my own, and is as true as it is new; and if any man do not like it, it is a great signe he understands it not; for there is no way for dressing Horses like it; if it be not good I am sure it is the best that has been writ yet; what will be writ hereafter I know not."

The Duke classes Horses in the scale of intellect as follows. "You must know that all Horses in the world, of what nation never they be, Spanish Horses are the wisest, far the wisest and strangely wise beyond any man's imagination; 300 or 400 pistoles were a common price for them; 1000 have been given. "The Barb is next to the Spanish Horse for wisdom, but not near so wise." In Barbary a very fine Horse may be purchased for from £20 to £30; in Languedoc and Provence fine imported Barbs bring from 40 to 50 pistoles. The English Horses are less wise than the Barb, fearful and skittish, dogged and rebellious, and not apt to learn; nevertheless, from their miscellaneous composition of qualities they are the best Horses in the world for all uses whatsoever, from the cart to the Manege. The best places for purchasing them are at the Fairs in Northampton and Leicestershire, Rowel, Harborough, and Melton. The Frison is less wise than the English, but he is good in the Manege, useful in war, hardy, manly, and "fit for every thing but running away." The Dane is an excellent leaper. Holland supplies many geldings for French Coach Horses. It is a mistake to suppose that the Germans have none but Cart Horses, some of their breeds are particularly fine. The Neapolitan breed has completely run to decay. The Turkish are "brave Horses." Of the boasted Arabs the Duke had seen but one, a Bay,

little Horse, with no rarity of shape, sold to King James for £500, and, after training, beaten by every Horse with which he ran. The Hungarian Horses are not worth speaking of. The Poles, notwithstanding the magnificence of their trappings, are but common and ordinary in shape. In the Swedish Horses there is no great matter. The Iceland Horses are curled like their Dogs, so that no curycornb will touch them, and they are but dull jades. "Sir Walter Rawley told me that in the West Indies there were the finest shup't Horses and the finest colours in the World, beyond all Spanish Horses and Barbs that ever he saw, and they knew there so little of the use of Horses that they killed them for their skins."

But few other Works on Horsemanship demand any notice. *Le parfait Mareschal, par le Sieur de Solleysel, Ecuyer, Sieur du Clavier, l'un des Chefs de l'Académie Royale*, appears to have been received with great applause. The Edition which we have consulted is the eighth; it was printed during the author's lifetime, and bears date 1691. The Work was translated into English by the indefatigable Scotch Gymnastarch, Sir William Hope, whose skill in French we have already acknowledged. To his version he added a *Treatise on the Art of Riding*, from which we shall presently have occasion to borrow a few particulars.

In 1732 was published *Ecole de la Cavalerie*, par M. de la Gueniere, Ecuyer du Roy, Paris. This is a handsome folio, with well-executed Plates. The 3d Chapter of Part II. contains a good explanation of the chief terms used in the French *Manège*, terms which the Writers on Horsemanship, for the most part, use too freely without previous definition. A yet later French Work, *Les vrais Principes de la Cavalerie*, par M. Gaspar Sannier, Ecuyer de l'Académie de l'Université de Leyde, is equally clear and distinct with that last mentioned, by pursuing a similar method. Among ourselves, Henry Earl of Pembroke is among the latest Writers on the Art. He published, in 1761, *A Method of breaking Horses and teaching Soldiers to ride, designed for the Use of the Army*, from which we principally learn the ill discipline which at that time prevailed among our Cavalry Regiments.

It is not our intention in this place to give detailed directions either for the training or managing of Horses, both of which will be better learned from any of the numerous express Treatises on those subjects, than from an abridgement of them; we shall content ourselves with a very rapid, general outline of the received methods, and a brief explanation of a few of the more common technical terms of the Manege. Horses are taught their paces at first, by being made to run in circles without any rider backing them. The breaker stands in the middle, holding a *lunge*, or long rein; and a *casseur* (a noseband of wood, leather, or iron) is put on the Horse's nose; if it be necessary, a second man follows with a whip, (*chambrière*), but great care must be taken to proceed with gentleness and by slow degrees. The three natural paces are a Walk, a Trot, and a Gallop, Natural to which some Horses of themselves add an Amble. In a *Walk* a Horse lifts two legs on a side one after the other, beginning with the hind leg first. In an *Amble* he lifts two legs on a side at the same time. In a *Trot* he lifts two legs at the same time, and keeps two on the ground crosswise, or, as Sir William Hope, from whom we are borrowing our explanations, expresses himself with becoming nationality, "in the form

HORSE-
MANSHIP.Scale of
Horses of
different
Countries.

De la Gueniere.

Sir William
Hope.

Sannier.

Earl of
Pembroke.

HORSEMANSHIP. of a St. Andrew's Cross." In *Galloping* straight forward a Horse may lead with what fore leg he pleases, but unless the hind leg on the same side follows it, the legs are said to be *disrupted*; in this pace all four legs are off the ground at the same time. In *Galloping* in a circle, the innermost fore leg should lead, or be it said to *Gallop* false. The *Canter*, or *Hand Gallop*, is not considered a natural pace; it is an easier *Gallop*, in which the hand presses on the bridle to restrain the speed.

Canter. The artificial motions, or *Airs* of a Horse are seven. *Terra* a *Terra*; a *Demy Air*, or *Demy Volt*; a *Corvet*; a *Capriole*; a *Croupade*; a *Balotade*; and a *Step* and a *Leap*, (*un pas et un saut*.) These are explained as follows by Sir William Hope, not very distinctly as we fear; but we know not how to improve his definitions, and they at least gain some raciness by being reported in his own words.

Air. " *Terra* a *Terra* is nothing else but a short and prest *Gallop* with the Croup in, in which a Horse's legs do move more quick than in an ordinary *Gallop*, and mark but two times as *Pa*, *Ta*, and not four as in the *Gallop*. A *Demy Air*, or *Demy Volt*, is an *Air* in which the fore-parts of the Horse are more raised than in *Terra* a *Terra*, also the motion of the Horse's legs is more quick in *Terra* a *Terra* than in the *Demy Volt*. A *Corvet* is an *Air* whenever the Horse's legs are yet more raised than in the *Demy Volt*, being a kind of leap up and a little forwards, wherein the Horse raiseth both his fore legs at once, equally advanced, (that is, when he is going straight forwards and not in a circle,) and as his fore legs are falling, he immediately raises his hind legs, as he did the fore, that is, equally advanced, and not one before the other, so that all his four legs are in the air at once, and as he sets them down he marks but two times with them. A *Capriole* is when a Horse at the full height of his leap jerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This jerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Terra a Terra. " *Terra* a *Terra* is nothing else but a short and prest *Gallop* with the Croup in, in which a Horse's legs do move more quick than in an ordinary *Gallop*, and mark but two times as *Pa*, *Ta*, and not four as in the *Gallop*. A *Demy Air*, or *Demy Volt*, is an *Air* in which the fore-parts of the Horse are more raised than in *Terra* a *Terra*, also the motion of the Horse's legs is more quick in *Terra* a *Terra* than in the *Demy Volt*. A *Corvet* is an *Air* whenever the Horse's legs are yet more raised than in the *Demy Volt*, being a kind of leap up and a little forwards, wherein the Horse raiseth both his fore legs at once, equally advanced, (that is, when he is going straight forwards and not in a circle,) and as his fore legs are falling, he immediately raises his hind legs, as he did the fore, that is, equally advanced, and not one before the other, so that all his four legs are in the air at once, and as he sets them down he marks but two times with them. A *Capriole* is when a Horse at the full height of his leap jerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This jerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Demy Volt. A *Demy Air*, or *Demy Volt*, is an *Air* in which the fore-parts of the Horse are more raised than in *Terra* a *Terra*, also the motion of the Horse's legs is more quick in *Terra* a *Terra* than in the *Demy Volt*. A *Corvet* is an *Air* whenever the Horse's legs are yet more raised than in the *Demy Volt*, being a kind of leap up and a little forwards, wherein the Horse raiseth both his fore legs at once, equally advanced, (that is, when he is going straight forwards and not in a circle,) and as his fore legs are falling, he immediately raises his hind legs, as he did the fore, that is, equally advanced, and not one before the other, so that all his four legs are in the air at once, and as he sets them down he marks but two times with them. A *Capriole* is when a Horse at the full height of his leap jerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This jerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Corvet. A *Corvet* is an *Air* whenever the Horse's legs are yet more raised than in the *Demy Volt*, being a kind of leap up and a little forwards, wherein the Horse raiseth both his fore legs at once, equally advanced, (that is, when he is going straight forwards and not in a circle,) and as his fore legs are falling, he immediately raises his hind legs, as he did the fore, that is, equally advanced, and not one before the other, so that all his four legs are in the air at once, and as he sets them down he marks but two times with them. A *Capriole* is when a Horse at the full height of his leap jerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This jerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Capriole. A *Capriole* is when a Horse at the full height of his leap jerks or strikes out his hind legs as near and even together, and as far out as ever he can stretch them, in which action he makes a noise, or *claque* with them." This jerking, in the technical language of the French *Manège*, was called *nouer l'aiguillette*. "A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Croupade. A *Croupade* is a leap, wherein the Horse pulls up his hind legs, as if he drew them up to his belly. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Balotade. A *Balotade* is a leap, wherein the Horse offers to strike out with his hind legs but doth it not, only making an offer, and showing the shoes of his hind feet, but does not strike. Of these three last leaps, the *Capriole* is most esteemed, being the most perfect leap of all. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Step and Leap. A *Step* and a *Leap* is, as it were, three *Airs*; the pace or step is *Terra* a *Terra*, the raising is a *Corvet*, and then the *Leap* finishes it."

Falade. A *Falade* is made by a Horse throwing himself upon his haunches two or three times, as in very quick *Curvets*.

Passage. A *Passage* is raising the outward hind leg and inward fore leg together, alternately with the other two cross legs, never gaining above a foot of ground at a time.

Peasie. A *Peasie* is a rising upon the haunches with the fore legs bent up to the body.

Pinquette. In a *Pinquette* a Horse turns upon the inward hind leg, the other three being lifted from the ground. A Horse is said to *Plaffer*, when he continues to make *Passages* without advancing, retreating, or sidling.

Pasade. A *Pasade* is a course in a straight line and back again, turning at each end with a *Demi Volt*.

Mesair. A *Mesair* is a lower, quicker *Curvet*.

Epaule en dedans. In the *Epaule en dedans*, or shoulder turned inwards, one of the most important lessons, the Horse is said to

move on two *piéces*, i. e. his fore and hinder parts move on different lines. In the *Epaule en dedans* he looks the contrary way to that which he goes; in *passaging* the same way.

The following brief general directions seem applicable to all species of Horsemanship.

Every Horse should be accustomed to stand still *Mounting*, while he is mounted. In mounting, the Horseman should stand near before than behind the stirrup, and then taking the bridle short together with the mane in the left hand, he should help himself into the stirrup with his right, taking care that his toe does not touch the Horse. While the foot is in the stirrup he should move on the right till he faces the side of the Horse looking across the saddle. Then with his right hand he should grasp the hinder part of the saddle, and with that and the left, which holds the bridle and the mane, should lift himself upright on his left foot. Remaining thus but for a moment, so as to divide the action into two motions, he should throw his leg over and gain his seat.

In dismounting, the bridle and mane should be held *Dismounting* as before in the left hand, the right hand should be placed on the pommel of the saddle, and when the leg has been thrown over the back of the Horse, that hand should grasp the hinder part of the saddle. There should be a moment's pause on the stirrup, and the action should be in all respects the converse of mounting; especial care is to be taken not to bend the right knee lest the Horse be rubbed by the spur.

The seat should be square, the left shoulder not *Seat* pulled forward by the bridle, but the body even. The reins should be held with the whole grasp of the hand, and divided with the little finger, the thumb uppermost and placed on the bridle, the wrist bent a little outward. The hand in pulling the bridle should be raised towards the breast. If it be thought fit to ride the Horse with a looser rein, advance the arm but not the shoulder.

The body, instead of being stiffened by an unnatural grasp of the knees to the saddle, should be pliable and gently yielding to the Horse's motions; the legs should be kept straight down, the thighs, knees, and toes rather inclined inwards, the stirrup rather on the ball of the foot than home to the instep. The grasp should chiefly be made with the hollow of the thighs; the stirrups in a hunting saddle should for the most part be of such length as to afford the breadth of four fingers between the seat and the saddle when the rider stands in them.

A Horse should never be spurred by a kick; if it be necessary to spur him briskly, the heels should be kept close to his sides, the pressure increased or slackened as requisite. If he be vicious, the reins should be taken separately one in each hand, and the arms being advanced forward he should be held very short, thus his head being raised high, and his nose thrown a little out, he can rise neither before nor behind; with a bend-strong Horse, repeated pulls are better than one continued strain.

The Duke of Newcastle has one anecdote which *Sitting still*, almost contains the essence of Horsemanship. He was once endeavouring to persuade Mr. Germain, a fine gentleman, and then best scholar in Du Plessis's Academy, to mount one of his Horses, which he was unwilling to do. "I told him, if you will but sit still I warrant you the Horse will go well with you. But a man, said he with a great oath, cannot sit still, which

HORSEMANSHIP

HORSEMANSHIP—was said knowingly, and like a Horseman, for to sit still belongs only to a great master." A Post-boy, he adds, can ride a hundred miles a day, a Groom can leap a hedge or a ditch, "my Lord Mayor when he goes to weigh butter sits a leg of either side the Horse very gravely," "many wenchers ride astride and gallop," but none of these are to be thought skilled in Horsemanship.

When mounted, he advises the rider to "look a little gay and pleasantly, but not laughing," nor to be "stiff like a stake, or like a statue on Horseback, for I never saw any formality but methought it took something of the simple and foolish." "There is no man," he further assures us, "that hath not a musical head that can be a good Horseman," and unless his hand and heel go together, "it will be ill music on Horseback."

Vaulting.

We have already spoken of Homer's allusion to the Art of Vaulting on Horseback, and, in concluding, we may add, that this amusement appears to have been carried to very high perfection in the latter part of the XIIIth century, by some wandering Egyptians, twenty in number, who were seen by Nicophorus Gregorius at Constantinople during the reign of the elder Andronicus. They appear to have practised feats of strength, agility, and sleight of hand, such as no man before had ever witnessed or suspected to be possible; and it is not a little to the credit of the Historian, that although he declares their tricks to have been prodigious and most wonderful, *μεγαλὰ καὶ θαύματα ἔργα*, he distinctly acquits the practitioners of any dealings with the Devil. We subjoin the original description, which may remind some of our readers of sights which themselves have enjoyed in Asley's Amphitheatre: *ἵππων δ' ἐφ' ἵππων καθήμενοι ἐρέχον κρούειν, καὶ τοὺς ἵππους τρέχοντας, ἐρῶσι αὐτοὺς οὐκ ἄνδ' ἐπὶ τῇ ἐκαστοῦ ἱσταται, οὐδ' ἐκτρέφουσιν ἐπὶ τῇ τοῦ ἵππου χεῖρτι, οὐδ' ἐδραμεν ἐπὶ τῶν τοῦ ἵππου ῥησιν, ἀλλ' οὐκ αἰ παραλλάττων τὸν πόδα, καὶ ὥστερ ἱστάνουσιν ἵππων πηροῦν οὐδ' ἀδελφὸν τοῦ ἵππου ἐρέχουσιν, καὶ τῇ αἰρῇ δρατόμεναι, καὶ ἐναλλόμενοι ἐπὶ τῇ ἐκαστοῦ, αὐτοὶ ἱστῶν καθήμενοι κρούουσιν αὐτοὺς χεῖρτι ἱστῶν ἐκ θαύματος τῇ κηστροῦ μίρονται, καὶ αὐτοὺς ἐπὶ τῇ τοῦ ἵππου σελίδι περὶστροφόμενοι, ὅσους δ' ἐκαστοῦ μίρονται αὐτοὶ καὶ ἐκχεῖται αὐτοὶ, τοῦτοι δ' ἀρχαῖον δένδρον ἀπὸ τοῦ τῶν ἵππων πρὸς ἐρέμον ἐκείνῃ ἡμῶν τῇ πόλει, ταῦτα μὲν δὲ καὶ αὐτοὶ τὸν τεταπτοῦν ἐκείνῃ ἱστῶν. (Hist. Byz. viii. 3.)*

Stoker's
Art of
Vaulting.

A Volume on this Art, *The Vaulting Master*, was published by William Stoker, at Oxford, in 1652. From this Work, which is illustrated by Plates, the reader may learn how to execute several wondrous Passes. *The John O'Neale, the Miller's Pam, the Hercules Leap, the Poyado, the Pegasus, Over three Horns at once, Pomados at the head, the tail, the hind legs or the bow of the saddle.* A notice of one only must suffice: it is called *The Mistress Command*, and in the engraving a well-dressed Lady appears very patiently seated on a pillion, while a Cavalier is flourishing his heels close to her face. The instructions are as follows: "Your Horse ready, and your Gentlewoman seated, leave the reins of the bridle on the neck of the Horse, then fixing the left hand on the fore pommel, mount, clapping the right hand on the hind pommel: but be sure the right leg move in the same time with the right hand, so that you may readily motion the right thigh

towards the Gentlewoman's hip, and then reverse the same leg over the fore pommel into the saddle without molesting her. If you will do this Passe after another fashion, take the bridle in your left hand, and putting it over the head of the Horse, place your hand on the poll, then taking your true spring from the ground, clap your right hand on the fore pommel, thrust your right leg thorow betwixt both the pommels, and you are in the saddle, the woman not so much as touched."

Dr. Johnson has warned us in the citation given Horse above from the Preface to his Dictionary, that the term *Horse-courser* needs explanation; and we give one as we find it set down by himself. "Junius derives it from *Horse*, and *Cour*, an old Scotch word, which signifies to change; and it should therefore, he thinks, be written *Horsecourer*. The word now used in Scotland is *Horsecourer*, to note a jockey, seller, or rather changer of Horses. It may well be derived from *Course*, as he that sells Horses may be supposed to *course* or *exercise* them." Under the word *Scourer*, however, Dr. Johnson notices the Italian *course*, exchange, whence, he adds, a *Horse-courser*. Under *Scour* Mr. Todd writes "σκῶ, *Sueth vulgo commutare, precipit equos. Serenius.*" The Exmore dialect has *scourer*, or *scorre*, to exchange. Grose. Sherwood notices this word as *scourer*, to exchange, and adds to it a *Horse-courser*."

Minshew seems to understand it as derived a *current*, and given the similar Italian *cozzone*.

Mr. Gifford, in a note on the *Induction* to Ben Jonson's *Bartholomew Fair*, (*Works*, iv. 369.) says, "In the *Dramatis Personæ*, Knockem is called a Horse-Courser. A Horse-Courser, as old Fitzherbert says, differs from a Horse-master. 'A Corser is he that byeth all rydes' Horses, and selleth them agayne; the Horse-mayster is he that byeth wyld Horses and breketh them and then selleth them.' This, perhaps, was more than Jonson knew. It is sufficient to say that he uses the word, as his contemporaries did, for a Horse-dealer." Considering the almost boundless variety and extent of information on the most unexpected subjects, which Jonson on every occasion displays, we should feel no slight hesitation in predicting his want of knowledge even in the mysteries of Horse-Coursing. Knockem, indeed, throughout, speaks sufficiently in character to prove Jonson's acquaintance with the minutiae of his trade. The whole of his conversation, as Mr. Gifford observes in another place, is made up of scraps from the stable.

Fitzherbert's own words are much too pointed to be omitted. "The diversity betwene a Horse-meister, a Courser, and a Horse-leach. A Horse-meister is he that buyeth wild Cunts or Horses, or breedeth them, and selleth them againe wild, or breaketh part of them and maketh them lame,* and then selleth them. A Courser is he that buyeth all ridden Horses, and selleth them againe. A Horse-leach is he that taketh upon him to cure and mend all manner of diseases and sorances that Horses have, and when these three be met, if you have a Pothicary to make the fourth, you might have such figure that it were hard to trust the best of them." *Booke of Husbandrie*, ii. 57.

* So it stands in the original; (*Ed. 1598*) *lame* is probably a misprint for *same*; but the compositor's error (if it be one) can be no matter of surprise when we read the context.

HORS-
FIELDIA.
—
HORTI-
CULTURE.

HORSFIELDIA, in *Botany*, a genus of the class *Dioecia*, order *Monadelphia*. Generic character: male flower, calyx none; corolla tubular, three-angled, border conniving; anthers connate; female flower, calyx none, corolla as the male; style none; stigma obscurely apiculate; drupe superior, one-seeded.

One species, *H. adonata*, a moderate-sized tree, native of Ceylon, and cultivated in Java; the flowers have the fragrance of the violet.

HORSHAM, a Borough and Market Town in the County of Sussex, on the banks of the river Adur or Breeding. It stands in a very pleasing country, which once formed a continued forest. The Church is of large dimensions, and is a fine specimen of the pointed style; the living is in vicarage in the gift of the Archbishop of Canterbury. A Market House, a Town Hall, in which, and at Lewes, the Summer Assizes are held alternately, and a County Gaol, are the other public buildings. Hill Place, an ancient mansion belonging to the Duke of Norfolk, Cool Hurst, a seat of the Earl of Galloway, Denn Park, Springfield and Horsham Park, are all in the immediate neighbourhood. Horsham has returned two Members to Parliament since the reign of Edward I. Population, in 1821, 4575. Distant from Dorking 11½ miles, from London 36.

HORTATION, } Lat. *hortor, atus*. The ancient
Hortative, } Romans (Vossius says) wrote it
Hortatory. } *hort-ior*; and *hortior*, he conceives
to be from *hortor*, *incitare*, to incite, to encourage, or
from *hortor*, *excitare*. See to EXHORT.

Encouragement, admonition, advice, persuasion.

In *hortatione*, and *hortationes*, as truth or doctrine serveth best in the design is hand, so is the judgement or the fancy most required.

Hobbes. *Leviathan* part i. ch. viii.

He animated his soldiers with many hortatory orations.

Holland. *Annals*, fol. 202. *Julianus*.

And so to the second, that he should by his hortation set the common against the nobility and gentlemen, he said that he never spoke any word, but some of the communicators were present; who he doubted not would testify for him in this part to his accuser's shame.

Steepe. *Memoria*. Edward VI. anno 1548.

HORTIA, in *Botany*, a genus of the class *Pentandra*, order *Monogynia*, natural order *Rutaceæ*. Generic character: calyx five-toothed, persisting; corolla, petals five, reflexed, acuminate, glandular, hairs at the base; style sessile, stigma capitate; capsule five-celled, sells one-seeded.

One species, *H. Braziliensis*, a tree, native of Brazil. Decandolle.

HORTICULTURE, } Lat. *hortus*, a garden, and
Horticultural, } *cultura*, from *colere*, *cultum*,
Horticulturist, } to till.
Hortulan, } The tillage of gardens;
Hortulanial, } or of such plants as are
usually grown or cultivated in gardens.

Hortus siccus, literally a dry garden; a collection of dried plants.

Such as are sative and hortulanial.

Evelyn. *Introduction*, sec. 3.

What I humbly offer your lordship is (as I said) part of natural history, the product of *horticulture* and the belt, designed by the most illustrious, and sometimes tiller *hortulanorum*.

Id. *Arctura*. *Epistle Dedicatory*.

This *hortulan* kaleidaria is yours, mindful of the honour once conferred on it, when you were pleased to surrender your nobler raptures, and think it worthy your inscribing.

Id. *Kalendarium Hortulanum*. *Epistle Dedicatory* to A. Cowley.

The *hortulan* paradoxes were sent above six weeks ago, and I conclude they are lost from us.

Bayle. *Works*, vol. vi. p. 132. Letter from Harth.

The garden affords him many sources of amusement. He attends not indeed to the utility, and his strength will not permit him to take an active part in the labours of *horticulture*.

Knox. *Winter Evening*, cv. 7.

Beautiful as are all the features of the modern garden, I should not hesitate to allot the first place, in an estimate of *horticultural* grace, to the weeping willow.

Id. *Essays*, No. 115.

It would certainly be a valuable addition of nondescripts to the ample collection of known climes, genera, and species, which at present beautify the *hortus siccus* of *horticulture*.

Burke. *Reflections on the Revolution in France*.

HORTYARD, now written orchard, q. v. A. S. *ort-gærd*, *oregærd*, *oreard*, *oryerd*. Of these Junius thinks *ort-gærd* the most ancient, and that it is formed from *weor-gærd*, that is *weyl-gærd*, or a yard, or place prepared for weeds or herbs. Now applied to

A yard or garden for fruit trees.

Whiles they pass now and then among the country's *hortyards* and vineyards they neither drive nor touch ought, for fear of poison and secret arts.

Holland. *Annals*, fol. 237. *Julianus*.

He would have men purchase houses that had more store of *ortale* land and pasture, then of fine *hortyards* or gardens.

Sir Thomas North. *Plutarch*, fol. 280. *Marcus Cato*.

And even in these war times, under the name of gardens and *hortyards*, there grow many delicate pieces of pleasure within the very cities.

Holland. *Poems*, book six, ch. iv.

HOSANNA, Gr. ὡσαννά. See the Quotation from Hammond.

The word *Hosanna* is contracted of *hosianna*, ὡσανῃ, hosi he beseech thee. A form of acclamation, which the Jews were wont to use in their feasts of tabernacles, in which also they used to carry bouquets in their hands, (see Neh. ch. xiii. v. 15. A. S. *Mac* xlii v. 5. 2 *Mac* ch. x. v. 7.) and also to sing psalms, as it is in the *Matthean*, that is, to cry *hosanna*.

Hammond. *Annotations on Matthew*, ch. xxi. v. 9.

With jubilee, and loud hosannas fill'd

The eternal regions.

Milton. *Paradise Lost*, book iii. l. 348.

From the full choir, when loud hosannas ring,
And swell the pomp of dreadful sacrifice,
Amid that scene if some relieving light
Glance on the stone where our cold relics lie,
Devotion's self shall steal a thought from heaven,
One human tear shall drop, and be forgiven.

Pope. *Essay to Ashted*.

Damasus, Bishop of Rome, corresponded with Saint Jerome upon the exposition of difficult texts of *Scripture*; and, in a letter still remaining, desires Jerome to give him a clear explanation of the word *hosanna* found in the New Testament.

Paley. *Endeavour*, part i. ch. xii. sec. 9.

HOSE, } A. S. *hosa*; D. *hosa*; Ger. *hosen*;
HOSIER, } which Wacher derives from Ger.
Hose-breeler, } *hul-en*, (i. e. A. S. *hyd-an*, to hide.)
to cover; applied to various parts of the clothes or
raiment, because covering different parts of the body:
the breech, thighs, legs, feet.

The breeches, the stockings.

As his chamberlain hym bragte, as he ran ady,

A morne vnto wryte, a pryse hose of say.

R. Gloucester, p. 390.

His hose one hengen his bootshyes, on each a syde.

Piers Plouman. C. viii.

And the angel saide to him gyle thee, and do on this hose
(naggar) and he dole so.

Wiel. *The Drama of Ashted*, ch. xii.

That all things which shall first be spoken, may seeme to agree with the matter, and not made as a shippe man's hose to serve for every loge.

Wilm. *Art of Horology*, fol. 102.

[The Volcanus] seeing themselves on every side beset downe and
slane, turned from fighting to watching, delivered up their captaine.

HORTI-
CULTURE.
—
HOSE.

HOSIE. yielded up their weapons, were driven under the gallows, and in their simple doublet and hose with great shame and calamity, were let go and sent away.
Holland. Lewis, fol. 146.

**HOSPITAL-
TABLE.**

It happened that a book came over into the hands of the English card, written against the marriage of ministers, by one Miles Hogard, a silly humor in London, but highly opinionated of his learning.
Fidler. Worthies. Nottinghamshire.

Pac. Why show iron-pated smith: that woeless-witted *haue-
Arder*: hear what I will speak indifferently (and according to antique writers) of our three professions.

Bromont and Fletcher. The Merchant Maid, act. ii.

For, as we said, he always chose
To carry virtue in his hose,
That when he sought rats and mice
The amputation to surprise.

Butler. Hudibras, part i. can. 1.

And a good number besides of ordinary tradesmen, as smiths, tailors, saddlers, *haue*, haberdashers.

Strype. Life of Aylmer, ch. 2.

The legs and feet were clothed in long hose and open sandals.

Gibbon. Decline and Fall, ch. lxxv.

This the drunk better asks: another thieve,
Tempting the clothier; that the *haue* seeks.

Dyer. The Fleec.

HOSLUNDIA, in *Botany*, a genus of the class *Didymia*, order *Gymnospermia*. Generic character: calyx tubular, five-toothed; corolla ringent, superior lip concave; two of the stamens sterile, four seeds in the berry-formed calyx.

Two species, natives of Africa.

HOSPITABLE.

HOSPITABLENESS.

HOSPITALLY.

HOSPITALITY.

HOSPITAL, n.

HOSPITAL, adj.

HOSPITALITY.

HOSPITALER.

HOSPITALITY.

HOSPITALITY.

HOSPITALITY.

kind, to strangers, to visitors.

Hospital; a place for the reception and entertainment of strangers; as now restricted, of the poor or sick.

To temples in Acres he quoth five pound and marke, & five thousand to be *hospital*.
R. Branne, p. 135.

He took it wikkidly out of þe *hospitalers* hand.

Id. p. 178.

But holdyng *hospitalier*, berryng, prudent, *solo*, &c.

Wiclyf. Tyte, ch. l.

Yet bee ther no speice of this carved sine, as when that on of hem is religious, or elles both, or of folk that bee oetred into ordre, as sub-detan, deken, or prioret, or *hospitaliers*.

Chaucer. The Parson's Tale, vol. ii. p. 367.

Beyond Russia lieth the country of Prussia, which the Dutch knights of the order of Saint Maries *hospital* of Jerusalem have of late wholly conquered and subdued.

Hobbes. Frygion, &c. vol. i. fol. 102. The Tartars.

I [King Richard] therefore biqumeth my pryde to the hygh mygeded Templers and *hospitaliers*, for they are so proude as belle.

Bale. English Fables, part i. sig. T. ii.

But as abroad in war, he spent of his estate;

Returning in his home, his *hospital* gate

The richer and the poor stood open to receive.

Drayton. Polydoron, song ii.

— With common speech

He courted her, yet bayled every word,

That his vagabond hosts o'te him approach

Of vile vagabondage, or *hospital* breach.

Spenner. Faerie Queene, book iii. can. 10.

When as they spyde a goodly castle, plac't
Forthy a river in a pleasant dale;
Which choosing for that evening's *hospital*,
They thither march.

Spenner. Faerie Queene, book ii. can. 9.

I tookt him of a child, up, at my doore,
And christ'ned him, gave him mine owne name Thomas,
Since heret him at the *hospital*.

Ben Jonson. Every Man in his Humour, act. ii. sc. 1.

I am to be a guest to this *hospital* maid [Venice] a good while yet, and if you want any comendity that she can afford (and what cannot be afford for human pleasure or delight?) do but write, and it shall be sent you.

Howell. Letters, book i. sec. 1. let. 25.

Yet nevertheless this complot was discovered, and intelligence thereof given at Rome, by means of certain persons linked to the Romanes in private acquaintance and mutual *hospitality*.

Holland. Lewis, fol. 282.

That always chooses an empty shell, and this *hospital* with the living animal in the same shell.

Grave. Murrum.

For signs of amitie 'twixt us, and that all these may know
We glory in th' *hospital* rises, our granddaughters did commend,
Change we our arms before them still.

Chapman. Humour. Road, book vi. fol. 88.

Take shame, and leave the indignation

Of him that thunders from the highest throne

(*Hospital* Jane) who, at the lack, prepares

Faunes of abhor'd effect, of him that dares

The pisties heretic, of his *hospital* squares.

Id. Honour. To Mariners.

For harbour at a thousand doors they knock'd,

Not one of all the thousand but was lock'd;

At last an *hospital* house they found,

A homely shed; the roof, not far from ground,

Was chaic'd with weeds and straw together bound.

Dryden. Ovid. Metamorphoses, book viii.

In the story of our father Abraham, his benignity to strangers, and *hospitalities*, is remarkable among all his deeds of goodness, being propounded to us as a pattern and exhortation to the like practice.

Burrow. Sermon 31. vol. i.

Among the many and various *hospital* that are in every man's curiosity and talk that travels their country, I was affected with none more than that of the aged seamen at Rochester.

Sir William Temple. Observations upon the United Provinces, &c. ch. ix.

With a provision, that after the expiration of certain leases of the said *hospital*-house, about twenty-one years to come, the said number of the poor, and the said portion, should be further increased.

Strype. Life of Whitgift, Anno 1564.

Hospitality sometimes degenerates into profaneness, and ends in madness and folly: where it doth so it ill deserves the name of virtue.

Atterbury. Sermon 3. vol. ii.

My lords, the storm of antichristian persecution, which has rag'd in France since her Revolution, has driven numbers both of the secular clergy, and persons of both sexes of the religious orders, to take shelter in this *hospital* land, by the natural generosity of Britons, and the influence of the benevolent principles of the Protestant Religion, the universal asylum of the persecuted and distressed.

Bishop Horley. Speeches, p. 311.

The clergy must be contented, in the present temper of the Irish, with what they can get; yet it ought to be so liberal a commutation, as will enable every person to live creditably and *hospital* in the midst of his parishioners.

Accolens of the Life of Bishop Watson, vol. i. p. 257.

When a private founder gives his college or *hospital* a name, he does it only as a godfather; and by that name the king baptizes the incorporation.

Blackstone. Commentaries, book i. ch. xiii.

The expense of *hospitality* [Elizabeth] somewhat encouraged by the frequent visits she paid her nobility, and the sumptuous feasts which she received from them.

Hume. History of England. Appendix, iii.

William of Tyte relates the ignoble origin and early inclinations of the *hospitaliers*, who soon deserted their humble priors, St. John the Eleemosynary, for the more august character of Saint John the Baptist.

Gibbon. Decline and Fall, ch. i-iii.

**HOSPITAL-
TABLE.**

HOST.

HOST, v.

HOST, n.

HOSTESS,

HOSTLER,

HOSTEL,

HOSTELER,

HOSTELRY,

HOSTY,

HOSTESS-SHIP.

To *host*; to dwell or abide, as a stranger, guest, or visitor: to receive and entertain one. And took two pans to *host* to take kepe to hym.

Piers Plowman. Vision, p. 325.

And he layde him on his best, and holdeth intow *ostre* (oysters) and side the cure of him. And another day he broughte both twice peas, and gaf to the *osteler* (ostlers) and sayde howe thou care of him, and whate thou schalt geve ouer: I schal yelde to thee whate I come agen.

Wiclyf. Loh, ch. x.

Gret there made oure *hoste* us everich one,
And to the supper sette he us anon:
And served us with vitale of the best.

Chaucer. The Prologue, v. 749.

Hold up thine heed, for all is well
Saint Julian is, boun *hostell*,
See here the house of Fame lo.

Id. The Second Booke of Fame, fol. 279.

But now is time to you for to telle,
How that we baren us that othe night,
When we were in that *hostelry* sight.

Id. The Prologue, v. 724.

There to be strong was as a champion,
And knew wel the tverres in every toun,
And every *hosteler* and gay tapstern.

Id. B. v. 241.

He *hosteth* it, a certeyn mannes house in Joppa, whose name is Symeon, a Tassar by his occupation, and dwelleth by the sea syde.

Udall. Actes, ch. x.

The apostles were contrait to accompanie their request, and when they waite out of prison, they waite into the house of Lidia, where they had bene first *hosted*.

Id. B. ch. xvi.

And caused hym to be *hosted* with a worshipfull man of that cite called Chremes.

Sir Thomas Elyot. The Governour, book ii, ch. xii.

And this Samaritanee Jesus too, hath his *hostes* and innholders, to whom he leaving the earth, and ascending into heauen, dooth committe the wounded man to be wel looked vnto: promising a reward to heauen, if through the aboudance of charitie thei shal have laid out any thing more than was commanded for the healing of the piteous bodie.

Udall. Luke, ch. x.

Sainte Prinsilla and Aquila myne *hostes* and myne *hosteles*, and Onesiphorus householde, vnto whom I am very much bounden.

Id. 2 Timothy, ch. iv.

And by these innholders are to be understood the Apostles, and their successors, by whom euen at this daie he dooth cure and help mankinde, and gathereth the same from the violence of thees, into the *hostels* of the church, where the wounded of sinne are troled.

Id. Luke, ch. x.

Joss (was) borne in Burgoyne in a towe called Treney beside Vansour, which was a greite space a chamberlaine in a comen *hostelry*, and was a range of such boldnes, that she would come hoesse and ride thence to water.

Hall. Henry VI. The sixth Yere.

Syr Wyaymo and his danyell

In the towe took theire *hostell*.

Rilow. Met. Rom. vol. i, p. 143. Youane and Gwyn, v. 3404.

But our Greke, their Greke so wel bene applied

That they cannot say in Greke, riding by the way.

How *hosteler*, fetch my horse a boote of hay.

Sedition. Spence Parrot.

Wro. The troupe is past: come, pilgrim, I will bring you, where you shall *host*.

Shakespeare. All's Well that Ends Well, fol. 243.

Ant. Go hence it to the Centaine, where we *host*,

And stay there, Demio, till I come to thee.

Id. Comedy of Errors, fol. 86.

Fr. *hoste*, or *hote*; It. *oste*; Sp. *Asupen*, from the Lat. *Asopos*. (See *HOSPITABLE*.) Udall writes *hostele* and *hostetes*, i. e. *host* and *hostes*.

One who receives and entertains a stranger, guest, visitor; an innkeeper, landlord of an inn.

To *host*; to dwell or abide, as a stranger, guest, or visitor: to receive and entertain one.

And took two pans to *host* to take kepe to hym.

Piers Plowman. Vision, p. 325.

And he layde him on his best, and holdeth intow *ostre* (oysters) and side the cure of him. And another day he broughte both twice peas, and gaf to the *osteler* (ostlers) and sayde howe thou care of him, and whate thou schalt geve ouer: I schal yelde to thee whate I come agen.

Wiclyf. Loh, ch. x.

Gret there made oure *hoste* us everich one,
And to the supper sette he us anon:
And served us with vitale of the best.

Chaucer. The Prologue, v. 749.

Hold up thine heed, for all is well
Saint Julian is, boun *hostell*,
See here the house of Fame lo.

Id. The Second Booke of Fame, fol. 279.

But now is time to you for to telle,
How that we baren us that othe night,
When we were in that *hostelry* sight.

Id. The Prologue, v. 724.

There to be strong was as a champion,
And knew wel the tverres in every toun,
And every *hosteler* and gay tapstern.

Id. B. v. 241.

He *hosteth* it, a certeyn mannes house in Joppa, whose name is Symeon, a Tassar by his occupation, and dwelleth by the sea syde.

Udall. Actes, ch. x.

The apostles were contrait to accompanie their request, and when they waite out of prison, they waite into the house of Lidia, where they had bene first *hosted*.

Id. B. ch. xvi.

And caused hym to be *hosted* with a worshipfull man of that cite called Chremes.

Sir Thomas Elyot. The Governour, book ii, ch. xii.

And this Samaritanee Jesus too, hath his *hostes* and innholders, to whom he leaving the earth, and ascending into heauen, dooth committe the wounded man to be wel looked vnto: promising a reward to heauen, if through the aboudance of charitie thei shal have laid out any thing more than was commanded for the healing of the piteous bodie.

Udall. Luke, ch. x.

Sainte Prinsilla and Aquila myne *hostes* and myne *hosteles*, and Onesiphorus householde, vnto whom I am very much bounden.

Id. 2 Timothy, ch. iv.

And by these innholders are to be understood the Apostles, and their successors, by whom euen at this daie he dooth cure and help mankinde, and gathereth the same from the violence of thees, into the *hostels* of the church, where the wounded of sinne are troled.

Id. Luke, ch. x.

Joss (was) borne in Burgoyne in a towe called Treney beside Vansour, which was a greite space a chamberlaine in a comen *hostelry*, and was a range of such boldnes, that she would come hoesse and ride thence to water.

Hall. Henry VI. The sixth Yere.

Syr Wyaymo and his danyell

In the towe took theire *hostell*.

Rilow. Met. Rom. vol. i, p. 143. Youane and Gwyn, v. 3404.

But our Greke, their Greke so wel bene applied

That they cannot say in Greke, riding by the way.

How *hosteler*, fetch my horse a boote of hay.

Sedition. Spence Parrot.

Wro. The troupe is past: come, pilgrim, I will bring you, where you shall *host*.

Shakespeare. All's Well that Ends Well, fol. 243.

Ant. Go hence it to the Centaine, where we *host*,

And stay there, Demio, till I come to thee.

Id. Comedy of Errors, fol. 86.

The gentle knight, as he that did dwell

In courtens and well could doo and say,

For so great kinnesman as he found that day

Can greatly thanke his *host* and his good wile.

Spenser. Faerie Queene, book vi, can. 9.

Another shifting gallant to forewent

To tell his *hostess* for a month's nap,;

With some gill'd truck, ballast with straw and stee,

Left for the paws of his provision.

Hall. Sature 3, book iv.

It is my father's will, I should take or see

The *hostessship* a' the day.

Shakespeare. Winter's Tale, fol. 291.

Who with Sir Satyrane (as eunt you red)

Forth riding from Millicorne *hostess* house,

Farre off equide a young man, the which fed

From an huge giant.

Spenser. Faerie Queene, book iii, can. 11.

There are also in Oxford certayne *hostels* or halls, which may right well be called by the names of colleges, if it were not that there is more libertie in them, than is to be seen in the other.

Helmshod. Description of England, ch. iii.

The students also that reside in them, are called *hostellers* or halliers. Hereof it came to passe, that the right reuerend father in God Thomas late Archbisshop of Cantuarbie being brought vp in such an house at Cambridge, was of the ignerent sort of Londoners called as *hosteler*, supposing that he had served with some inholler in the stable, and therefore in despite disceare hanged vp bottles of hais at his gate, when he began to preach the gospel.

Id. B.

When they had laid hold upon his servants, who for love of their lord and master began to make resistance, the words were brought forth out of all the blind corners of the *hostelry* open to be seene.

Helmshod. Description of England, ch. iii.

Vpon State-mere, not far from an hourly *hostelry* called the Spittle, a stone crosse (on the one side of whose shaft stood the picture and armes of the King of England, and on the other the image & armerd the king and kingdom of Scotland, upon that occasion called the *Arm-crosse*) was erected, to shew the limits of either kingdom.

Spence. Withouth the Conqueror, Anno 1073, book ii, ch. ii, sec. 32.

Only these warlike, and very large

In which the fearful cutes do build their bowers,

Yield me an *hostry*, morn the creaking frogs

And harbar here in safety from those ravenous dogs.

Spencer. Faerie Queene, book v, can 10.

When he had observed them, he told the *host* of the house, "that one of those horses had travelled far, and he was sure his four hoies had been made in four several countes."

Clarendon. History of the Rebellion, book xii.

But the kind *hostes* their entertainment grace,

With hearty welcome, and an open face.

Dryden. Oed. Metamorphose, book iv. Baccus and Philemon.

Then taking him apart, she warns him to beware of the mischievous practices of the *hostess* Paanghilla.

Wichurston. The Divine Legation, book ii, sec. 4.

It was now the dock of the evening, when a grave person rode into the inn, and committing his horse to the *hostler*, went directly into the kitchen, and, having called for a pipe of tobacco, took his place by the fire-side.

Fieldding. Joseph Andrews, ch. xvi.

In Slow's time it was altered to a comen *hostelry* or inn, having a black bell for a sign.

Fennant. London, p. 458.

HOST, } Fr. *hoste*; It. *oste*; Sp. *hueste*; Low

HOSTAGE, } Lat. *hostes*, which Wachter labours to

HOSTING, } show is from *host, equus*; Swed. *hest*;

Dan. *hest*; Isl. *hest*; applied originally to horse-

soldiers, then, generally, to an army of horse and foot;

equitatus and *exercitus*, *equitatus* and *expeditio* were,

he observes, used by the writers of the middle ages as

synonymous. For the various feudal applications of

the Low Lat. *hostes*, see Du Cange. Skinner says,

that *host* is, *aliquantulum deflexo sensu*, from the Lat.

hostis, an enemy: applied thus; to

The enemy, assembled; assembled in hattle array,

in battalions; then generally, to battalions, an army,

any large assemblage, or collected body.

HOST.

HOST.
—
HOSTAGE

Heo gædelon hwe to gedere, þat æa sœt yf was.
R. Gloucester, p. 12.

What he sauh he no myght þenne on æne wize,
to þre parties to fight his ote he ðe deiois.
R. Brunne, p. 187.

And the oostis that ben in houses niden him on white horsis
clothed with buyis. *Wortf. Apocryph., ch. xiv.*

And when this worthy dñk had thus ydon,
He take his host, and home he rit anon
With lauer crimed as a conquerour.
Chaucer. The Knights Tale, v. 1028.

The fore ryloze come rymynge to the barres skymynghay,
and the host laryed yll on y^e moonty till the next day.
Lord Berners. Froissart. Cronycle, vol. i. ch. xxix.

Slaughter alke ineredeth either host,
Whiche still the battle strongly dath abide,
Whiche ev'ry where runs raking through the coast,
As I pleas'd outrageous lary it to guide.
Drayton. The Barons Wars, book ii.

And thin I have often heard, that when the lord deputy hath
raised yf general hostage, the noble men have claimed the leading
of them; yf greuous from the king of England, under the greuous
seale exhibited; so as the deputies could not refuse them to have the
leading of them, or, if they did, they would so worke, as none of
their followers should rise forth to the hostage.
Spenser. View of the State of Ireland.

Strange to us it seem'd
At first, that engel should with engel war,
And in fierce hostage meet, who went to meet
So oft in festivals of joy and love
Unanimous, in ones of one great woe,
Hymning th' eternal father.
Milton. Paradise Lost, book v. l. 93.

Haste, goddes, haste! the flying host detain
Nor let one sail be hoisted on the main.
Pope. Homer. Iliad, book ii.

No less is other parts the battle rag'd,
Nor less the turning of warring chiefs engag'd;
High run the hosts the flying standards repair,
And Hell's black myriads fill the fields of air.
Holbe. Jerusalem Delivered, book ii.

HOST. } Fr. *hostie*; It. *ostia*; Sp. *hostia*; Lat.
HOSTIA. } *hostia*; a sacrifice. Servius and Isidorus
approve the Etymology of Ovid. Hostilus a virtus
hostin nomen habet. Festus from the ancient *hostire*,
vis ferre, to strike

The true teaching is, that Christes very body is present under the
form of bread, as in many *hostas* as be *cohercels*, in how many places
sower the *hostie* be *cohercels*, and in there really and substantially,
whiche wordes really and substantially be impled, whi we say truly
great.
*Servus Bishop of Winchester. An Explication of the true Catho-
lique Faith.*

Now, say it go for current and be constantly believed, that it is an
enoughed and infallible signe, that the God will give masses, when the
host or sacrifice thus drenched doth stir; and contrariwise, that
he will a it answer, if the beast queth not; I see nothing herein re-
pugnant unto that, which we have before delivered.
Holland. Plutarch, fol. 1097.

On the contrary, he hath been taught to believe that they are necessary
dates, and be cannot be a good catholic, unless he thus
worship images, and vires, and the bread of the *host*.

Sharpe. Sermons, vol. ii. A Discourse of Conscience.

Lord Ferebarham opened the dowe once, and called for a glass of
water. The *host* stuck in his [the King's] throat; and that was
the occasion of calling for a glass of water.
Barnet. Own Times. Charles II 1649.

HOSTAGE, } Fr. *ostage*; It. *ostagio*; Low Lat.
HOSTAGIUM, } *hostagium*. The Etymologies are va-
rious. From *hostes*, q. d. *hostagium*; or from *obes*,
q. d. *obediendum*; or from *hostis*, quia *obides ab hosti-
lihus obstruuntur*. See Menage, Vossius, de *Vitis*, lib. iii.
VOL. XXIII.

c. 14. The usages of *obediendum* by Eutropius and
Ammianus, quoted by Vossius, give some plausibility
to his decision, that the Fr. *ostage*, or *ostage*, is, *ostis*,
ostagium, *ostis*, *ostagium*.

Any person or thing delivered to an enemy to be
kept in pledge or security for the performance of certain
stipulations or conditions.

Jo þe emperours herde þis, he no tryste not wel bet to,
With ooste sikester, such þing to do.
þe erl þrist nobil men, þat were of 30 blood,
Sende hym and yu owne sate, þat were sateges god.
R. Gloucester, p. 55.

And his crasles be [William the Conqueror] gynes for to assaige,
And gett ægys þo fees, of which he toke sateges.
R. Brunne, p. 78.

þe cuteth & ostages be gold þorgh curtesye.
Id. p. 139.

He asked of me thus ostages.
Chaucer. The Remant of the Rose, fol. 125.

And there upon to make an othe
The swab his *ostage* send
To Rome, of princes somes twelwe.
Gower. Conf. Am. book ii. fol. 30.

The same season they wer styl in England *ostages*, the erle
Dolphyn of Annapes, the erle of Forthen, the lords of Malher,
and dyvers othe.
Lord Berners. Froissart. Cronycle, vol. i. ch. 216.

Which being reported to the king, [Forsaken] he at first stormed at
it, and was all in a rage, and sent unto Rome certain ambassors to de-
mand againe his *ostage* Cladia by come.
Holbead. Livius, book ii. p. 53.

The king consented to the parley; upon which a cessation was
concluded; *Antony* inarched hastily delivered.
Clarendon. History of the Rebellion, book viii.

Mr. Gave intimated that he was ready to attend them, but they
desired that two of our people might be left as *ostages*, and
in this also they were indulged.

Cook. Voyages, vol. ii. book iii. ch. viii.

HOSTILE, } Fr. *hostile*; It. *ostile*; Sp. *hostil*,
HOSTILITY, } *hostil*; Lat. *hostilis*, from the Lat.
HOSTILEMENT, } *hostis*, a stranger, a foreigner; and
as the Fr. *forain*, from Lat. *foris*, and the Gr. *ὅστις*,
externus, from *ἐξω*, *ostium*, so, from this same *ostium*,
Martinius and Vossius derive *hostis*, a foreigner, one
(*forinsecus*) out of doors; and, consequently, an
enemy.

Unkind, unfriendly; like, or of or pertaining to, a
foe or an enemy; adverse.

For why, certes it needeth of full many helpings, to keepen the
discrete of previous *hostilities*.
Chaucer. Boecius, book ii. fol. 919.

Darynge the more part of his reigne, he was lyke or nothyng in-
quieted without wares *hostilite* or merkill bygonne.
Sir Thomas Elyot. The Governour, book i. ch. xvi.

Th' undiered law
Of Fete pressing; that Troy then should end,
When th' *hostie* home she should receive to feed.
Chapman. Homer. Odyssey, book vii. fol. 122.

Thither when he came he began to do many acts of *hostility*
against the Romans: first in secret, afterwards more openly and
boldly.
Raleigh. History of the World, book v. ch. iii. sec. 15.

Thus great in glory from the din of war
Safe he return'd without one *hostile* scar.
Pope. Homer. Odyssey, book xi.

If others repose their young in holes and dens, and secure them-
selves also thereto, it is because such guard, such security is wanting,
their lives being sought either by the *hostility* of man, or to satisfy
the appetite of rapacious creatures.

Derham. Physico-Theology, book ii. ch. viii.

They were all armed, but they came on in so confused and strug-
gling a manner that we scarcely suspected they meant us any harm,
and we were determined that *hostilities* should not begin on our part.

Cook. Voyages, vol. i. book ii. ch. v.

HOSTAGE
—
HOSTILE

HOT.

HOT. } A. S. *hæt, hat*; the past participle of
Hu'LV. } *hæt-an, cat-fæcere*. See to HEAT.

Opposed to cold. Met. fervent, ardent, inflamed;
fiery; violent, vehement; enlivened to excess; (sub.)
with desire, end, thus, lustful.

I woot thi werkis, for neither thou art cold, neither thou art *hot*,
I wode that thou wert cold either *hot*, but for thou art lewe, and
neither could neither *hot*, I schal bygonne to caste thee out of my
mouthe.

Wiclyf. Apocalyp. ch. iii.

I know thy workes that thou art neither cold nor *hot*: I
wode thou wert colder or *hot*. So then because thou art betwix
bothe, and neither cold nor *hot*, I will spee the out of my mouthe.

Bible, John 1551.

Another said, the fire was *coier* *hot*.
But he it *hot* or colder, I dare say this,
That we conclude ever more ains.

Chaucer. The Chaucer's Remains Tale, v. 16422.

And thus the pride which was *hot*,
When he most in his strength wande
Was bent, and lost withouten ende.

Gower. Conf. Am. book i, fol. 19.

Whereupon thinking good not to pretermitt the ceremony which
the hope was *hot* in their hartes, [Amintus] comitted them into
Egypt, and extorted the huses at Ptolemus, vnder pretences that hee had
bene sent thither by Darius.

Herodotus. Quintus Curtius, book iv, fol. 51.

They answered the kynge and sayd, Sir, we have well hard the
knightes of Fausse, howe they woulde have you *hotly* to sette on
your enemyes.

Lord Berners. Froissart. Cronycle, vol. ii, ch. 14817.

Moderation may become a fault. To be hot warm, when God
commands us to be hot, is sinful.

Pittam. Reader 45, part i.

His aunt Lepida, likewise being in trouble, he deposed against, in
the open face of the court, thereby to gratify his mother her heinous
friend, and who followed the suite hotly against her.

Holland. Suetonius, fol. 162. *New Claudius Caesar*.

Where such an can brag the name of God profaned, religion
scuffed at, and abused; his blood boils and his heart goes *hot* within
him; and he cannot but vindicate the honour of his Maker, in re-
proving the blasphemer to his teeth.

South. Sermons, vol. xi, p. 151.

And can we think, that a mere speculative point that hath no in-
fluence upon our practice, should be worth so *hotly* contending for?

Shurpe. Works, vol. vii. *Sermons* 13.

God! thou hast said, that Nature shall decay,

And all you star'd expansion may say:

That is thy wrath, pollution shall expire,

The Sun himself consume with *hotter* fire.

Brookes. Redemption.

I believe it will not be *hotly* disputed, that those resources which
lie heavy on the subject ought not to be objects of preference; that
they ought not to be the very first choice, in an honest representa-
tive of the people.

Barks. On the Economical Reform.

HOT, in Composition.

For peace and reconcile can not possibly continue among them,
that are *hot-temper'd* and hyge-mind'd.

Udall. Philippians, ch. ii.

But can such things be fit

In Demasippus? He ev' now to things

Large *hot-buck* draughts, and tilled curians goes,

None fit for the American warlike roasts;

For the Rhine, [sic] and the Syrian barks;

To keep great Nero's careful breast secure.

Holiday. Journal. Satire 8.

The bed we call a *hot-bed*, and the manner of it is this. There
was taken horse-dung, old, and well rotted; this was laid upon a
bank, half a foot high, and supported round about with planks; and
upon the top was cast sifted earth, some two fingers deep; and then
the seed sprinkled on it.

Bacon. Natural History, Cent. 5. sec. 401.

Returne with her?

Why the *hot-blooded* France, that downesse took
Our youngest horse, I could as well be brought

To knee his throne, and squire-like pensive beg,
To keepe base life a foote; retire with her?

Shakespeare. Lear, fol. 295.

Such devils steal affects from lightless hell;

For Sins in his fire death gnaws with cold,

And in that cold, *hot-burning* fire doth dwell.

Id. Rape of Lucrece.

If I can dye with a fillip, or depart

At *hot-cushion*, what's that in any man.

Bromont and Fletcher. Hitt at several. Woman, act iii.

Flaminian, an *hot-headed* popular orator, having once been robbed
(as he thought) of his countenance by a device of the senators, was
dread to be served so again, unless he quickly finished the war.

Raleigh. History of the World, book v. ch. iii. sec. 5.

And now she professes a *hot-house*; which I think is a very ill
house too.

Shakespeare. Measure for Measure, fol. 65.

But shortly after, as they were rubbing of him with oil in his arms

or *hot-house*, stark naked as he was, they slew him by treason.

Sir Thomas North. Plutarch, fol. 410. *Cæsar*.

And therefore he was not yet so wretched of the world, as like an
hunting *hotspur* voluntarily to run to his vicer and undoubted destruction.

Heinsius. Chronicle of Ireland, anno 1539.

The *hot-sparre* youth on screaming to be sent,

Take thee to yon thin dam of mine, quoth hee,

And I without your perill or your cost,

Will challenge yow same either for my fee.

Ejner. Færie Queene, book iv, can. 1.

To draw Mars like a young Hippolytus, with an effeminate con-
science, or Venus like that *hot-spirited* Huralice in Virgil, this pro-
ceedeth from a senseless judgement.

Frachman.

In vain the sight dejected to the ground
Stoops for relief; thence *hot-ascending* steam
And keeps reflection pain.

Thomson. Summer

When Lea makes temperate Scipio rest and revs,

And Hannibal a whining saturnal gives,

I laugh, and with the *hot-dread* of human fold

In Busby's hands, to be well left'd at school

Rochester. An allusion to the Tenth Satire of the first Book of

Horace.

I fear my people's faith:

The *hot-mouthed* beast that hears against the carb,

Hard to be broken even by lawful kings.

Dryden. The Spanish Fryer.

Contiguous to the cold both is another of a moderate degree of
heat, which enjoys the kindly warmth of the sun, but not so intensely
as that of the *hot-bath*, which projects further.

Steuart. Essay in Apollonia, book v, let. 6.

Hail, genial *hot-bed*! [St. Stephen] whose perfidie and

So well repays all North's perennial toil,

Whence he can raise, if want or whim incline,

A crop of votes, as plentiful as pines.

Mason. Epistle to Dr. Stedmore.

By means of glasses, *hot-beds* and *hot-walls*, very good grapes can
be raised in Scotland, and very good wine too can be made of them,
at about thirty times the expense for which at least equally good can
be brought from foreign countries.

Smith. Wealth of Nations, book iv, ch. xi.

HOTCH-POT, or Fr. *Acche-pot*; D. *Autopot*.

Hodge-podge. Kilian says, "so called a concu-

Hodge-pudding. *tendo*, from *huten*, or *hutelein*,

to shake. (Engl. *hutelein*) because the meats cut to pieces

and boiled in their own liquor, are shaken and toned

and turned about by the cook."

A mixture of various things shaken together in the

same pot. Tyrwhitt.

Ye have cut all his words in an *hotchpot*.

Chaucer. The Tale of Melibee, vol. ii, p. 95.

[He] thrusteth them in together, makynge of them an *hotch-potch*,

all contrary to the wholesome doctrine of Saynt Paul.

Bale. Apology, fol. 33.

A goodly *hotch-potch*! when vile rowtynge

Are match'd with monarchs, and with mighty kings.

Hall. Satire 3, book i.

HOTCH-
POT.

Form. What, a *hodge-pudding*? A bag of flax?
Mist. *PAGE*. A puff man.

The first delighting in *hodge-podge*, galliwas, forced meats, &c.
King. *Art of Cookery*.

A bad artist will make but a mere *hodge-podge* with the same materials that one of a good taste shall prepare an excellent one.
London. *The British Encyclopædia*.

This word, *saturn*, has been afterward applied to many other sorts of mixtures; as *Petrus* calls it, a kind of *alla*, or *hatch-potch* made of several sorts of meats.

Dryden. *On the Origin and Progress of Satire*.

But what can all this rambling mean?
Was ever such an *hodge-podge* seen.

Lloyd. *A Tale*.

With us it is denominated bringing those lands into *hatch-pot*, which term I shall explain in the very words of Littleton: "it seemeth that this word *hatch-pot* is in English a pudding; for in a pudding is not commonly put one thing alone, but one thing with other things together."

Blackstone. *Commentaries*, book ii. ch. xii.

Sir Edward Coke (*Lit. iii. 12*) has given numerous examples of Legal Hotchpot; the following may be accepted as one of the most simple. If a man seized of thirty acres of land in Fee hath issue only two daughters, and he gives with one of them ten acres in marriage to the man who marries her, and dies seized of the other twenty acres, in order to gain her share of those twenty, she must put her ten into Hatchpot; or, in other words, she must refuse the sole portions to which she is already entitled, and cause her land to be mingled with the other, so that an equal division may be made of the whole.

"By this housewifely metaphor," continues Blackstone in the passage of which we have already cited part above, "our ancestors meant to inform us that the lands, both those given in Frankmarriage, and those descending in Fee Simple, should be mixed and blended together, and then divided in equal portions among all the daughters. But this was left to the choice of the donee in Frankmarriage, and if she did not chuse to put her lands into Hatchpot, she was presumed to be sufficiently provided for, and the rest of the inheritance was divided among her other sisters. The Law of Hatchpot took place then only when the other lands descending from the ancestor were Fee Simple; for if they descended in Tail, the donee in Frankmarriage was entitled to her share without bringing her lands no given into Hatchpot. And the reason is, because lands descending in Fee Simple are distributed by the policy of the Law for the maintenance of all the daughters; and if one has a sufficient maintenance out of the same inheritance equal to the rest, it is not reasonable that she should have more; but lands descending in Tail are not distributed by the operation of the Law, but by the designation of the giver, *per formam doni*; it matters not, therefore, how unequal this distribution may be. Also, no lands but such as are given in Frankmarriage shall be brought into Hatchpot, for no others are looked upon in Law as given for the advancement of the Woman, or by way of marriage portion. And, therefore, as gifts in Frankmarriage are fallen into disuse, I should hardly have mentioned the Law of Hatchpot, had not this method of division been revived and copied by the Statute for distribution of personal estates."

By that Statute, 22 and 23 Car. II. c. 10, money may be brought into Hatchpot. As where a certain sum is to be raised and paid in a daughter for her portion by a marriage settlement, this has been determined to be

an advancement by the Father in his lifetime, though future and contingent. If, therefore, the daughter would have benefit of her father's estate, she must bring this money into Hatchpot.

COLLATIO BONAUM, in the Civil Law, answers to Hatchpot. If a child advanced by the father, after the father's decease challenges a child's part with the rest, he must call in all that he formerly received, and then take out an equal share with the others.

In the custom of London there is a term Hatchpot, whereby the children of a Freeman are to have an equal share of one-third part of his estate after his decease.

HOTTONIA, in Botany, a genus of the class *Prætorandria*, order *Monogynia*. Generic character: corolla salver-shaped; stamens placed in the tube of the corolla; stigma globular; capsule one-celled.

Four species, natives of Europe and the East Indies. *H. palustris* is an elegant native of England, growing in watery places.

HOVED, } Past tense and past participle of
HOVE, } *to have*, and upon which the verb in
HOVEN. } *have* is formed.

See in HUFF; and the Quotations there from Holland's Pliny.

Tom Piper hath been and pulled up cheeks,
If choose he so *have*, make Cuck to seek cricks.
Tamer. *April's Handmaid*. *Lesson for Dairy Maid*.

But if it thunder withall, then suddenly they shut hard at once, and loved only those excrescences which be called *physicisms*, like *nasobinders* pull up and *haved* with wind, and an corporal substance at all.

Hollander. *Pinner*, book ix. ch. xxv.

The earth also for her part, by this means well soaked, twelfth and *haved* as it were with a heaven, and fresh thereby more light and well.

M. R. book xvii. ch. ii.

At last, all things being prepared, they, on 22nd of February, in the morning, *have* out the first course of the Centurion's starboard side, and had the satisfaction to find her bottom appeared sound and good.

Anna. *Flange round the World*, ch. vii. book iii.

HOVE. See to HOVEN. To *have*, or be *heard* or raised aloft, (&c.) suspended; to be or remain in suspense, to remain, to stay, to abide.

Morand, Ed of Gloucester, *myd ys ost by ryle*
In a valye *hauce*, *ye castige vorto shyde*.
R. Gloucester, p. 218.

But at the yate there she should not ride
With certain folk he *award* her to abide.
Chaucer. *Troilus*, book v. fol. 181.

And he his bare head aside
The turned, and to his he rode,
And there he *award*, and shode
To win what she wold these.

Gower. *Conf.* *Am.* book i. fol. 16.

Upon Camelinas eyes, the music being warned that the king should come in Westminster, he with the more part of the almoners came unto Knights Bridge, and *award* there to salute the king, and to know his further pleasure.

Grafton. *Henry III.* *The forty-first Year*.

One day, as he was passed by the plains
With weary pace, he *farre* away espide
A couple (seeming well to be his traine)
Which *award* close under a forest side,
As if they lay in wait, or else themselves did hide.

Spenser. *Fairie Queene*, book iii. can. 10.

But I by that which little while I ground,
Some part of those excursions did see,
The which in court continually *award*,
And followed those which happy seem'd to be.

M. *Colin Clouts come home againe*.

HOTCH-
POT.
HOVE.

HOVEA.
—
HOVER.

HOVEA, in *Botany*, a genus of the class *Diadelphica*, order *Decandria*, natural order *Leguminosae*. Generic character: calyx two-lipped, superior lip slightly two-cleft, reflex; all the stamens connected; keel of the corolla oblate; pod sessile, roundish, inflated, two-seeded.

Two species, natives of New South Wales.

HOVEL, *v.* } Henshaw (in Skinner) derives from
HOVEL, *n.* } A. S. *hove*, a house. Tooke considers
HOVEL-POST, } it to be the diminutive of *hove*,
(whence also probably the *hove* of Henshaw,) the past
participle of *hove*. *Hove*, therefore, is
A small raised building.

And was't thou faine (poore father)
To haue thee with wine and requeste forborne,
Is short, and musty sturre.

Shakespeare. *Lea*, fol. 365.

No town in Spain, from our metropolis
Unto the rustiest *hovel*, but is great
With your assured value daily proof.

Bonavent and Fletcher. *The Marital Maid*, act v.

Lat. Do I look like a cudgel or a *hovel-post*, a staff or a prop.
Shakespeare. *Merchant of Venice*, fol. 169.

And Fevery and Sleth of squalid men
Beneath the roofless palace walls are seen
In savage *hovels*, where the captiv'd floor
Was trod by nobles and by kings before.

Mickle. *Almida Hill*.

HOVENIA, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-parted; corolla, petals five, convoluted; stigma three-cleft; capsule three-celled, three-valved, cells one-seeded.

One species, *H. dulcis*, a tree, native of Japan; the stalk of the fruit is fleshy and edible.

HOVER, *v.* } Skinner thinks may be either from
HOVER, *n.* } the A. S. *hæfian*, to heave, to raise.
HOVERER, } to elevate; or from the verb to cover.
HOVERLY, } There is little doubt that *hover* (with-
out the aspirate—*Ocer*—*q. v.*) is from the past tense
hove, of the verb to *hove*.

To raise or rise aloft, to stay or remain aloft or oer,
(*sub.* in flight; fluttering;) to be or remain in suspense;
to keep or move near or about, (as if to pounce upon
—like a bird of prey.)

And as a slyle light (oot falcon like that flie,
Nor yet presume to *hover* by mount Hallyoon on his)
I feendly yet presume, upon my lord's request,
In *hove*ing verse to shew my skill, then take it for the best.

Goswain. *Heardes*. *Conceit in Daphne Dore*.

This fierce *hover* about the Streets of Gibriltar.
Hakluyt. *Voyages*, &c. vol. i. fol. 286. *Flight in the Levant*.

My mynde was but *hoverly* and faintly moved to ryme, even as
we are wonte stenderly to lose such thinges, whereof we miste,
when we looke, haue our pleasure.

Udall. *Romances*, ch. vii.

Had not this beebe, I would have comman to you now, but I would
not see you now *hoverly*, & in my passage.

Id. 1 *Corinthians*, ch. xvi.

Thus scarcely said the Mene, but *hovering* while she sang
Upon the Celtic wastes.

Drayton. *Poly-olion*, song 1.

The soaring kite there scuttled his large wings,
And to the ark the *hovering* castle brings.

Id. *Noah's Flood*.

But it was scorefull Beggardochin.
That with his servant Trumpet *hover*'d there,
Sith late he fled from his too earnest foe.

Spenser. *Faerie Queene*, book iii. can. 10. st. 23

The pond also breedeth crabs, eels, and shrimps; and in the be-
ginning, eysens grew upon the boughs of trees, (an Indian miracle)
which were cast in thither to serve as a *hove* for the fish.

Carew. *Survey of Cornwall*.

About him flew the clowes of the dust,
Like fowles; and still stooped culling at his head.
He with his bow, like Night, stalkt up and downe;
His shaft still sockt; and buzing round his browne,
At these vast *hovvers*, aiming at them still.

Chapman. *Iliad*, book x. fol. 177.

Did not his arm the necks of war deform,
And point the *hovering* insult when it came.

Pitt. *On the Death of the late Earl Stanhope*.

He [Gray] too, perchance, (for well I knew
His heart can melt with friendly woe)
He, too, perchance, when these poor limbs are laid,
Will leave one tearful sigh, and sooth my *hovering* shade.

Mason. *Ode 7*.

HOUGH, *v.* } A. S. *hoh*, poples, the ham of
HOUGH, *n.* } one's leg behind the knee; i. e. *sup*.
HOUGH-STING, } *frago*, the *hough* of a beast. Some-
ne.

To *hough* or *hock* the hamstrings is to cut, to hew out the
hamstrings; and the *hough*, or *hock*, the part or
toe.

To cut, (hew or hoe,) *sub.* the ham or hamstrings.

Thus shalt *hough* thy horses, and burne their chariotes with fyre.

Bible. *Isa* 1551. *Jane*, ch. x.

He then drew his sword, and bare off the blows as well as he
could, until they brought him, that he felt to the ground.

Sir Thomas North. *Plutarch*, fol. 857. *Gallia*.

Upon the foremost hatches or rowen banks stood armed men close
together with their shields couched thick over their heads, and
also behind them stooping somewhat lower, and a third sort by de-
grees bending their bodies down; so as the hindmost resting upon
their haunches or hammes, made a shew of an arched building.

Holland. *Amasius*, fol. 256. *Falentinus* and *Valens*.

Many were for old age feeble, and women also now fere stricken
in yeares, when they fauted upon sunnily causes, as being offered
with travelling so fure, casting off all desire to live any longer, had
the calves of their legges or hamstrings cut, and so were left
belied.

Id. *Is* 129. *Centurions* and *Julianus*.

— Hath he not been strange

That thou meetst *hough*.

Heywood. *A Woman kill'd with Kindness*.

HOUGH, *i. e.* to *hauk* or *haze*, *q. v.*

HOUND, *v.* } Goth. *hunda*; A. S. *hund*; D. *hond*;
HOUND, *n.* } Ger. and Sw. *hund*. From the A. S.
HOUND-RISK, } *hnutian*, *hent-an*, to pursue, to search
after. Wachter objects that the name was applied
generally to all dogs, not merely to *hunting* dogs;
and would derive the verb from the noun. Skinner doubts.

— To *hound*, is

To hunt, to pursue or chase to pursue; to set on,
in chase of, in attack upon, the game, the prey.

Was var his milder for son man sonner to hen weede,
Jas to so mooy *hounds*, bote jty were hen to weede,

R Gloucester, p. 234.

Je kyng bithold him a stound, & such no repentence,
He had drawe away jay *hound*, God has taken vengeance.

R. Brunar, p. 55.

With *hounds* bred and hors bred, *sch* him when jay hangen.

Forre *Pinchew*. *Faun*, p. 139.

And no man gaf to him, but *hounds* chaseen and likt den him byn.

Wesly. *Lake*, ch. xvi.

Of male *hounds* hadde she, that she fedde
With routed flesh, and milke, and mastel brayde.

Chaucer. *The Prioress*, v. 146.

With thicke bristles of his head unsift,
Like to the skin of *houndes*, sharp as brere.

Id. *The Merchant's Tale*, v. 9699.

HOVER.
—
HOUND.

HOUND.

HOUR.

This Asteon, as he well might
Above all ether cast his cheer,
And read it from yere to yere,
With *Assured*.

Quercus. Conf. Am. book i. fol. 9.

And hie hard where I *Assured* thee, and heretofore
I'll make a relique of thee, for young soldiers
To come like pilgrims to, and kiss for consoles.

Beaumont and Fletcher. Bonduca, act iii.

All as the shepherd that did fetch his dunes
From Phœbus baldfell hewer withouten leave;
His musicles might the hellick hand did lame.

Spenser. Shepherd's Calendar. October.

But yet much adoe they have and hard hold with these *hounds*
notwithstanding; for they lay at their bellies and groines, at their
bellies and soap at every part of their bodies that they can perceive
to be white.

Holland. Plinie, book i. ch. xli.

CASSIUS MAR. I shall be *hounded* up and downe the world,
Now every villaine, that is wroth enough
To take the price of blood, dreame of my throat.

Shakespeare. Cæsar, act iv. sc. 9.

— See there with countenance blithe
And with a courtly grin, the fawning *hound*
Salutes thee cowering, his wide opening maw
Upward be curst, and his large she-black eyes
Met in self blisshment, and humble joy.

Southey. The Chase.

HOUR.

HOURLY, adj.

HOURLY, adv.

HOURLY-GLASS.

HOUR-LINE.

is divided; into which the surface of a dial or timepiece

is divided.

Hours,—as used by Bale and Spenser, (See *Hours*
in Cotgrave, and *Hours* in Canonica in Du Cange.) prayers
or devotions at stated hours; also a book of prayers or
devotions.

be gone & twenty *hours* be spent in holy life.

be first. viii. *hours* in priore alberst.

be toper viii. *hours* in alepe and in rest.

be prid. viii. *hours* be studied, how he might

Maynone be land with lawe, his felt held to right.

R. Brown. p. 23.

And shoute the synthe our Jesus cried with a greet voie and seide,
Help, Help, damanation, that is, my God, my God, whi hast thou
forsaken me?

Wolff. Matthew, ch. xxviii.

And shoute the sixth *hours* Jesus cried with a loud voyce, saying;
Eli, Eli, lama sabachthi. That is to say; My God, my God, whi
hast thou forsak me?

Bible, Anno 1531.

And on a day befall, that in that *hours*,

Whan that his mete went was to be brought,

The gular shoute the doves of the toure;

He heard it wel, but he spake right ought.

Chaucer. The Monke's Tale, v. 14733.

His *hours* of strenuous

His kepeth.

Quercus. Conf. Am. book vi. fol. 134.

Nane ende is there of their bellying prayers, their portances, bedes
teuples, soliers songs, *hours*, &c.

Bale. Image of both Churches. Preface.

The dukes of Clarence, Gloucester and Yorke were of the same
opinion, thinking it most convenient to marche towards they enemies
with al speed & celerite, least in prolonging of tyme and arguysse
of opinions, the French army might come and were incense &
hours multiply.

Hall. Henry V. The third Yere.

We could leave nothing thereof by enquiry; but we saw it tryed
in *hours*-glasses of water, that the nightes were shorter, then
in the firme lands.

Arthur Goldings. Cæsar. Commentaries, book v. fol. 117.

For from the first that I her leue profess,

I'vet this *hours*, this present luckless *hours*,

I never voyd happynesse nor end.

Spenser. Faerie Queene, book iv. can. 9.

Therein the hermit, which his life here led
In straight observance of religious vow,
Wot want his *hours* and holy things to bed.

Spenser. Faerie Queene, book vi. can. 5.

Whose silver gates (by which there sat an heroy
Old aged sire, with *hours*-glass in hand,
High Time) she entered, were he leise or sory.

M. R. Two Gentles of Menzies, can. 6.

And sollicite in a dark cave
Where all things hark'd, and silent be,
Remembreth to the quiet grave,
That there I would prepare to flee,

With death, that *hours* waits for me.

Comte. The World

— Latona, and her careless Nymphs,
(Regardless of my sorrows) bask themselves
In *hours* pleasures.

Ben Jonson. Cynthia's Revels, act i. sc. 2.

The same first mover certain bounds has plac'd,
How long these perishable forms shall last;
Nor can they last beyond the time assign'd
By that all-wise and all-making mind;

Shorten their *hours* they may; I will be true;
But never pass th' appointed sitting.

Dryden. The Cuck and the Fox.

A thousand unforeseen accidents will ever be crossing his designs,
Nor will there be wanting some little thing or other, almost *hours*,
to put him out of humour.

Shakespeare. Works, vol. i. Serman 2.

Nene could owe it [the Christian religion] but be met at the
same time they'd all his temporal interests, quit his friends, his
reputation, and all his fortunes in this world, and live in *hours* expecta-
tion of a martyrdom.

M. B. Serman 6.

The schoolmen's notion of time depending on the motions or exist-
ence of the material world, is as senseless, as the supposing it to de-
pend on the turning of the *hours*-glass.

Clark. On the Astronomer, p. 491.

It is no more than to think, that had the sun shone there on the
dial, and mo'd after the same rate it doth now, the shadow on the
dial would have pass'd from one *hours*-line to another, whilst that
flame of the candle lasted.

Locke. Of Human Understanding, book ii. ch. xiv. sec. 28.

The boast of beauty, the pomp of power,

And all that beauty, all that wealth e'er gave,

Avail alike th' inevitable *hours*,

The paths of glory lead but to the grave.

Gray. Elegy written in a Country Churchyard.

You stand in daily and *hours* need of some superior aid, without
which the very ground you stand upon, firm and sure as it seems to
be, may sink under your feet.

Porteus. Tracts. To the Inhabitants of Manchester, &c.

He adds, that Meas. is also but another picture by Holbein of a
learned man, and Death with an *hours*-glass, and a building behind.

Walpole. Anecdotes of Painting, vol. i. p. 139, note.

HOUSE, *n.* } A. S. *hus*; D. *haus*; Ger. *haus*;
HOUSE, *n.* } Sw. *hus*. Wachter decides for the
HOUSELESS, } Ger. *huten*, *tegere*, (i. e. A. S. *hid*, an,
HOUSELESS, } to hide), to conceal, to cover. From
the A. S. *hutan*, *formare*, *fabricare*, was formed the
A. S. *hi-tis*, a house, and *hi-wice*, *familia*, a family or
household; and it is not improbable, that *hus*, a house,
had the same origin; meaning.

Any thing framed or built; *sc.* for covering, shelter,
or protection, dwelling or abiding, for a place of resi-
dence; also applied to the family so dwelling, or who
have so dwell; to persons assembling under one roof;
to the mode or manner of living. And see the Quota-
tion from Smith's *Commonwealth*.

To *house*, to build, raise or erect a house; to cover,
shelter, or protect; to dwell, abide, or reside; to cause
to shelter, or take shelter, to drive to shelter.

House is much used in Composition.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUS.

HOUSE. *House-leek*, in Botany, the trivial name of the *Sempervivum tinctorium* of Linnæus.

How *houseleek* and bulble fute, and eered and seene,
So yet is late while gods excuse him growe.

R. Gloucester, p. 21.

From Rome he brought on herts, that use here some
Pette's pen of eek house, that smoke out of count.

Id. p. 493.

Savay Catherine's clerkes in hidnes coust geide,
At Germanis set for marches, a house for geit veyde.

R. Bruneau, p. 77.

As wel freies as oþer folk, lallliche speeden
In housing and in helynges.

Piers Plouman, *Vaunt*, p. 376.

And every man that formeth house, brethren or sisten, felde or
modit, wif either childres or feildes for my name, he shall have an
hundred fold, and shal wride everlastinge lyfe.

Wiclyf, *Matthew*, ch. xix.

And whosoever forsaketh house, or brethren, or systen, other
father or mother, or wyle or houser, or landes for my name's sake,
the same shal receive an hundred fold, and shal inherite everlastinge
lyfe.

Bible, *Matth.* 1951.

Yet wold he herte on other fall,
And thynke hem more delicious,
Than he hath in his owne house.

Gower, *Conf. Am.* book vi. fol. 132.

That I by eight male arise,
At some wyndowe and loken out,
And see the housinge at about.

Id. *B.* book v. fol. 120.

Ah God! too long have we wander I banished,
Too long abiding barbarous injury;
With kedar and with Menech harboured,
How? in a tent, in a houseless harbour.

Sidney, *Poems* cxx.

If the rest of any kind of housing or ground within the city of London
were raised, as there was infert very much, from ten villages to
twenty shillings, then might the person, who had before but 16. d. ob.
by virtue of this act demand 2. s. q. the double.

Crony in Strype, *Memoria*, *Edward VI.* anno 1548.

So fourth they far'd; but he behind them stay'd,
Mangle his host, who grudge'd grievously
To house a guest that would be never obey'd,
And of his owne him left not liberty.

Spenser, *Faerie Queene*, book iii. can 10.

So, in good time, sir; say, good sir, house your head.

Ben Jonson, *Every Man in his Humour*, act iii. sc. 6.

The house I call here the man, the women, their children, their
servant's bond and free, their cattle, their household-stuff, and all other
things which are reckoned in their possession, so long as all these
remain together in one.

Smith, *Commonwealth*, book i. ch. xi.

How shall your houseless heads and naked sides,
Your lop'd, and window'd raggedness defend you
From seasons such as these?

Shakespeare, *King Lear*, fol. 237.

And not as summer birds, by and by in the fall of the leaf, to look
about and seek for housing, harbour, and covert.

Holland, *Life*, fol. 183.

He and two of his men had picked out their match to assault one
of his men, three against one, and yet the said Bishop, as he under-
stood, his single man house them all.

Strype, *Life of Bishop Aymer*.

And, housing in the lion's hateful sign,
Bought Senators and deserting troops are mine.

Thyden, *Pulman and Arcite*, book iii.

Then thus the Prince: "To these shall we afford
A late so pure as by the martial sword?
To these, the worthy provittes to shame
And base revilers of our house and name."

Pope, *Hom.* *Odyssey*, book xx.

If thither comes a warrior when the place
No knight has head'd, the lord with courteous grace
Admits the entering guest, but makes him swear
That should a sawe one to the rock repair,
His arm the stranger on the plain shall meet.

Hoie, *Orlando Furioso*, book xiii. l. 467.

The houses at Rome are of stone but plastered as at Vienna, Berlin,
and other transalpine cities; the plaster, or stucco, is extremely hard,
and in a climate so dry may equal stone in solidity and duration.

Enstour, *Classical Tour through Italy*, vol. ii. ch. l.

Why scornful Folly from her gaudy couch
At starving houseless Virtue points reproach.

Warrior, *Fusion*, a Satire.

HOUSE, in Composition. And see **HOUSEWIFE**.

And Abraham for al his good, hadde muche tearre
In greet poverty was y put, a prys as hit were
By sou hym ys housewif, and bewid here hymself.

Piers Plouman, *Vaunt*, p. 214.

If that han clepid the househede man Belsbub: how myche more
hise household neynee?

Wiclyf, *Matthew*, ch. x.

If they have called the Lord of the house Belshazzar: how much more
shall they call them of hys household so?

Bible, *Matth.* 1551.

Therefore I wote, that ghongere widew is weoldid and hyngre forth
children and be housewif to ghyse noon occasion to the advantage
bi cause of curid thing.

Wiclyf, *1 Timothy*, ch. x.

For wif ye know, a hed in his household
Ne hath not every remell all of gold:
Som ben of tree.

Chaucer, *The Wif of Bathes Prologue*, v. 5691.

An householder, and that a grete was he,
Sent Julian he was in his costre.

Id. *The Prologue*, v. 341.

Dame Richene on her house can lode
A yong man full of gently lode
That the best bond of any thing
His last was much in householding.

Id. *The Roman of the Rose*, fol. 121.

In case he shewe him selfe there a vigilant housekeeper, yf he kepe
all thyng in ordre, yf he have cheyrest and diligent children, yf they
be so taught that in soler stylen and comely manners they maye
appeare to be brought up under a goodly parent, it is a good hope that
he is wel hable to take the publique charge of all, that is the admi-
nistracion of his owne householde buyngs yewth to good a providence
of himselfe.

Uall, *Tynstale*, ch. iii.

To furnish house with householdry,
And make provision shillfully.

Tower, *The Ladder to Thrift*.

And if a plotte for housewiferye mouste
be sought for, first of all it is.

Dreut, *Heure*, *Epsile to Faustus Arctus*.

And ofte the owle with rufal song complain'd
From the house-top, drawing long dupleit tones.

Surrey, *Virgil*, *Arms*, book iv.

Housewife, like to doe the works of a wife. She doeth the duty
of a good wife: Ergo she is a wife. See household things house-
wifery: Ergo she is a good housewife.

Winn, *Arts of Logick*, fol. 58.

These things to beare

Would Dreutemason seriously incline:

But still the house-affaires would draw her hence.

Shakespeare, *Othello*, fol. 314.

Of domesticall and tame house-bees, there are two sorts.

Holland, *Pinner*, book xi. ch. xviii.

Cruelty (being feined as it were, exercised and leured in these and
such like slaughters) proceeded even to the poor labouring ox, to the
silly sheepe, that doth clad and trim our bodies, yea, and to the house-
cock.

Id. *Plutarch*, fol. 475.

We see men present heere before us, which ever went from the
smoke of the chimney, see carried away any blow in the field, being
crushed at home like women and house-doves.

See Thomas North, *Plutarch*, fol. 218. *Poems* *Emptan*.

HOUSE.

Sparrows must not build in his house-eaves.

Shakespeare. Measure for Measure, fol. 74.

With their hairs loose hanging down their shoulders, and in other most poor array and ruffal habit, able to have merril gillie and compassions, they were fled into a private oratory or chapel into their house-gods, to save themselves.

Holland. Levins, fol. 526.

The rankness of housekeeping brake not into any riot; and a chapter was constantly read every meal, by one kept for that purpose.

Fidler. Worthen. Hunt-shire.

The marble pavement hid with desert weed,

With *house-dred*, (thistle, dock, and hemlock-weed).

Hall. Satire 2, book v.

Housewife, Germ. for *Handred, house-prayer*, a lustily and happy name, if it could turne house-wares betweene man and wife into peace.

Candide. Remains. Names, p. 75.

But go thy waies to him, and for me say

That here is at his gate so errant knight,

That house-rooms craves.

Spenser. Faerie Queene, book vi. can. 3.

A putt together in economy, commonly called *house-rule*, considering that a city is no other, than an assembly of many households and houses together.

See Thomas North. Plutarch, fol. 303. *Aristides and Cato*.

Oswold, Germ. *house-ruler* or steward: for a sold, in old English and high Dutch, is a ruler.

Candide. Remains. Names, p. 82.

In that extreme want and scarcity that then was, every man out of his house-aster and provision spared from himselfe, and for to give him one thing or another, defrauded his owne bellie.

Holland. Livins, fol. 51.

A gentleman of *Regina dyng*, left three daughters; the one was headstrong and wastrel; the second a lover of wine and gay pleasures; and the third a good spinster, and a great follower of country house-wifery.

Taylor. Rule of Conscience. Preface.

Where Venus, newly soft-skien'd weaches fills

With waten house-work, and suggests those skills

Still to their studies.

Chapman. Homer. Hymn to Venus.

She is always seeing apparitions, and hearing death-watches; and was the other day almost frightened out of her wits by the great house-dog that howled in the stable at a time when she lay ill with the tooth-ach.

Spectator, No. 7.

But still you bring your enl'd gods along:

And will endeavour, in succeeding space,

Those household puppets in our hearths to place.

Dryden. The Hind and Panther.

With thee, thy son, and tender wife, prepare

The toils of war and banishment to bear;

And holy household-gods thy narrow share.

Rome. Lucan, book ii.

If they are accidentally discovered, they will remove again; which they can easily do; their household-gods being little else but their cotton hammocks, and their callibashes.

Deimler. Fopgods, Anno 1676.

In the affected digression about respiration, there is mention made of the great viciousness of house-mice, as they call them.

Bogge. Works, vol. iii. p. 365. *Permeatological Experiments*.

This being a day of business with me, I must make the present entertainment like a treat at an house-keeping, out of such presents as have been sent me by my guests.

Spectator, No. 518.

They were not (in their refined sense) godly and regenerate; nor allowed to be godly, because they would not expense a farthing by resorting to their congregational house-keeping meetings.

South. Sermons, vol. iv. p. 64.

The Saxon word *hote*, is used by us as synonymous to the French *estover*, (that is, necessaries, from *out-give*, to furnish,) and therefore house-hote is a sufficient allowance of wood to burn in the house.

Blackstone. Commentaries, book ii. ch. iii.

Any one who attends to all their own descriptions, narratives, and dissertations, will find in that whole place more of the air of a body of occasion, household, house-dreaders, and enlaid coucagers, than any thing of the refined and perfect virtues, or the polished, mitigated vices of a great capital.

Burke. On a Regicide Peace, let. 4.

II. Burglary, or nocturnal housebreaking, *burgi introcinium*, which by our ancient law was called *housebreaking*, as it is in Scotland to this day, has always been looked upon as a very heinous offence.

Blackstone. Commentaries, book iv. ch. xvi.

The eat, in its arge state, is three or four times as large as the house-eat, the head larger, and the feet faster.

Pennant. British Zoology. Wild Cat.

On his [Henry Croke] return, neither rich nor known, he lived obscurely in Knave's-acre in partnership with a house-painter.

Walpole. Anecdotes of Painting, vol. iii. p. 223.

His [Isaigo Jones] fee as surveyor was eight shillings and four pence per day, with an allowance of forty-six pounds a year for house-rent, besides a clerk, and incidental expenses.

M. B. vol. ii. p. 267.

HOUSE, v. } The Fr. *houezou*, Cotgrave calls,
HOUSE, n. } "a coarse drawer worn over a stocking

HOUSING, } instead of a boot." It appears to be
the same word as hose; q. v. Applied to

The coverings of a horse.

He [the Prosecutor] was carried from Sonenest-house in a velvet bed of state drawn by six horses, house'd wth y^e same.

Boycie. Memoirs, Oct. 22, 1638.

The cattle used for draught in this country [Bolesia] are cover'd with houseings of linen fringed at the bottom, that dangle about them, preserving them from flies, w^{ch} in summer are very troublesome.

Id. B. 1645.

Ev's still, methinks, I see Phaeonides;

Strange was his habit, and as odd his dress.

Six lions' hides, with thoughts together fast;

His upper part defended to his waist;

And where man ended, the continued vest

Spread on his back the house and trappings of a beast.

Dryden. Speed. Metemorphoses, book xii. *The Laphoe and the Centaurs*.

By help mechanic of equestrian block,

'Tis still he moves, with elastic houseings grac'd,

And, all unheeded of the critic mouth;

Drives his light courier o'er the bounds of taste.

Lloyd. Two Odes, ode 1.

HO'USEL, v. } A. S. *husel*, the Eucharist or Sacra-
HO'USEL, n. } ment of the Lord's Supper, perhaps

HO'USEL-BOX, } from *hustia*. *Hustian*, to administer

HO'USLING, } or give the communion, to *house*.
Sommer. Junius derives from the Goth. *husn*, a victim,

a sacrifice, (n. *abjecto*.) Skinner prefers *hustia* to Sommer's *hustia*.

Heo let byre sargis & husis.

M. Gloucester, p. 392.

— & deide without spech,

Wyþoute sargif & husel, than þer was Gode's weche.

Id. p. 419.

— Consult thou oue to guide

Al þat we owen eny wight, or we go to husel.

Pierre Planchan. Finon, p. 386.

And certes oue a yere at the best way it is lawfull to be *huselid*, for sothei oue a yere all thinges in the erthe renewes.

Chaucer. The Perceance Tale, vol. ii. p. 383.

But for as much as man and wife

Shuld shew her parshs Priest her life

Once a yere, so saith the booke

Er any night his house take.

Id. The Remnant of the Rose, fol. 145.

And he schreife hym and *huselid* on that grounde,

And anoyled hym.

Ritton. Met. Rom. vol. iii. p. 23. *De Rose Florence of Rome*, v. 776.

And they have a cloke upon their left shoulder descending before and behind under their right arm, like unto a deuce carrying the house-l-bar, in time of Lent.

Hakluyt. Fopgods, 4to. vol. i. fol. 115. *The Tertius*.

Antichrist making means to be admitted into the confidentiality of the Samaritan religion, when the priest his confessor, as *According* and shirring him, demanded which was the greatest sin that ever he

HOUSE.
—
HOUSEL.

HOWL.
—
HUA-
NACA.

We remained the whole night undisturbed except by the howlings and lamentations which were heard on shore.

Cook. Voyages, vol. vii. book v. ch. iv.

HOWLET, or **OWLET**, the diminutive of owl, q. v. so called, says Junius, a *ferali querula vocis gemitu*.

It is a grain sight to see the wit and dexterity of these howlets, when they fight with other birds: for when they are overtopped and beset with a multitude of them, they lie upon their backs, and with their feet make shift to resist them.

Holland. Plinie, book x. ch. xvii.

HOWVE, i. e. his hood, hood and cap being equally coverings for the head; to set a man's hood, is the same as to set his cap. Tyrwhitt. A similar explanation is given by Tuokey, who forms *houve* from *hood*, *hood*, the past participle of the verb to *hood*.

A *houve* above a call signifies a hood above a cap. Tyrwhitt.

Now, sire, good this Oswald the Reve,
I pray you alle, that ye not give greve,
Though I answer, and mende set this howve,
For letal is with force force off to shouere.
Chaucer. The Reeve Prologue, v. 3909.

To hold in her a man in bond
And him her left and dem hart call
And maken him a howve above a call
I mene, as lose another in this mene while
The doth her selfe a shame, and him a gile.
Id. Troilus and Criseida, book iii. fol. 170.

HOX. See **HOEK**.

HOY, } Fr. *heus*; which Menage considers to
HOYMAN. } be the name word as the D. *hulke*; Eng.
hulk, q. v. Pegge (*Anecdotes of the English Language*) suggests that "the little trading vessel, termed a *hoy*, may have received its name from stopping at different small places in its voyage, to take in goods or passengers, when called to or hailed from the shore." See **HO**.

She was immediately assailed by diverse English pinnaces, *hoyes*, and drubbers.

Hakluyt. Voyages, 8c. vol. i. fol. 601. *The Spanish Armada*.

But Philip had turned the staple and all the trade and negotiation by sea from theoria in Demetrias, and having gotten bulks and *hoyes*, caused them to bulke and pass by Thebes, and direct their course for Demetrias.

Holland. Livius, fol. 1034.

The recompence could not make him liable for a more cruelty, as if a *hoy* in good condition, shooting a bridge at a proper time, were driven against a pier by a sudden breeze, and arrested by the violence of the shock.

Sir William Jones. The Law of Bailments.

It soon became necessary for the Courts to declare, as they did in the reign of James I., that a common *hoyman*, like a common wagoner, is responsible for goods committed to his custody, even if he be robbed of them.

Id. B.

HOYA, in *Botany*, a genus of the class *Pentandria*, order *Diogenia*, natural order *Aclepiadaceae*. Generic character: masses of pollen shining, ten, erect, conniving; anthers terminating in a membrane; crown of stamens five-leaved; leaflets depressed, the interior angle produced, forming a tooth incumbent on the anther.

Three species of this elegant genus have been discovered, natives of Asia. The *H. carnosa* has been long a favourite climbing plant in green-houses: its flowers have the appearance of being artificially made of porcelain and wax.

One species, *H. acutula*, native of central America.

HUANACA, in *Botany*, a genus of the class *Pentandria*, order *Diogenia*. Generic character: calyx minutely toothed, persisting; corolla, petals lanceolate, vol. xliii.

spreading; fruit ovate, acute, striated; universal involucre two-leaved; partial involucre may be leaved.

HUBBUB, also written *whooobub*; probably formed from the repetition of *hoop* or *whoop*; q. d. *hoop-hoop*, *hoob-hoob*, *hubbub*. See **HOOP**.

Now when amid the thickest woods they were,

They heard a noise of many bagpipes shrill,

And shrieking *hubbub* them approaching ore,

Which all the forest did with horror fill.

Spenser. Faerie Queene, book iii. can. 10.

But the bishop and some other of the commissioners, allowed him burial there; but that it should be late at night, for the preventing any *hubbub* among the people.

Sterry. Life of Grindal, Anno 1569.

When the first *hubbub* of sounds was over, the trap-door being left open, the voices came up more separate and distinct.

Spectator, No. 371.

HUBERIA, in *Botany*, a genus of the class *Octandria*, order *Monogynia*, natural order *Melastomaceae*. Generic character: calyx tubular, constricted at the apex, border four or five lobed; corolla, petals four or five, obovate; style filiform, acute; capsule four or five celled.

Three species, shrubs, natives of the Brazils. Decandolla.

HUCK,

HUCKSTER, v.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUCKSTER, n.

HUA-
NACA.
—
HUCK.

Hubert has continued still obstinately counterfeiting and pretending his neediness and poverty, and after much base *huckling*, and rising by little and little, one while huffing and wrangling, another while praying and extolling, (and that with whining and pouting finger in the sin) he was faine out at length, and came off to pay a good hundred talents of silver.

Holland. Livius, fol. 991.

In which year [1438] happened a great and general famine, caused much by unreasonable weather, but more by some *huckstering* husbandmen who properly may be termed knaves in grain, insomuch that wheat was sold for three shillings a bushel.

Fidler. Witches. Northumberland.

And of necessity, for the maintenance of his state and dignity, he went no low as to make guinea by *huckster's* trade, pawning his beacons for better sale.

Holland. Suetonius, fol. 241. *Propercius Augustus*.

And now the age waiting his *huckster* man That went provide his necessaries.

Spenser. Mother Holborn's Tale.

The gentle and benevolent mediocrity of church maintenance, without the ignoble *huckstering* of pilling it then.

Milton. Of Reformation in England.

Therefore, I took no applause from the digress of others, nor will I *huckster-like* discredit any man's ware, to recommend mine own. *Glanville. The Founty of Dogmatizing. Preface*.

Besides the cost of getting drunk (which is usually the case) they must pay ten pence, or a shilling, for changing their piece into silver to some *huckstering* fellow, who follows that trade.

Swift. The Intelligencer, No. 19.

He then added compulsion to complaint, force to his words, and drove out those *hucksters* in the face of danger, and in spite of resistance, fearing neither the authority of the rulers, nor the insolence of the rabble.

South. Sermons, vol. xi. p. 152.

But I never could drive a hard bargain in my life, concerning any matter whatever; and least of all do I know how to haggle and *huckster* with merit.

Burke. Letter to a Noble Lord.

3 c

HUCKLE.

HUE.

HU'CKLE, } The *huckle-bone*, *cora*, *corandis*,
HU'CKLE-BONE, } the hip, or joint of the hip, perhaps,
 says Skinner, from the *D. hucken*; *Ger. hocken, desi-*
dero, to sit down. (in *Sw. huka*.) And Wachter thinks
 that these may be from *hook*, a hook or corner.
 The hip-bone or joint of the hip.

Synchyses of autumn are seen in the *huckle-bone*.

Sir Thomas Elgin. Castei of Helik, book iv. ch. vii.

Such as be troubled with the eczema or goat in the *huckle-bone*,
 find remedy by a plaster or cataplasme, made with the seed and
 leaves both of madder.

Holland. Plow, book xxi. ch. viii.

For getting up on stump and *huckle*,

He with his toe begun to buckle.

Huller. Haddras, part i. can. 2.

You leave the road that's rough and stony,

To pace and whistle with your poney;

And proud to us you're late grower,

And fear to gall your *huckle-bone*.

Lloyd. The Cobbler of Crispington to Mr. Lloyd.

HUD, V. i. e. hooded, covered as with hoods.

But Valerius and his company did resist them, and moreover
 added them with their gowns over their heads, and by force brought
 them (do what they could) into the market-places.

Sir Thomas North. Plutarch, fol. 84. Publicola.

HU'DDLE, v. } Perhaps a diminutive of *hurd* or
HU'DDL, n. } hood:

To cover up in a heap, a confused heap, to put or
 throw together in confusion; in haste or in a hurry; to
 put or throw on in confusion.

Laurel (I were) was parent of this snipping rhyme:

Nest Audubon Horace brass in Satyre's grace.

Drant. Horace. Prætor Grammaticus de Satyre.

For that grand letter death *huddled* to one place

Rich, poor, was, foolish, subtle and the base.

Brown. Epitaph on the Death of his Schoolmaster, Mr. F. H.

By them the hell is not told us; and vulgar spectators see them,
 but as a confused *huddle* of petty illuminations.

Glanville. The Family of Dogmatizing, ch. xlv.

And all to leave what with his tail he won,

To that unfeather'd two-legged thing, a son,

Out; while his soul did *huddle* odious try;

And born a shapeless lump, like scurvy.

Dryden. Absalom and Achitophel.

Fools *huddle* on, and always are in haste,

Act without thought, and thoughtless words they waste.

Rome. Golden Verses of Pythagoras.

The outward forms of worshipping the deity wasted a reformation.
 Stately buildings, costly exorcisms, petulant and smooth habits, and a
 sumptuous *huddle* of pompous, phantastical, cumbersome ceremonies,
 every where attended divine worship.

Locke. Works, vol. ii. p. 336. The Reasonableness of Christianity.

Cry—hem; and reading what they never wrote

Just fifteen minutes, *huddle* up their work,

And with a well-learned whisper close the scene!

Campbell. The Task, book ii.

The enraged host, threatened such perfidy and destruction that it
 frightened the women, who were all got in a *huddle* together, out of
 their wits, even to hear the denunciations of vengeance.

Fielcing. Joseph Andrews, book iv. ch. xi.

HUDSONIA, in Botany, a genus of the class *Dode-*
candria, order *Monogynia*, natural order *Erico*. Ge-
 oeric character: calyx three-leaved, tubular; corolla,
 petals five; stamens fifteen to twenty; capsule one-
 celled, three-valved, three-seeded.

Three species, natives of North America.

HUE, } Formerly written *awe*; and probably the
Hue same word as *awe*, (q. v.) to form or fashion,
 extended in its application as the A. S. *awe*, *effigies*,

color; from the form, frame, or figure, to the general
 appearance or representation.
 The complexion or countenance; the colour.

Phœbus was old, and *Arctus* like *lato*.

Chaucer. The Franklin's Tale, v. 11557.

But thus much I dare swear that she

Was white, rosy, fresh and lively *hewed*

And every day her beauty *hewed*.

Id. The Drunken, fol. 242.

For of the well, this is the *hue*

The water is more so *clere* of *awe*

The water is more *fresh* and *new*.

Id. The Romance of the Rose, fol. 123.

Whereof he beareth the pale *awe*.

Gower. Conf. Am. book i. fol. 12.

Their heads as compass knit with garland *flowers* right fresh of *awe*.

Phœbus. Virgil. Aeneid, book vi.

Mutius held out his right hand over the fire, and boldly looking the

king full in his face, whilst the flesh of his hand did try off, he never

changed *awe* nor countenance.

Sir Thomas North. Plutarch, fol. 39. Publicola.

Ins there with humid bow

Where the odoriferous banks, that blow

Flowers of more mingled *awe*

Than her puffed scarf can show.

Milton. Comus, l. 94.

But when she saw her lord prepar'd to part,

A deadly cold ran shivering in her heart:

Her faded cheeks are chang'd to boxes *awe*,

And in her eyes the tears are *awe*.

Dryden. Cæsar, Miscellaneous, book x.

His robes, with liquid pearls bespangled *awe*,

Receives a stony *awe* unknown before.

Hale. Tasso. Jerusalem Delivered, book xvii.

HUE, } Fr. *awe*, to hoot, shout, exclaim, cry out,

HUE, } make *awe* and cry. Cotgrave.

Earliest regard to be had by the said justices to the execution of

the statutes against rebellion, vagabonds, retailers, &c.; and for

keeping the peace of *awe* and cry; and watches to begin the 25th

of April.

Streppe. Memoirs. Queen Mary. Anno 1555.

When Judas had betray'd and sold him, and so made *awe* and

cry after him, his conscience was his pursuer, judge, and executioner

Hammond. Works, vol. iv. p. 655. Sermon 14.

They lie hawking upon the coast, and are directed by a balker or

awe, who standeth on the cliff-side, and from thence directeth the

course of the pilchard.

Cornwall. Survey of Cornwall.

As *awe* (from *awe*, to shout) and cry, *hustling* of *awe*,

is the old common law process of pursuing, with horn and with vials,

all felon, and such as have dangerously wounded another.

Blackstone. Commentaries, book ii. ch. xi.

HUE AND CRY, in our old Records *Hutemum* et *Clam-*

or, as stated by Blackstone above, probably in its ori-

ginal meaning intends *hooting* by the *horn* and *crying* by

the voice, for such by the old Books appears to have been

the ancient custom of pursuing felons, (Coke, 2 Inst.

173.) and so Skene describes it in Scotland, ad v. *Hute-*

ism. "The Normans," says Minshew, "had such a

pursuit with a Crie after offenders, as this in which they

called *Hare*, wherof you may read in the *Grand Cus-*

tomar, cap. 24. Some call it *Harol*, the reason wherof

they give to be this. That there was a Duke of Nor-

mandie called *Rol*, a man of great justice and severity

against grievous offenders: and that thereupon when

they follow any in this pursuit they cry *Ha-Rol*, as if

they should say, 'Ah Rol, where art thou that wert wont

to redress this, or what shouldst thou do against these

wretches if thou now wert living?' In which call they

that are within hearing must make pursuit or pay a

fine."

HUE AND
CRY.

Hue and Cry is mentioned by the Statute of Westminster, 1. 3 Edward I. c. 9. and 4 Edward I. c. 2. *de off. coronatoris*. But the principal Statute relative to it is that of Winchester, 19 Edward I. c. 1. and 4., which directs that, immediately upon the commission of robberies and felonies, Hue and Cry shall be raised and carried on from town to town till the offender be taken. By this Statute, unless the offender be taken, the Hundred is answerable for the robbery, and hence arises the Action against the Hundred in case of loss by robbery.

The several particulars relative to Hue and Cry must be sought in the Statutes which regulate it. It may be sufficient here to state, that it may be levied without a Warrant on a Justice; that the Constable having raised the power of the town, has liberty of search, and, if the suspected person be in a house, may break open doors in pursuit of him, after giving notice, demanding entrance, and being refused. This violence is at his own peril if the offender should not be in the house. Notice should be given to the neighbouring towns, with a description of the things stolen, and the person of the thief, or, in case the latter is unknown, of the fact of robbery. All persons are bound to follow the Hue and Cry, and it seems that if the offender cannot be otherwise taken, he may be killed in the pursuit. Though the supposed offender be really innocent, he may be taken and imprisoned till he can be examined by a Justice, if a Hue and Cry be once raised after him. It is the raiser only who is punishable.

The chief Statutes which regulate the Action against the Hundred are 27 Elizabeth, c. 13. 29 Charles I. c. 7. 8 George II. c. 16. 22 George II. c. 24. By these the Hundred is not answerable for robberies committed in a house in the night-time, nor on persons travelling on a Sunday, nor where the felon or any one of them is taken before the Action is commenced. No Action can be commenced after a year from the date of the robbery, or before forty days after its commission. The Hundred is allowed forty days for the capture of the felon after public notice of the robbery has been given in the *London Gazette*. The party robbed must, with all convenient speed, give notice of the robbery to some of the neighbouring inhabitants and some Peace Officer, and describe, as well as he can, the person of the thief and the place of robbery. He must also, within twenty days, cause a similar notice and description to be given in the *London Gazette*. Within the same time he must be examined on oath by some neighbouring Justice of the County, as to his knowledge of the robbery, and must enter into recognisance to prosecute. Likewise, he must enter into a bond to the Hundred Constable in the penal sum of £100, with two sufficient sureties, for the payment of costs in case of judgment passing against him. No person can recover more than £200, unless there were at least two persons together at the time of the robbery, so as to attest it. The process of Action must be served against the Hundred Constable, who himself appears and defends it. If the Hundred be cast, the Sheriff does not levy, but an assessment is made by two Justices residing within or near the Hundred, on all places within it, for the damages and costs of the party recovering and the necessary expenses of defence. The Sheriff is allowed sixty days for the return of the Writ.

These provisions are materially altered by 7 and 8 George IV. c. 27 and 31. By the last-named of these Statutes, *An Act for consolidating and amending the*

Laws relative to Remedies against Hundreds, among other matters a notice in writing to the High Constable of the Hundred or District, and a similar Notice to be placed, on two Sundays preceding the day of holding the Petty Session, on the door of the Church or Chapel, or some other conspicuous part of the Parish, &c. is substituted in lieu of the notice in the *London Gazette*.

A Police Gazette, named the *Hue and Cry*, describing offences and offenders, is published twice a week in London under the authority of the Home Department.

Coleridge, *Note on Blackstone*, vol. iv. p. 21.

HUERNIA, in Botany, a genus of the class *Pentandria*, order *Digynia*, natural order *Asteraceae*. Generic character: corolla bell-shaped, scutely ten- cleft, the alternate segments long, the strap-shaped nectaries connected from the bottom of the corolla to half their length.

A genus divided from *Stappia*, from which it chiefly differs in the campanulate corolla. About ten species are known, natives of sandy plains in the South of Africa.

HUERTIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: calyx five-toothed, inferior; petals ovate, sessile; stigma two- cleft, acute; drupe obovate, nut one-celled.

One species, *H. glandulosa*, a considerable tree, native of Peru. Persoon.

HUFF, *v.* } *Huff*, the noun, Skinner thinks, may be from the A. S. *haf-en*, *elevatus*, i. e. *Huffen*, } *heaved, raised*. And Tooke considers *Huffing*, } it to be formed from *hove*, the regular *Huff-cap*. } past tense of the verb to *heave*. To

huff is

To *heave* or *raise*; to *swell*; to *inflate*, to *puff* out; to *bluster*.

See to *Hove*, and the Quotations there from Holland's *Pliny*.

The same cause is to be rendered of men saw hill or peen of ground, not seen before; when the said wind within the earth, able to *huff* up its ground, was not of power sufficient to break forth and make issue. Holland. *Plinio*, book ii. ch. lxxv.

Therefore not to make much noise to disturb those infallible *huffers* (and they cannot hear a little for their own), I softly step by them. Glanville. *On Witchcraft*. *Prologue*.

FEL. Your husband hath already got a wife,

A *huffing* wench yfith, whose ruffling sils

Make, with their motion, muck to unto lave.

A Pleasant Conceited Comedy, 1608.

When he conceives upon his flogged stage

The stalling steps of his great personage,

Graced with *huff-cap* terms and thund'ring threats,

That his poor hangers' hair quite upright sets.

Hall. *Satire* 3. book i.

Men would often see what a small pittance of reason and truth, or possibly none at all, is mixed with those *huffing* opinions they are swill'd with; if they would but look beyond fashionable sounds, and observe what ideas are or are not comprehended under those words with which they are so arm'd at all points, and with which they so confidently lay about them.

Locke. *Of Human Understanding*, book iii. ch. vi. sec. 16.

Shall I fear as anger that lasts but a moment, and can do but little while it lasts? as anger that is but as the spires of a snap, a short phreter and *huff* of passion. South. *Sermons*, vol. vii. p. 242.

Nor have I hazarded my art,

And seek, so long on the state's part

To be expos'd, I'll try and, to suffice

By such a braggadochie *huffer*.

Baxter. *Medicina*, part ii. can. 3.

3 c 2

HUE AND
CRY.

—

HUFF.

HUFF. But when *huffing* and *hectering* must be look'd upon as the only badges of gallantry and courage, what can recommend the exercise of patience against the disgrace of it?

HUGGE.

South. *Sermons*, vol. x. p. 120.

The deed is done, thy *hugs* are dead.
No longer, England, shalt thou dread
Such Presbyterian *huffers*.

Monn. *Ode to Mr. Finchback*.

HUG, v. } Skinner inclines to the A. S. *hug-ian*,
HUG, n. } *aspire*, to hedge, *q. d. brachia, tanquam*
HUGGING, } *sepe, collum circumdare*; to surround
HUGGING, } or embrace the neck with the arms as if
with a *hedge*.

To embrace or surround; to embrace, or clasp, closely, affectionately, fondly; to fondle, to treat or indulge with fondness; with the fondness of self-approbation or applause.

My *soles* *hugge* or *lofty* God, and my spirit joyed in God my helm.
Ms. Bennet, in Lewis. *History of English Transl. of the Bible*.

And *hugge*, and *hous*, and *culle*, and *cuose*
thy darling *spilous* fruits.

Dreus. *Horace. The Art of Poetry*.

His *karpe* he laide
Along the earth; the king's knees *hugge'd*, and side.
Chapman. *Hom. Odysseus*, book xxiii. fol. 342.

Downe they came,
Sustaining *larches* all, and *pour'd* a flame
Of love, about their land: with welcome home,
With *huggings* of his hands.

M. B. fol. 346.

Their *hugge* is a *exan* close with their fellow-combatant; the fruit wherein is his far fall or foil at the least.

Faller. *The Wither of England. Cornwall*.

He forbore quite not only in *hugge* and embrace (them) long together, but to behold so much as once in any public meeting and assembly.

Holland. *Sacrament*, fol. 264. Titus *Vergil* Augustus.

The dear dear *grom* she bathes in *flowing* tears,
Hugge o'er the tomb, unable to depart,
And *hugge* the marble to her throbbing heart.

Addison. *Ovid. Metamorphoses*, book iii.

He spreads the balance wide to hold
His matrons and his ferus,
And cheats the beam with loads of gold
He *hugge* between his arms.

Watts. *Lytic Poems*, book ii. *False Gratitude*.

HUGE, } Roquefort has "*Ahuge, ahooge*,
HUGELY, } *enorme, grand*; *ingens*; in Engl.
HUGENESS, } *auge*." Junius says, that *huge*
HUGEOUS, } may be from the Eng. *high*, or
HUGOY, } Dutch *hoop*; these words having
HUGGE-BELLIED, } in each language respectively
HUGGE-BODIED, } the force of augmenting in Composition.
HUGGE-BROWN. } It may be merely *high*, applied generally to dimension of magnitude.

Large, bulky; great to excess; immoderate.

In a tone of his foot the nail grows out to the knee, and in harme in the foot *hugge* out to the knee.

R. Gloucester, p. 482, note.

He brought with him a *duelle*, a *hugge* geant,
Wale had ge hard talle, he light Colliant.

R. Brunne, p. 31.

Martha on Marie Magdalene, an *huge* *pleynte* made.

Piers Plouman. *Fanon*, p. 208.

Ne how the Grekes with a *huge* route
Three times rideen all the five shoute
Upon the left hand, with a loud shouting.

Chaucer. *The Knights Tale*, v. 2953.

The pelican eat on *hugge*erie.

Id. *The Plowman Tale*, part iii.

But the *Sweden* made all y^e meane he myghte in kepe vityll from the Cricen hunt, and stopp'd all the prynces swene *Damase* and therof, y^e from theis they myghte last no socer, by meane wherof *Damase* & *aythene* fyll aminge the Cricen, so that they dyed *hugly*.

Folger. *Chronicle*, Anno 1228.

Antoniou some the scathfull gift beheld,
Belught by sun into the chate Minerva,
All wending at the *hugger* of the horse.

Surrey. *Virgil. Aeneis*, book ii.

He made his bowke to fly
With *hugger* shoute and crye.

Shelton. *Ware the Hounds*.

And there *Kneat* from the seas beheld a *hugge* wood,
Wher y^e feeling with whirling *stewes* must pleasant Tyber flood
Breakes out itselfe in seas.

Phaer. *Virgil. Aeneis*, book viii.

The knight himselfe even trembled at his fall,
So *hugge* and horrible a move it seem'd.

Sponser. *Faerie Queene*, book i. can. 11.

So ferdy, when the knights had breath'd once,
They gan to fight resourne; increasing more
Their patient force, and cruell rage sitence,

With heaped strokes more *hugger* than before.

Id. B. book i. can. 6.

They trusting in their strength and *Augment* of their bodies,
with armour that they had immed, oppos'd all men.

Graydon. *The First Age*.

And round about were portul'd heere and there
The *hugge* hosts, Darius and his power,
His kings, princes, his peers, and all his flower,

Mirror for Magistrates, fol. 266. M. Sichel's *Induction*.

The *high*, *hugge*-bellied mountains ship like rams
Amonge their awle, the little hills like lambs.

Milton. *Paradise* 114. l. 11.

The world with age is broke, the earth outworn,
And slice of whom what ever time was borne
And once brought forth *hugge*-bellied beasts, with paine
A small race now begets.

Hakewill. *Apology*, book i. ch. v. sec. 3. fol. 59. (from *Laetitia*)

Yet shall she not invoke the Muses to her aid;
But thee, Diana bright, a goddess and a maid;
In many a *hugge*-grown wood, and many a shady grove.

Graydon. *Poly-otium*, song 13.

Here might you see
Barms and peasants on ill-cultivated field
Shin, or half dead, in one *hugge*, ghastly heap
Promiscuously unmix'd.

J. Philips. *Cider*, book ii.

Most of the heathen gods, who were so solemnly worshipped in Greece and Rome, owed their *hugger* to such slender benefits to mankind, that save the world was very barbarous or *hugger* griefed, when they could think there no less than gods who found out such things for men.

Stollingfort. *Sermons*, vol. i.

What would have fed a thousand mouths was such
To fill his own. (an elephant's) by *Augment* length of trunk,
He grew to monstrous grandeur, liv'd a show;

And stoned high rais'd told where he was laid low.

Byrom. *Flora speaks at the Breaking-up of the Free Granger*

School in Manchester.

HUGGER-MUGGER. This is the common way of writing this word from Udall to the present time. Sir Thomas More is said to have written it *Aker moker*; others write *hucker mucker*, and Ascham *hudder-mother*. No probable Etymology has yet been given. The Scotch (see Jamieson) have *hugge mudge*, *huggerie muggie*; and to *hugger-mugger*. *Hugger-mugger*, Dr. Jamieson interprets, "in a confused state, disorderly;" and similar to this is the usage of the English in vulgar speech at the present time. The reading of Ascham (though single) suggests the conjecture, that these words, however written, are formed from *hood* or *hud*, and *mud*; *q. d. hud-mud*, the diminutives *hug-*

HUGGE-
MUGGER.

HUGGER, MUGGER. *die-muddle, hudder-mudder, hugger-mugger:* the meaning will then be

Confusedly and dirtily; and, therefore, throw out of sight; consequently, concealedly, covertly, secretly, privily.

For God cannot abide to have his benefits kept secret in *hugger-mugger*. *Udall. Luke, ch. xiv.*

How they have wrought in *hugger-mugger* to steal away the hearts of English subjects, many poor widows and wretched orphans at this day in the south part of England with heauye harts can testify.

Bale. Pageant of Popes by Studly, book vii. fol. 197.

If shooings fault at any time, it hydes it not, it lukes not in corners and huddler-mugger; but openly accuseth and bewrayeth itselfe. *Ascham. Works, p. 69. Turpinus.*

And as we bee sones of the world so wide,
Let us our father's heritage divide;
And challenge to our selves our portions dew
Of all the patrimony, which a few
Now hold as *hugger-mugger* in their hand.

Spenser. Mother Hildebrand's Tale.

Then Antonio thinking good his testament should be read openly, and also that his body should be honourably buried, and not in *hugger-mugger*, lest the people might thereby take occasion to be worse offended if they did otherwise; Caius stoutly spoke against it. *Sir Thomas North. Plutarch, fol. 823. Brutus.*

— The people muddled,
Thicke and vnsubtle in their thoughts, and whisper
For good Polonius' death; and we haue done but greasily
In *hugger-mugger* to teile him. *Shakespeare. Hamlet, fol. 273.*

So as it might be done in *hugger-mugger*. *Harrington. Orlando, book xlii. st. 133.*

— Give my name but rest,
Now is close *hugger-mugger* past,
And shins upon me but benignly.

Baile. Hudibras, part ii. can. i.

HUGHESIA, in Zoology, a genus of fixed, soft, radiated animals.

Generic character. Body subpedicelled, simple, very contractile, fixed at its base; mouth central, furnished with four movable filaments, and surrounded with 20 petaloid tentacula.

The type of the genus is *Actinia calandula* of Ellis, described by him from Hughes, the historian of Barbadoes, who is the only person that appears to have seen it. Lamarroux, without ever having examined the animal, has ventured to describe it as a distinct genus; and, against all the rules of Zoological nomenclature, has given it the name of the original describer.

HUGONIA, in Botany, a genus of the class *Monadelphica*, order *Decandria*, natural order *Malaceae*. Generic character: calyx five-parted, unequal; corolla, petals five; styles five; drope one-seeded; nut striated, usually ten-celled.

Three species, natives of the East Indian Islands.

HUGUENOT, a name given to the Protestants of the French Reformed Church, and variously derived. Minshew says, from Beccan, *Reformata Religionis Calvinianae primum ita dicti a quodam Hugone eorum autore, aut a portu quodam oppidi Tironia in Gallia vocati Hugon ubi solebant conuenire, aut ut alii affirmant a principio Protestantium illorum his verbis. Huc nos venimus. Apud Flandros vocantur Ophus, i. e. mendici, et in Polonia Picardi tanquam ex Picardia Provincii oriundi.*

This, it must be confessed, is not quite satisfactory. From Mezeray we learn that the French, till the year 1560, were called *Lutheriana*, though in many points

they differed from Luther. Others called them *Sacramentaires*, from their denial of the Real Presence. At the time just named they received the name of Huguenots, because, as is said above, they met by night at the gate Hugon, in Tours; or because they ventured out only in the dark, like a certain *Lutina*, or midnight Spirit, *le Roy Hugon*, which is commonly believed to haunt the streets of that city. The Historian himself prefers a Swiss word, *Eidgenossen*, (*Ligue, confederati*) which he thinks was first corrupted at Geneva, and then introduced into France by the Reformed themselves, not as a term of reproach but as a distinctive title. (*Abregé Chron. François II. tom. v. 23.*) *Eidgenossen* was the title used by those Genevese who allied themselves with the Swiss Cantons against the tyranny of Charles III. of Savoy.

Maclaine, in a note on Mosheim, speaks much to the same purpose; and adds, that the Count Villars, in a letter written to the King of France from the Province of Languedoc, where he was Lieutenant General, and dated the 11th of November, 1560, calls the riotous Calvinists of the Cevennes Huguenots; and this is the first time that this term is found in the Registers of that Province applied to the Protestants. (Note a. Cent. xvi. sec. 3. p. 2. ch. ii.) Garnier (*Hist. de France*, xiv. 434.) states, that the Reformed assembled by night at the Gate of the evil-minded Hugon, who rode on horseback in that quarter, and beat every one whom he met, so that he had become a bugbear used by mothers for naughty children. The Reformed adroitly adopted the soubriquet, and deprived it of its injurious application by founding it on their attachment to the descendancy of Hugh Capet. Thunnius also has recognised King Hugo. *Nec de nihilo suspecta erat Caesarodunensis in eâ re fides, quippe quorum plerique novam Religionem amplecebantur, adeo ut ab eo loco tunc primum Hugonoti ridiculum simul et odiosum nomen innotuerit, quo qui antea Lutherani dicebantur, passim postea in Gallia vocari cœperet. Hujus autem hæc origo fuit, quod cum singule urbes apud nos peculiaria nomina habebant, quibus mormones, & murræ, manducos et cetera hujusmodi monstra inania, anilibus fabulis ad incutiendum infantibus ac simplicibus feminis terrorem, vulgo indigentat, Caesaroduni Hugo Rex celebratur, qui noctu pomeria civitatis obsequatur et obvios homines pulsare ac rapere solitur. Ab eo Hugonoti appellati, qui ad ea loca ad conciones audiendas ac preces faciendas itidem nocte, quia interdiu non licet, agminatim in occulto conveniebant.* (Lib. iv. vol. i. p. 741. Ed. 1620.) Pasquier has no entire Chapter on the origin of the name, (*Recherches de la France*, viii. 53.) in which he adduces most on the above statement, and adds, on mere conjecture, that Huguenot is a corruption of the Swiss *Henes guenans*, which tallies with the French *Gens séditieux*. Père Daniel, in his *Histoire de France*, (v. 666.) has recounted the customary derivations without offering any new one.

Morici, to the derivations given above, adds the following, that the Calvinists having embraced the errors of John Huss, were named les *Guénois de Huss*, Huss's Monkeys, or, as Skinner gives it, "les *Guénots de Huss*, John Husses Imps;" or, that they espoused the pretensions of the line of *Hugh Capet* to the Crown in opposition to the House of Guise; or, that they followed the teaching of one *Hugues*, *hérétique sacramentaire*, in the reign of Charles VI.; or, that in reference to a small piece of moony, a *huguenot*, struck in the time of

**HUGUE-
NOT.**

HUGUE.
NOT.
—
HULK.

Hugh Capet, and current for a *maille*, (half a *denier*,) the Protestants were so called in contempt, as *ne valant pas une maille*; or, by another version of an origin before mentioned, that a German, who was arrested and questioned concerning the conspiracy of Amboise before the Cardinal of Lorraine, stopped short in his defence after he had uttered the words *Huc nos venimus*; whence the bystanders, not understanding Latin, said the prisoners were people who came from *Huc nos*. It is unfortunate for the author of this story that he forgot that, in order to verify it, it was necessary his bystanders should at least understand the meaning of *venimus*.

Davila, who derives the name from the gate of Hugon in Tours, seems to have formed a just estimate of the other Etymologies. *Si chiamavano quanti comunemente Ugonotti, perchè le prime radunanze che si fecero di loro nella città di Tours, oee prese da principio nervo e augmento questa credenza, furono fatte in certe cave sotterranee vicine alla porta, che si chiamava di Ugone, onde dal volgo per questo furono chiamati Ugonotti, si come in Fiandra, perchè andavano travestiti in habito di mendicchi, furono nominati Gheueri. Altri raccontano ridicole e favolose inventzioni di questo nome. (L. sub ann. 1559.)*

For a catalogue of the numerous Works on the History of the Huguenots, the reader may turn to thirty pages in *Le Long's Bibliothèque Historique de la France*, i. 378—409.

HUISHER, Fr. *Huisier*, an usher, q. v.

At this time it doth befall,
We are the teacher to a scurvy.

Ben Jonson, A Particular Interlude of the Quene, &c. 25th of June, 1603.

HUKE. Low Lat. *huca*; Fr. *Anque*, which Cotgrava calls "a Dutch mantle, or Dutch woman's mantle;" to the same purport is Skinner, who derives the English and French from the D. *Avyrke*. And Kilian, *dicatur Avyrke, q. d. hoedke, a hoeden i. a tuendo sicut taga, a tegendo*. From *Menge* and *Du Cange* it appears not to have been confined to women.

Her *hude* of Lufwode grende
It huddle bene here I wene
More then fortye years. *Skelton. Elisor Running.*

As we were thus in conference, there came one that seemed to be a messenger, in a rich *hude*, that spoke with the Jew.

Bacon. New Atlantis, p. 24.

HULFERE, Skinner suggests either from English *hold* and A. S. *fer, long, far* or long, a plant that lasts long; or *Hold fair*, a tree that retains the beauty or fairness of its leaves for the whole year.

This herbar was full of flowers grende
Into the which, as I behelde gan
Betwixt an *Hulferre* and a Woodbende
As I was wate, I saw where lay a man.

Chaucer. Complaint of the Black Knight, fol. 270.

As touching the *Holly*, or *Hulfer-tree*, if it be planted about an house, whether it be within a city, or standing in the country, it serveth for a countrecharm, and keepeth away all ill spels or witchcrafts.

Holland. Planc, book xxix, ch. xiii.

HULK, Sw. *halk*; D. *hulcke*; Fr. *heux* and *hulque*, *hulque* or *oulique*; It. *Aulca*; Low Lat. *Aulca*; Lat. *Aulcas*; Gr. *αἰλκα*; *navis amercaria*, from *αἰλ-ειν*, *trahere*, to draw. (*Menge*.) But *hure* and *Serenus* derive from Sw. *holka*, or *hulka*, to hollow, to excavate; the former observes, that the first vessels of the Scythian nations were large trunks of trees hollowed out; *holka* (there) from *hol caverna*, and *hol*, from the Goth. *hul-*

jan, tegere, to cover; thus tracing it to the same source as *hull*, q. v.

The *hull* or hold of a ship; a ship or vessel of large *hull* or hold; and, thus, a ship of bulk or burden. Any thing bulky or burdensome.

The *Hulks*; vessels of large *hulls*, or holds, for the confinement of convicts.

Having assembled together about fourscore *hulcs*, (*navis amercaria*) and as many as he thought sufficient to convey over two leagues, he distributed all the galleys that he had to the treasurer & his lieutenants, and the chief officers of his camp.

Arthur Golding. Cesar. Commentaries, book iv. fol. 98.

The hulks are battered sore, the galleys fill with shot,
The hulks are hit, and every man must stand unto his lot.

Gascoigne. Flowers. Droue of a Muske.

He sent huge *hulks*, which did like mountains move.

As towers for traffic, palaces for ease.

Stirling. Downe-day. The Fourth House.

I received another letter from your secretary, wherein he writeth, that two *hulks*, wherein certain goods appertaining to Englishmen were lately taken by Frenchmen, the one being conveyed to Boleys, and the other to Frisk in Scotland.

Syrge. Memorials. Welay to Henry VIII. Anno 1534.

Nay, even the *hulks* of the ships that carried them, though not converted into constitutions in the houses, used to be honoured and visited as sacred relics upon earth.

Cock. Foyages, vol. v. book i. ch. i.

HULK, v. See *HULK*, ante. Applied, consequently, To hollow out, to disembowel, to eviscerate.

I could *hulk* your grace, and haag you up cross-h'd,
Like a hare at a poulster's.

Bromont and Fletcher. Philaster, act v.

The *HULKS* were appropriated as a place of punishment for prisoners sentenced to transportation, by an Act 16 George III. c. 43, passed in 1776, during the American War, when the intercourse with our Colonies was interrupted. This was only a temporary Act, and confinement in the *Hulks* is not a sentence formally pronounced for any offence; but by subsequent statutes made offenders under sentence of death, and reprieved during pleasure, or under sentence of transportation, may be sent to them till transportation is put in effect; and it often happens, that convicts sentenced to transportation for fourteen years pass seven of that period, or for seven years five, as a commutation, in the *Hulks*. A Report upon the state of these prisons was made by a Committee of the House of Commons (*on Penitentiaries*) in 1812, and an Act for their regulation and reform was framed in consequence. Each *Hulk* is under the control of a resident overseer, with a sufficient number of officers and guards. His powers and responsibilities are similar to those of a gaoler, and he may inflict moderate punishment for disorderly conduct. A superintendent is placed over the whole establishment, who inspects all the *Hulks* at least four times a year, and makes not less than two annual Reports on their condition to the Home Secretary, which are laid before Parliament.

The number of *Hulks*, in 1812, was one at Woolwich, one at Sheerness, two at Portsmouth, and one at Langston Harbour. The convicts for the most part, during the daytime, are employed in hard labour on shore. Very full information respecting their management and condition may be found in the *Parliamentary Report* above noticed. The details of their state at that time are of a very painful description, and the Committee is compelled to admit, that "the situation of the convicts imprisoned on board the *Hulks* upon the pre-

HULK.
—
HULKS.

HULKS.
—
HULL.

sent plan was one from which those persons must be expected to return into Society with more depraved habits and dispositions than those with which they went into confinement." The expenses of the whole establishment in 1810, for 2003 convicts, were £59,290. 13s. 2½d., or rather more than £29. 12s. per head; in 1811, £66,328. 15s. 7½d. for 2044, about £32. 9s. per head. But in this sum must be included £4250 for fitting up an additional Hulk at Sheerness. These convicts' labour, during the same years, valued at 1s. 6d. a day for an artificer, 1s. for a labourer, gives a return, for 1810, of £20,371. 14s. 6d.; during 1811, of £21,173. 14s. But this latter calculation is entangled in many points, and can scarcely be depended upon.

The following is an account of the state of the Hulks (in which *sic* are mentioned) from the 1st of January, 1804, to 31st of December, 1811:—

CAPTIVITY.				LABOUR.				PERCENTUAL.			
	Average No. on Board.	Deaths.	Escapes.		Average No. on Board.	Deaths.	Escapes.		Average No. on Board.	Deaths.	Escapes.
1804	445	18	4	136					249	14	2
1805	477	5	6	214	7				300	19	7
1806	432	16	11	215	5				311	13	3
1807	418	5	2	197	8	1			304	12	3
1808	427	6	6	190	9				330	18	3
1809	481	6	3	202	4				353	13	7
1810	512	5	4	219	5	1					
1811	507	18	10	245	6						

PORTLAND.				DISTRIBUTION.				ZEALAND.			
	Average No. on Board.	Deaths.	Escapes.		Average No. on Board.	Deaths.	Escapes.		Average No. on Board.	Deaths.	Escapes.
1804	216	5	2	415	17	4					
1805	247	4	2	470	15	9					
1806	301	3	2	501	10	1					
1807	300	6	4	471	54	7					
1808	268	8	5	499	28	3					
1809	352	7	3	555	19	7			454	5	3
1810	322	4	2	496	15	5			481		
1811	327	2		489	12	23					

Of these vessels, the *Retribution* was stationed at Woolwich, the *Zealand* at Sheerness, the *Captivity* and *Laurel* at Portsmouth, and the *Portland* at Langston Harbour. The station of the *Prudentia* is not mentioned in the Report.

HULL, n. } The hull—of a nut, &c.; that by
HULL, n. } which the nut is covered. Hull of a ship; that part which is covered in the water. The past participle of the A. S. verb *hel-an*, *legere*, (to cover; Goth. *hufjan*; Ger. *hüllen*.) See *Tools*, s. 377. 379. And see *Hulk*, ante.

To *hull*. "A ship is said to *hull* when she is dismantled, and only her *hull*, or *hulk*, is left at the direction and mercy of the waves." Steevens. Consequently, to float or swim, as carried or driven by wind or water.

To *hull* is also to take out of, or take off, the *hull* or covering; as to *hull* peas.

Thus *hulling* in
The wild sea of my conscience, I did steer

Toward this remedy, whereupon we are

New present hence together.

Shakespeare. Henry VIII. fol. 317.

Who bearing himself open a bawle or corkie under him, *hulled* along the Tyber down the water to the citie.

Holland. Livius. fol. 209.

The fish (as it should seem) smelling this new and strange smell, fell in to be drowne and sleepe, and *hulled* too and fro with the waves, as if it had beene halfe dead.

Id. Plinius. book xi. ch. viii.

Id. See *never* saw above one voyage, *Lucy*; and credit me after another, her *hull* will serve again, a right good merchant.

Deamont and Fletcher. Wit without Money. act i.

And as the built, so different in the fight;

Their meaning shot is on our sails design'd;

Derp is their *hulls* our deadly bullets light,

And through the yielding planks a passage find.

Dryden. Anna Mirabella. s. 60.

Born o'er a latest rest the *hull* impends,

Then thrund'ling on the marble crags descends.

Falconer. The Shipwreck. can. 3.

HULSTED, A. S. *hoolstra*, *latebra*, a lurking or hiding place. *Hidden*, *Tyrwhitt*. (Probably of the same origin as *hull*, q. v.)

Shortly I will barbaress me

There I hope best to *hulstred* be.

Chaucer. The Merchant of the Rose. fol. 144.

HUM, v.

HUM, n.

HUMMING,

HUMMER,

HUMMO,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

HUMMOGUA,

D. hommelien; Ger. *hummen*; formed from the sound.

To *hum* was formerly at public places a mode of expressing approbation or applause; (see the Quotations from *State Trials*, King, and

Dr. Johnson;) and being hence extended to flattery, to cajolery: to *hum* is, consequently,

to cajole; to trick or delude by flattery, soothing, or coaxing. Hence also *humbug*. See *Buu*.

The priestess and curates reads the good Henryites all ready set forth, and the Scriptures with cutting, backstage, *humbugge*, chattering, and musing after each sort.

Ussher. Ephraim. Prologue to the Reader.

By which time [morning] one of them [the bees] awake, and rouse all the rest with two or three big *hums* or buzzes that it gives, to wake them, as it were, with sound of trumpet.

Holland. Plinius. book xi. ch. x.

I cry'd *hum*, and well, good too,
But mark'd him not a word.

Shakespeare. Henry IV. First Part. fol. 63.

Toward evening, their noise beginneth to slacke and grow lesse and lesse; untill such time as one of them breath about with the same loud *humming*, wherewith she waked them in the morning, and thereby giveth a signal (as it were) and commandment to go to rest.

Holland. Plinius. book xi. ch. x.

The *humming* of bees is so unequal burning, and is conceived by some of the ancients, not to come forth at their mouth, but to be an inward sound; but (it may be) it is neither, but from the motion of their wings; for it is not heard but when they move.

Bacon. Natural History. sec. 175.

Yet the discoveries of America, and even of our own plantations, have showed one far less (thax the wren); that is, the *humbird*, not much exceeding a bee.

Sir Thomas Brown. Fulgor Erroneus. book vi. ch. viii.

(Here the spritator *Amund*) Lord Chief Baron.—Gentlemen, this *humming* is not at all becoming the gravity of this court. It is more fitting for a stage play than for a court of justice.

State Trials. 12 Charles II. 1650. Thomas Harrison.

—She secret stands
Within her woven cell; the *humming* prey,
Regardless of their fate, rush on the loils
Inextricable, nor will ought avail
Their arts, or arms, or stings of lively bias.

J. Phillips. The Splendid Shilling.

HULL.
—
HUM.

HUM
HUMAN.

The ventry all applauded with a *hum*,
And the seven wisest of them bade him come.

King. *The Featry.*
Yet by some object every brain is sturd;
The dull may waken to a *humming-dird*.

Pope. *The Dovesd*, book iv.

There prevailed in those days an in'ecent custom; when the preacher touched any favourite topic in a manner that delighted his auditors, their approbation was expressed by a loud *hum*, continued, in proportion to their ardor or pleasure. When Bunsen preached, part of his congregation *hummed* so loudly and so long, that he sat down to enjoy it, and rubbed his face with his handkerchief. When Spent preached, he likewise was honoured with the like animating *hum*, but he stretched out his hand to the congregation, and cried, "Peace, peace; I pray you, peace."

Johnson. *Life of Sprat*.

The *humming-dird*, both in shape and coloring, yields to none of the winged species, of which it is the least; and perhaps his beauty is enhanced by his smallness.

Burke. *On the Sublime and Beautiful*, part iv. sec. 24.

But what are all *humans*, their tricks and their arts
To you rapish round, the *humming-dird* of hearts—
By whose sweet enchantment, grey wisdom is fool'd,
And prowess is conquer'd, and courage is cool'd?
For beauty, by ancient tradition, we find,
Has delightfully *hummed* of the whole race of mankind.

Brooke. *Ephagus on Humbugging*.

Of all trades and arts is *repute* or expression,
Humbugging is held the most ancient profession.
Twist nations and parties, and state politicians,
Firm shop-sweepers, jobbers, smooth lawyers, physicians;
Of worth and of wisdom the trail and test
—mark ye, my friends!—who shall *humbug* the best.

Id. *ib.*

HUMMING. *Hum* (says Gifford) I have always understood to be an infusion of spirits in ale or beer. Note on Ben Jonson quoted below.

It may have been so called from the buzzing, humming noise which brisk liquors will make when poured or drawn.

Therefore look 't
Except you do provide us *hum* enough
And four to bottle with.

Rowland and Fletcher. *Rogger's Bush*, act ii.

Carnes
Are got into the yellow starch, and chimney sweepers
To their tobacco, and strong-waters, *hum*,
Mouth, and Chorus.

Ben Jonson. *The Devil is an Ass*, act i. sc. 1.

Now is seen
The midnight parson pouting o'er the green,
With gown tuck'd up, to waken; for Sunday next
With *humming* she encourages his text.

Dryden. *The Wife of Bath's Tale*.

Fr. *human*; It. and Sp. *humano*; Lat. *humanus*; from *homo*, man; of unknown Etymology.
Manly: having the nature or qualities of man, having the feelings proper to or becoming man: feeling like man; compassionate, benevolent; kind, having kindness of heart.
Human and *humane*, *humanely* and *humanely*, are now distinguished but were not so formerly.
Humanity: the nature of man; the feelings proper to or becoming man, is also applied to that which, to the Arts which, civilize him; to what is commonly called, Polite Literature.

O noble man, your *humanity*

Amour us and youth as hardiness,

As oft as time is of necessity,

That we to you may tell our business.

Chaucer. *The Clerk's Tale*, v. 1968.

HUMAN.

But finally to consider how *vanish* we be borne, and are enjoy-
ment with so many yles, baying subject to so many miseries, I
merely set of the calamities that y^e *human* people committeth.
Golden Rule. *The eleventh Letter*, sig. G. 1.

Of your saying it followeth, that the bread is *human*ate or incarnate.

Archbishop Cranmer. *Answer to Bishop Gardiner*, p. 369.

The nature and condition of man, wherein he is less than God Almighty, and excellently not withstanding al other creatures in earth, is called *humanity*: which is a general name to those virtues, in whom weath to be a mutual excoise and love, is the nature of man.

Sir Thomas Elyot. *The Governour*, book ii. ch. viii.

Whose angel eye, by powerful influence,
Doth utter more than *human* eloquence.

Dryden. *England's Historical Epitaphs*. Queen Margaret to William De la Poole.

Mars, Murs, (said he), then plague of men, smit'd of with the dust and sword
Of *humanity*, and their ruin'd wale; yet thinks the God-head good,
To fight this Foe from the field.

Chapman. *Hamlet*, book v. fol. 72.

The which [his life] was curtes in great ingratitude,
Had not a wondrous chance his cruelty wrought,
And saved from his cruel villany:
Such chances oft exceed all *human* thought.

Spenser. *Faerie Queene*, book vi. can. 3.

He [Hector Boethius] was not only notably learned in the liberal sciences above the condition of those times, but also of an exceeding courteous and *human* inclination.

Symonds. *Church of Scotland*, anno 1539, book ii.

Can the drunken old Foote make up my vices? (I know they can drub 'em) or your excellent *humans* sell 'em the merchants for my best advantage?

Rowland and Fletcher. *The Elder Brother*, act ii.

Far you shall have of them [physicians], antiquaries, poets, *humanists*, statesmen, merchants, divines, and is every of them better seen than in their profession.

Bacon. *On the Advancement of Learning*, book ii.

This being said, there was an orator there, a man of great reading, a singular scholar, and an excellent *humanist*, who cried out in this manner, "And is it so indeed?"

Holland. *Plutarch*, fol. 588.

In the verie beginning therefore of the input or hailing together, where the Rhipian mountains do red, dwell the *Amalgam*, righteous men, and for their meekness and *humanity* well known.

Id. *Amalgam*, fol. 209. *Julianus*.

Being polished with *humanity*, and the studies of wittie sciences, he shall peise and examine by corrupt judgement the deserts for well and evil doing.

Id. *ib.* fol. 313. *Falentinus* and *Falena*.

She [the queen of Sheba] may that day be parallel'd with some,
When *humanity* of our Saviour did remain,
Who one more great than Solomon! sat home,
Not sought, not heard, but did when found disclose.

Stirling. *Down-day*. *The Fifth Hour*.

You, Polymeric, potent and delicate So-rates as a personage, who by his plain simplicity, without any counterfeit vanity whatsoever, hath *humanized*, as I may so say, philosophy, and substituted it to *human* reason.

Holland. *Plutarch*, fol. 596.

By way of consolation we exhorted and persuaded them to bear the common incidents of this life with a common course of patience, and *human* care, *humanely*.

Id. *ib.* fol. 425.

And tho' [speaking *humanely*] the beginning of empire may be ascribed to reason and necessity; yet it was God himself that first kindled this light in the minds of men, whereby they saw that God could not live and be preserved without a ruler and conductor.

Raleigh. *History of the World*, book i. ch. ix. sec. 1.

By fatal hands whilst present empires fall,
Thine from the grave past monarchies recall;
So much more thanks from *human-kind* does merit
The poet's fury than the poet's sport.

Cooley. *To Sir William Darnley*.

HUMAN.

HUMBLE.

Alas, what stay is there in human state,
Or who can shun inevitable fate?

Dryden. The Cuck and the Fair.

If to any person we should wish things, suitable, commodious, and advantageous, by obtaining which he, without any wrong or prejudice to others, might be considerably benefited, we shall scarce act unhumanely, and lose good friends.

Burrow. Sermon 28. vol. iii.

When Christians conversing together on earth mutually desire the assistance of each other's prayers, they being by sense and experience thoroughly acquainted with their common humanness, and the frailty attending it, there is no danger of idleness in this case.

Ball. Words, vol. i. p. 292.

It is a rule of equity and *Humanness*, built upon plain reason, that rather a nocent person should be permitted to escape, than an innocent should be constrained to suffer: for the impolicy of the one is but an inconvenience, the suffering of the other is wrong; the punishment of the guilty, yields only a remote probable benefit; the affliction of the blameless, involves a near certain mischief.

Burrow. Sermon 20. vol. i.

Though learn'd, well-bred; and though well-bred sincere;
Modestly bold and *Humanness* severe.

Pope. Essay on Criticism.

Delight of human-kind and gods above,
Parent of Rome, propitious queen of love,
Whose vital power, air, earth, and sea supplies,
And breeds what's in her womb beneath the rolling skies.

Dryden. Lucan, book i.

So soon did Christianity (the most compassionate and *humane* religion in the world, the religion which, above all others, was founded upon love, upon the love of God to mankind in Christ Jesus) begin to bring forth the fruits of that universal love and benevolence, which was to be the distinguishing mark of our holy profession.

Pearce. Sermon 14. vol. iv.

Perhaps a grave physician, pat'ring free
Punctually paid for length'ning not disease;
No Cotton, whose *humane* sheds rays,
That make superior skill his second praise.

Cooper. Hope.

It [Christianity] hath *humanized* the conduct of wars; it hath ceased to excite them.

Foley. Extension, part iii. ch. vii.

The eastern world happily discovered, and for ever indissolubly joined and given to the western, the grand Portuguese empire in the east founded; the *humanization* of mankind, and universal commerce the consequence.

Mickle. Discourses on the Lament.

Philology, or polite literature, or the *humane*, as they are called, did not, with all these encouragements, keep pace with other branches of knowledge.

Jordan. Remarks on Ecclesiastical History, Ann 1292.

HUMATION, Lat. *humatio*, from *humare*, to cover with earth, (*humus*.)
Interment.

Lancashire gave me breath

And Cambridge education

Midwives gave me death

And this church my *humation*.

Failler. Writings. Lancashire. John Waver, Epitaph for himself.

HUMBLE, v.

HUMBLE, adj.

HUMBLESS,

HUMBLING,

HUMBLV,

HUMBLENESS,

HUMBLE,

HUMILIATE,

HUMILIATION,

HUMILITY,

HUMBLE-MINDED,

HUMBLE-MOUTHED,

HUMBLE-THESS,

Humility is now generally applied, to our own sense of the *humbleness* or *lowliness* of our own qualifications. See the Quotation from Chaucer.

VOL. XXIII.

Humiliation, to an act or state of dejection, debasement, or degradation. **HUMBLV**

I never had my lady no mistress,
But *humble* servant to your worthiness,
And ever alal, while that my life may dure,
Above every worldly creature.

Chaucer. The Clerk's Tale, v. 8790.

That led both lites of discretion,
That is twice can be an divinity;
But weigheth pride and *humbleness* after on.

Id. The Knight's Tale, v. 1783.

By wisdom, manhood, and by great labour,
From *humbleness* to real majesty
Up rose he Julius the conqueror.

Id. The Monks Tale, v. 14591.

And I answered full *humblv*
Gladly sir, at your bidding
I will me yield in all thing.

Id. The Romance of the Rose, fol. 124.

And the fourth [manner of *humility*] is, when he is not sorry of his *humiliation*.

Id. The Pericles Tale, vol. ii. p. 321.

Humiliate or *mekeness* is the remedy against pride; that is a virtue, through which a man hath very knowledge of himself, and holdeth of himself no deities, no no prais, as in regard of his deserts, considering ever his frailties.

Id. B. p. 320.

Upon his knees the gas downe fall
With *humble* herte, and to him call
And salue: O good father dere,
Why make ye thus here chere.

Geoff. Am. book i. fol. 25.

And she this maie I wol knowe
So lowe couth I never knowe
To fuge *humiliate*.

Id. B. book i. fol. 11.

Our heavenly saviours lord and prince had for our sakes addressed & *humiliated* himself downe even to swaddling clothes, to the cradle to crying in his swathing bandes at other childrens doo.

Udall. Luke, ch. ii.

Reverence is an *humbleness* in outward behaviour, when we doe our duties to them, that are our betters, or unto such as are called to serve the king in some great vocation.

Widen. Art of Rhetorique, fol. 34.

None deerveth worship to bee exalted on hyght, but only through *lowliness* and *humbleness* of himselfe.

Udall. Ephraim, ch. iv.

This enemy the devill hath *humiliated* my life, hath set me in a vyle offoce following worldly pleasures and y^e flythy devyses of the flesh.

Fisher. On the Seven Penitentiall Psalms.

And when king Dapeter of Castile was come to the priors, to the cye of Burden, he *humiliated* hymselfe right sweetly to the priors.

Lord Berners. Froissart. Crayke, vol. i. ch. 231.

For God his will is, that we should *humiliate* and direct our selves in the sight of his majesty, vnto confession and acknowledgement; that of our owne power and strength it is vponable that we should do well.

Fisher. On Prayer, sig. C. 4.

And these rowes were only for offerings & for *humiliations* of the sprits, and not for chastity of body.

Baile. Apology, fol. 152.

So he perswaded them with homage due
Themselves to *humiliate* to the nye prostrate,
Who, gently to thorn bowing in his gate,
Receayd them with cheerful countenance.

Spremer. Master Hubbert's Tale.

In *humble* dale is footing fast
The trode is not so tickle,
And though see fall through heedless hast
Yet is no shame nor mischief.

Id. Shipper's Calendar. July.

And, rising all with greedy iynfulness
To faire lree, at her feet did fall,
And her adored with due *humbleness*
As their true hevy and precious natural.

Id. Pierre Queene, book v. can. 12.

3 D

HUMBLE.

—
HUM-
BLING.

Who, when to her they came,
Themselves to ground with gracious *humbleness* bent,
And her ad'rd by honourable bent,
Lifting to heaven her exultant form.

Spenser. Faerie Queene, book i. can. 12.
Yearly enjoy'd, some say, to undergo
This annual *humbling* certain number'd days,
To dash their pride, and joy for man select.

Milton. Paradise Lost, book x. l. 576.
Therefore these two, her eldest sons, she sent
To seek for succour of this ladies gift:
To whom their note they *humblily* did present
In th' hearing of full many knights and ladies gent.

Spenser. Faerie Queene, book v. can. 10.
The due consideration of God's working in us, is the greatest in-
ducement imaginable to a self-detracting *humiliation*.

Hypatian. Sermons, fol. 588.
QUEST. My lord, my lord,

I am a simple woman, much too weak
To oppose your cunning. Y're meek, & *humble-mouth'd*.
You signe your place, and calling, in full seeming,
With meekness and *humbleness*.

Shakespeare. Henry F. fol. 216.
Hast, signify to much while we attend,
Like *humble-wing'd* suters, his high will.

Id. Lucie's Labour Lost, fol. 126.
The plain meaning of the apostle, is to declare, (in one continued
sentence,) that Christ, when he was in the form of God, *humiliated*
himself by condescending to take upon him the form of man; and
not only so, but *humiliated* himself yet further, by condescending to die
even the death of a malefactor.

Clarke. On the Trinity, ch. ii. sec. 5.
They seem of duty let two words contain,
(O may thy grave in thy heart remain)
Be *humile*, and be just.

Prior. Solomon. Power, book ii.
Rejoicing much, and griev'd at war's delay
Impatient Cæsar often chides his King,
Oft he is heard to threat, and *humilely* oft to pray.

Howe. Lucina, book v.
I will invite all manner of persons of what manners or dispositions
soever, whether the ambitious or *humile-minded*, the proud or pitiful,
ingenious, or base-minded, &c.

Spectator, No. 442.
The 26th instant (June 1709) was observed as a day of fasting
and *humiliation*, to implore a blessing on the arms of the allies this even-
ing campaign.

Tatler, No. 33.
But, as high towers, for their airy steep,
Require foundations, in proportion deep;
And lofty cedars as far upward shoot,
As to the rather heaven they drive the root:
So low did her secure foundation lie,
She was not *humile*, but *humility*.

Dryden. Eleonora.
Many of them came readily on board, crouching down upon the
deck, and not quitting that *humile* posture, till they were desired to
get up.

Gold. Voyages, vol. vi. book iii. ch. viii.
Let us endeavour to purify our hearts from all the pride and vanity
of this world, that we may possess such *humbleness* of mind as alone
can qualify us for receiving these truths.

Gulpin. Sermon 20. fol. iv.
The third is the class of artificers, manufacturers, and merchants,
whom they endeavour to degrade by the *humiliating* application of
the barren or unproductive class.

Smith. Wealth of Nations, book iv. ch. ix.
It may seem to require a very small degree of the grace of *humility*
to acknowledge that God is stronger than man; but it is the *humility*
and contrition of the heart that gives force to prayer; and this arises
from poverty or distress.

Giffen. Sermon 4.
HUMBLING, i. e. the *humming*. The *humble bee*,
the *humming bee*, from the loudness of its hum.

Or els like the *humbling*
After the clap of a thundering
When Jove hath the eyes ycleve.
Chaucer. The second Booke of Fame.

The bonie-bags steale from the *humble-bee*.
Shakespeare. Midsummer Night's Dream, fol. 153.

Full merrily the *humble-bee* doth sing
Till he hath lost his honey and his king.
Id. Troilus and Cressida, fol. 105.

HUMBOLDTIA, in Botany, a genus of the class
Pentandria, order *Monogynia*, natural order *Legumi-
nosæ*. Generic character: calyx four-parted; corolla,
petals five; pod oblong, compressed.

One species, *H. laurifolia*, a tree, native of Ceylon.
HUMDRUM, see *HUM*, ante; *drum*, (q. v.) droning,
dull.

"Shall we," quoth she, "stand still *hum-drum*,
And are stout Boats all alone
By numbers basely overthrown?"
Baile. Hudibras, part i. can. 3.

If he be phlegmatic, he may sit in silence at the *Hum drum club*
to try-lance
Goldsmith. Essay 1.

HUMEA, in Botany, a genus of the class *Syngne-
stia*, order *Polygamia æqualis*. Generic character:
receptacles minute, glandular; down none; calyx loosely
imbricated, membranaceous, florets usually three; an-
thers aristate.

One species, *H. elegans*, a native of New South
Wales.

HUMECT, } Lat. *humectare*, *humidus*; Fr.
HUMECTATE, } *humecter*, *humide*; It. *humido*;
HUMECTATION, } Sp. *humedo*; from *humere*, to wet
HUMECTIVE, } or moisten, and this from *humus*.
HUMID, } See *HUMALE*, ante.
HUMIDITY, } To wet or water, to moisten, to
damp.

Galen will not permit, that pure wyne, without alloy of water,
should be any wyse he given to chyldren, for as much as it *humecteth*
the body, or maketh it coarser, than it is convenient.

Sir Thomas Elyot. The Governour, book i. ch. xi.

More over, that all and singular partes of the body, be therewith
somewhat *humected*, whereby it happens, that things harde be ther-
with soft, myste thynges are extenuate, and the pores of the bodyes
are more opened.

Id. The Castel of Health, book ii. ch. xxxi.
Yet thinke not but it dooth brune my heart, so that with the in-
wards great heat is consumed the *humiditate* of the eyes outward.

Golden Boke. The eighth Letter, sig. E. a. ii.
When we eat Nature draws a moisture into our mouth, to *humec-
tate* our meat and convey the tast of it into the oerve of the tongue,
which are to make report of it to the brain.

Dugly. Of Builders, ch. xxxv.

Native *Luxa* olives afford [see oil], fit to stily the tartness of
vinegar and other acids, yet gently to warm and *humectate* where it
passes.

Evelyn. Acetum.
That which is concreted by exsiccation or expression of *humidity*,
will be removed by *humectation*, as earth, dirt, and clay.

Sir Thomas Brown. Vulgar Errors, book ii. ch. i.
The sun that light imparts to all, receives
From all his elemental recompence
In *humid* exhalations, and at even
Saps with the ocean.

Parnassus. Paradise Lost, book v. l. 425.
The calm end wholesome ayre which new is purged from its noxious
recks and vapours, and blenched with their saline spirituous *humidity*,
will unquestionably be very propitious to those tender incubations of
life.

Dugly. Prevalence of Soul.
She clings as still alive, and with her hand
Extends his body on the grassy strand;
With her soft hair his *humid* visage dries,
And adds these words, a sequel to her cries.

Levins. The Theatrum of Statius, book ix.
He [Dr. Sægrædus] would sometimes say, "Drink, my children:
health consists in the supplestness and *humectation* of the parts; drink
water is great abundance."

Smollett. Gil Blas, book ii. ch. iii.

HUM-
BLING.
—
HUMECT

HUMECT. It enables the animal to keep the principal part of the various of the eye under cover, and to preserve it in a due state of humidity without shutting out the light.

HUMOUR.

Fairy. Natural Theology, ch. xii. sec. 7.

HUMIRIA, in Botany, a genus of the class *Polyandria*, order *Monogynia*, natural order *Meliaceae*. Generic character: calyx five-toothed, obtuse; corolla, petals five, oblong; stamens about twenty, united into a tube; anthers erect; stigma five-rayed, pericarp five-celled, cells one-seeded.

One species, *H. butanifera*, native of Cayenne Decandolle.

HUMMOCK, a word common among our voyagers, and by which they appear to mean
A mound, or hillock.

It has a high *Hummock* towards the Western part, which descends gradually, at the last terminus in a low point to the Eastward.

Anon. Voyage round the World, book ii. ch. ix.

We discovered an elevated land to the South of this. It first appeared in detached *Hummocks*, but we judged it to be connected.

Cook. Voyage, vol. iv. book iii. ch. iv.

HU'MOUR, v.

HU'MOUR, n.

HU'MORAL,

HU'MOURIST, or

HU'MORIST,

HU'MOROUS,

HU'MOROUSLY,

HU'MOROUSNESS,

HU'MOROUSME,

HU'MOROUSLY.

Fr. *humour*; **It.** *humore*; **Sp.** *humor*; **Lat.** *humor*. For the Etymology see **HUMECT**, ante.

The healthy or unhealthy temperament or disposition of the body was supposed to depend upon four principal *humours*. See the Quotation from the *Castle of Health*; and the word was early applied, met. to the temperament or disposition of the mind. In Ben Jonson's time it appears to have been further extended in an extravagant degree to the whims or peculiarities of the temper or disposition. See the *Induction to Every Man out of his Humour*; also *Every Man in his Humour*, act iii. And see Nares.

Humour, literally, moisture. *Humourous*, in Shakespeare and Ben Jonson, (and also in Chapman and Drayton, quoted by Stevens in his note on Shakespeare,) as we now use *humid*; also, as *humoursome*.

Humour is applied, emphatically, to a diseased state in the quantity or quality of *humours* in the body. Met. the temperament, temper, or disposition of mind, general or particular; the peculiar whim, caprice, or fancy.

For some especial usages of *humour* and *humourist*, see the Quotations from Temple, Swift, the *Spectator*, *Rambler*, and Goldsmith.

Sovereigns oppressors of reptiles,
And all of fume, and all of complexion,
When *humours* been in balance in a night.

Chaucer. The Nonnes Preestes Tale, v. 14922.

In the body of man be four principal *humours*, which containe in this proportion, that nature hath lyttled. The body is free from all synchrene; whiche *humours* be these followinge. Bloodie, fleume, choler, melancoly.

Sir Thomas Elgot. The Castel of Heith, fol. 8.

Therefore as our language the *quycke humour* of devotion, I cannot long continue in private.

Fisher. On the Seven Penitentiall Paines, sig. O. i.

Per. Your grace shall give me leave not to believe ye;

I know you are a woman, and so *humour'd*.

Beaumont and Fletcher. The Legal Subject, act i.

Or as the Cyprian Goddess, newly borne

Of th' ocean's fruitful froth, did first appear;

Such seemed they, and as their pailow hues

Christalline *humor* dropp'd down upon.

Spenser. Faerie Queene, book f. can. 12.

HUMOUR.

And our ancient sweet Cheerfulness was placed,
Whose eyes, like twinkling stars in evening clear,
Were deckt with smiles that all sad *humors* chase;
And darted forth delights the which her greatly praised.

Spenser. Faerie Queene, book iv. can. 10.

Fr. *is he not jealous?*

Des. Wilt, he? I think the man where he was borne,
Drew all such *humors* from him.

Shakespeare. Othello, fol. 327.

Now gentlemen, I goe

To turne an actor, and a *humorist*,

Where (ere I doe resume my present person)

We hope to make the circles of your eyes

Flow with distilled laughter

Ben Jonson. Every Man out of his Humour, fol. 71.

Bis. Came he hith hid himselfe among these trees

To be conversed with the *humorous* night,

Shakespeare. Romeo and Juliet, fol. 59.

Begin, and (more to grace thy coming voyce)

The *humorous* ayre shall mix her solemn inton,

With thy sad words.

Ben Jonson. Cynthia's Revels, act i. sc. 2.

Or, self-conceited, play the *humorous* Platonist,
Which boldly dares affirm, that spirits themselves supply,
With booke, to converse with frail mortall intell.

Deighton. Polygraphon, song 5.

The diving way of working is not parti-colour or *humourous*, but uniform, and consonant to the laws of exactest wisdom.

Glouard. Preceptor of South, ch. ii.

The difference being only this; that this was a thing intelligible, but *humourously* expressed, whereas the other seems to be perfect nonsense.

Catworth. Intellectual Science, book i. ch. iii, fol. 107.

Such excellent persons met in all things be *humoured*, and coddled, otherwise you greatly wrong them.

Barrow. Sermon 29, vol. iii.

I am deceived if our English has not in some kind excell'd the modern and the ancient (drama poetry) which has been by force of a very natural perhaps to our country, and which with us is called *humour*, a word peculiar to our language too, and hard to be expressed in any other.—Thus we come to have more *epigrams*, and more that appear what they are; we have more *humour* because every man follows his own, and takes a pleasure, perhaps a pride, to show it.

Sir William Temple. Works, vol. ii. p. 437. Of Poetry.

As this taste of *humour* is purely natural, so is *humour* itself; neither is it a talent confined to men of wit or learning; for we observe it sometimes among common servants, and the meane of the people, while the very owners are often ignorant of the gift they possess.

Swift. The Intelligencer, No. 3.

If a *humoral* tumour be made by any external cause, as by a wound, bruise, &c. it is easily discerned.

Wiseman. Surgery, book i. ch. ii.

These poor gentlemen endeavour to gain themselves the reputation of wit and *learnedness*, by such incoherent conceits as almost qualify them for Bellum; not considering that *humour* should always lie under the check of reason, and that it requires the direction of the wisest judgment, by so much the more as it indulges itself in the most boundless freedom.

Spectator, No. 33.

He lived as a lodger at a house of a widow-woman, and was a great *humourist* in all the parts of his life.

Ad. No. 101.

A rule, that by adding discretion to devotion, will both free him from being *humourous*, singular, and pious; and in his preparation before the sacrament, and (which is worse, and most fatally asperses all again) from being (as most are) loose and remiss after it.

South. Sermons, vol. i. p. 312.

By *humouring* the mind in trifles, we teach it to presume on its own impotency, in greater matters; and it will be found a convenient rule in the management of our passions, not of our children, to refuse a compliance with them, not merely when they ask improper things, but when they ask any thing with impetuosity.

Hurd. Works, vol. vii. p. 306. Sermon 45.

We raises human nature above its level; *humour* acts a contrary part and equally depresses it. To expect exalted *humour* is a contradiction in terms; and the critic, by demanding an impossibility from the comic poet, has in effect banished new comedy from the stage.

Goldsmith. The Present State of Poets Learning, ch. 8.

HUMOUR. Good *humour* may be defined a habit of being pleased; a constant and personal influence of manner, manner of approach, and suavity of disposition; it is a state between gaiety and sadness; the act or emanation of a mind at leisure to regard the gratification of another.

Johnson. Number, No. 72.

When a thing is *humourously* described, our best of laughter proceeds from a very different cause; we compare the absurdity of the character represented with our own, and triumph in conscious superiority.

Goldsmith. The Present State of Public Learning, ch. vi.

HUMP, n. } Perhaps from the A. S. *imp-*
HUMPHED, } *an, increre, implantare*, to im-
HUMP-BACK, n. } plant, to ingraft; but no very an-
HUMP-BACK, adj. } cient examples of the word have
occurred, nor is it to be found in our old Lexicographers.

Applied to

A lump or bump planted or fixed upon the back.

Observing one advancing towards the heap with a larger cargo than ordinary upon his back, I looked upon his near approach that it was only a natural *hump*, which he disposed of with great joy of heart among this collection of human miseries.

Spectator, No. 558.

The eldest son of Philip, then chief of the family, [was] born with an *hump-back* and very high nose.

Trotter, No. 76.

Upon a third trial found him a straight-shouldered man as one would desire to see, but a little unfortunate in a *humped* back.

Guardian, No. 102.

I could not from my heart forbear pitying the poor *hump-backed* gentleman mentioned in the former paper, who went off a very well-shaped person with a stone in his bladder.

Spectator, No. 528.

If the back be *humped*, the man is deformed; because his back has an unusual figure, and what carries with it the idea of some disease or misfortune.

Burke. On the Sublime and Beautiful, sec. 5.

Tight stays they find out in *humps*.

Lloyd. The Collier of Cripplegate's Letter.

HUMULUS, in Botany, a genus of the class Dicotyledon, order *Hexandria*, natural order *Urtica*. Generic character: male flower, calyx five-leaved; corolla none; female flower, calyx one-leaved, obliquely spreading, entire; styles two; one seed within a leaf-like calyx.

The only species of this genus is the Hop plant, a native of Europe, but more generally cultivated in England than any other country.

HUNCH, v. } *Hunch-back'd*, (says Skinner.)
HUNCH, n. } gibbous, from the Ger. *hocken*,
HUNCH-BACKED, } *gibbus*; D. *hucken*, in *terram de-*
sidere, to sit down upon the ground; *huck-ack-uden*,
humor contrahere; to contract the shoulders.
To *hunch*, he derives from the Ger. *Ausche*, a blow of the fist. To *hunch* appears to mean,

To press, squeeze, or push against.

A *hunch*, a lump or bump occasioned by pressure; a bump or thump.

A *hunch* of bread; a piece of bread. Grose. A good glass slice, or lump, of bread or meat. Grose.

Then Jack's friends began to *hunch* and push one another. "Why don't you go and cut the poor fellow down?" Why don't you?"

History of John Bull, ch. xiii.

He is as stupid and as venomous as a *hunch-back'd* toad.

Dennis. Reflections on the Essay on Criticism.

In a lake called *Lye Bathys*, in Merionethshire, is a very singular variety of perch: the back is quite *hunch'd*, and the lower part of the back bone, and the tail, strangely distorted.

Pennant. British Zoology. Common Perch.

HUNDRED, n. } D. *hondred*; Ger. *hundert*;
HUNDRED, adj. } Sw. *hundra*. "It is in the
HUNDRED, } highest degree probable (says
HUNDRED, } Tooke) that all numeration was
HUNDREDOLOG. } originally performed by the fin-

gers, the actual resort of the ignorant; for the number of the fingers is still the utmost extent of numeration. The hands doubled, closed, shut in, include and conclude all number; and might therefore well be denominated *fynd* or *ten*." (i. e. *closed*, from the A. S. verb *fynd-an*, to enclose. See TEN.) And Wachter conjectures that the Goth. and A. S. *hund*, is no other word than *hand*, *manus*, in many dialects written *hand*; and that in numeration it was originally used to signify *ten*; he further observes that our forefathers numerated not only units, but decads, by the fingers, and that hence *hund* became applied to decies *decem*, or ten times *ten*; i. e. it may be added, to the number denoted by the fingers of the hand ten times closed. In the A. S. notation, it is evident, *hund* was not always applied to 100; for instance, 70 was expressed by *hund seofontig*, which, if we connect the interpretations of Tooke and Wachter, would be the *hand*, or fingers of the *hand*, seven times closed; 80, *hund eahhtig*, or the *hand* eight times closed; and in this manner they proceeded to 120, *hund twelfig*, or the *hand* twelve times closed. The termination *ert*, *red*, *rude*, *rude*, Wachter supposes to be *rat*, *numerus*, from the Ger. *rat-en*, (in A. S. *radan*) to count, to calculate; and thus, *hundert* will be, *g. d. numerus centenarius*; or, rather, consistently with his own Etymology, the number denoted by the hand, or fingers of the hand, ten times counted. Junius traces and explains *hund*, and the A. S. manner of using it, differently: the A. S. *fynd*, or 10, is in Goth. *taihund*, and 100, or 10 times 10, *taihundtaihund*, or *taihunte-hund*; and he supposes that the cause of this reduplication not being observed, the terminating syllable *hund* became separately written, thus, *taihuntaihund*, or *taihunte hund*; and that the Anglo-Saxons, misled by this corrupt manner of writing, prefixed *hund*, *relati ex superacuo*, to their higher cardinal numbers, and even denominated 100, *hund teontig*, i. e. *hund* ten times. According to this interpretation, the superfluous *hund* became in time alone retained, and the significant *teontig* discarded.

After an *hundred* Fiansi into Scotland he sends
By certeyn messenges, so that heo goode bryng
An *hundred* knyghts of Fiansi, that he heolden mid othe bryng
R. Gloucester, p. 107.

And robbede and alowe oþere, þerfor he bygonde,
þat þer were *hundredes* in eche countree of þe lande,
And in ech towne of þe *hundred* a trespasse were made.
Id. p. 267.

He brought þe kyng Anlaf arised up in Humbern
Sene *hundred* schippes & flettes, so fele were þe numbers.
R. Brune, p. 31.

He shal have an *hundred*-fold, of bevese ryche bilas
And lif lastyng for evere.
Piers Plowman. Vision, p. 210.

And he wrote to him, make he redi twei *hundreds* hyshtis that thei go to Cesarie, and bower men present, and spearmen twei *hundreds* fro the thirde our of the nyght.

Welf. Deus, ch. xiii.

And he called vnto him two vnder captaynes saying: make redy two *hundred* soldiers to go to Cesarie, and horsemen thre score and ten, and spearmen two *hundred*, at the thyrde hour of the nyght.

Bible, Acts 155.

And he commaunded in hem that the scoleres make alle men sitis to mete by compaynes so grete beyn, and thei were don by portes by *hundreds* and by fiftens.

Welf. Mark, ch. vi.

And he commaunded the to make thei all sit down by compaynes vpon y^e grene grasse. And they sat down here a rowe, and there a rowe, by *hundreds* and by fiftens.

Bible, Acts 1561.

HUN-
DRED.

HUNDRED.

But he that is sown into good land: is it that heareth the word and understandeth and bringeth forth fruit, and sown maketh an hundred-fold, truly another hundred and another thirty fold.

Wolff. Matthew, ch. xiii.

He which is sown in y^e good ground is he that heareth the worde and understandeth it: whiche also beareth fruite and bryngeth forth, some an hundred fold, some sixty fold, & some thyrty fold.

Bible, Anno 1551.

And this day fifty wokes, here we nere,
Everch of you shal bring an hundred knyghtes,
Armed for listes up at alle rightes
All redy to durtre hie by bataille.

Chaucer. The Knights Tale, v. 1853.

And there a nyce alluring sleeps soft trembled,
Of manie accordis more sweete than mermaid's song:
The waves and benches shoue as yerie,
And hundred mygheles sat tide by tide about.

Spenser. Finesse of Beloy.

Hundreders, aldermen, magistrates, &c.

Spelman. Of the Ancient Government of England.

On the six hundredth year of that just man,
The second month, the seventeenth day began
That herid deluge.

Dryden. Noah's Flood.

"O mighty chief!" Pelides thus began,
"Hosann'd by Jove above the lot of men!
King of a hundred kings to whom resign'd
The strongest, bravest, greatest of mankind."

Pope. Homer. Odyssey, book xxiv.

They found, by some hundreds of precedents, that in some bills the lords began, the clerks that set the fines; and at other times they changed the use to which they were applied.

Barnet. Owen Tudor. Queen Anne, Anno 1702.

These promotions, the hundred gun ships you put into commission, and the horse and dragons you raise, may well frighten Spain.
The Life of Lord Bichingbroke, p. 171. Letter to Sir Wm. Wyndham.

As ten families of freeholders made up a town or tithing, so ten tithings composed a superior division called a hundred, as consisting of ten times ten families.

Blackstone. Commentaries, Introduction, sec. 4.

Twelve freeholders were chosen; who, having sworn, together with the hundreder, or presiding magistrate of that division, to administer impartial justice, proceeded to the examination of that cause which was submitted to their jurisdiction.

Hume. History of England, ch. ii. Alfred.

The division of England into HUNDREDS is universally ascribed to Alfred. To cite only two authorities, Brompton, the Abbot of Jorval, (non ignobile carnobium Ordinis Cisterciensis in agro Richmondensi,) who wrote in the time of Edward III., speaks thus in his Chronicle, *El licet inter arma Leges rileant, ipse tamen Aluredus Rex inter fratemit armorum. Lega tulit, et Centurias quas Hundredas dicunt et Decurias quas Tithingnas vocant instituit.* (Dec. Script. 518.) And Thorne, a Monk of St. Augustine at Canterbury, omnium accuratissimus, who flourished about 1380, says yet more briefly, *Ide Alfredus fuit primus Rex Anglie qui inunctus crol. Hic constituit Hundredas et Lendas.* (Lathes.) (Jb. 1777.) There is some difference, however, respecting the origin of the name. Lamberd, ad v. Centuria, says as follows: *Aluredus Rex ubi cum Guthroo Duce fedus inerat, proutissimum illud olim a Jethrone Megri datum secutus constituit, Angliam primus in Satrapias, Centurias et Decurias partitus est: i. e. in Shires, Hundredas, et Tithingnas.* Brompton and Giraldus Cambrensis derive the title Hundred from the portion of land assigned to it containing 100 villa. The former,

HUNDRED.

in describing the Province of York, enumerates certain districts *que etiam variate vocabulo dicuntur Hundredi sive Centenariates.* Hundredus *Latine, dicitur Wallie et Hibernie Centredus, et continet centum villas.* *Epistola Anglice idem est quod arma capere, et quod in primo adeunda novi domini solent teneret pro homagio reddere arma sua.* (Jb. 936.) The latter writer, speaking of the Isle of Man, states, *Monam Insulam 318 villas habere et pro tribus Centredis (Hundredis) regulari.* Now in the Isle of Man there do not exist above 40 villages, and as Spelman has sufficiently remarked, (*Gloss. ad p.*) *Nunquam, quod scio, reperitur 100 villa in aliquo Hundredo per totam Angliam.* *Nacio in medieta. Magni habentur qui vel 40 vel 30 numerant. Multi ne 10: quidam duas tantum, et nonnulli, ut Hundredi de Chetham, Marden et in Comitatu Conii, unum sunt contenti.* Villa, therefore, as above used, must be understood for a farm-house or family; and this interpretation explains a Hundred to mean such portion of a County as could furnish 100 fidejurers of the King's Peace, of which the Tithing or tenth part furnished ten. These from the Hundred were named Hundreders.

Spelman (*loc. cit.*) may be consulted for fuller details of the antiquity and early jurisdiction of the Hundredarii, and Selden has much learning on them in his *Analecta Anglo-Britannica*, v. Hundreda were introduced, but not invented, by Alfred; for a passage in Tacitus distinctly shows that these establishments existed among the Germans long anterior to the reign of the Anglo-Saxon Monarch. The words have been often quoted; but they bear so strongly on the point, that we must once again repeat them. *CENTENI ex singulis pagis sunt, idque ipsum inter nos vocantur, et quod primo numerus fuit, jam nomen et honor est.* (*de Mor. Germ.* 6.)

The Hundred Court is called by Blackstone (iii. 4.) a larger Court Baron, being held for all the inhabitants of a particular Hundred instead of for a Manor. The Free Suitors are also Judges, and the Steward Registrar, as in the Court Baron. Mr. Coleridge, in his note on this passage, remarks, that "there is scarcely any point of Legal antiquity more obscure than the history and functions of the Hundred Court. It seems to have been originally a King's Court, and to have been held by some subordinate officer of the Sheriff. But as holding this Court was a source of profit, it was common both for the Sheriff to let his Hundred Courts to farm, and for the Crown to sever them from his jurisdiction, either wholly or in part, and to grant them out as franchises to individuals." The first of these inconvenient practices was restrained by 25 Henry VI. c. 9.

Each Hundred is still governed by a High Constable or Bailiff, but the trial of Causes in the Hundred Courts has fallen into disuse, and is merged into the County Courts. By various Statutes, Hundreds are liable to actions for injuries sustained by riots, robbery, malicious mischiefs, &c.; and the mode of proceeding in these actions may be learned from Sir Edmond Saunders's Reports, (394.) and the note thereon by Sergeant Williams. See above HUE AND CRY.

Modus tenendi unum Hundredum, 1546; Sheppard, *Survey of the County Judicatories*, 1656; Turner, *Duty of High Constables of Hundreds*, 1761; G. Sharpe, *Account of the Ancient Division of the English Nation into Hundreds and Tithings*, 1784.

HUNGARY.

HUN-
GARY

HUNGARY, a Kingdom united to the Austrian Empire, lies between 44° 30' and 49° 30' North latitude, and between 13° 43' and 26° 31' East longitude; hence its extreme length is about 183 leagues, and its greatest breadth about 130. Hungary properly so called is bounded on the North-West by Moravia; on the North-East by Galicia; on the East by Transylvania; on the South by the Regiments, or Military Frontiers which separate it from Bosnia and Turkey; on the South-West by Illyria, and on the West by Styria and Austria below the Enns.

Extent.

The Kingdom of Hungary, or Magyar Orszá, once embraced within its limits many Countries which have long ceased to be the heritage of its Princes. Bulgaria, Walachia, Moldavia, Transylvania, Galicia, Servia, Bosnia, Croatia, &c. have been taken from it at different periods, by the jealousy of the Poles, the victories of the Ottomans, or by Austrian encroachments. There remained, therefore, previous to 1809, only Slavonia, part of Croatia and Dalmatia, including some of the Islands in the Adriatic; but by the Treaty of Vienna, made in that year, Hungarian Dalmatia, part of Croatia and of the Military Frontiers were united to Carniola and part of Carinthia, to form the *Provincia Illyriensis*, attached to the French Empire. Thus the Kingdom of Hungary was reduced within the Save at Zagreb, (Agram,) and the same limit still continues; for although the ceded Provinces were restored to Austria in 1814, yet they were not reunited to Hungary, but were incorporated with Friuli and some adjoining Provinces to form the Kingdom of ILLYRIA. This loss of territory amounts to 844 square leagues.

The dominions inherited with the crown of Hungary are, the Kingdom properly so called, with the remnants of Slavonia and Croatia; the Principality of Transylvania, or the *Siebenbürgen*, i. e. Seven Castles, as the Germans call it, the Military Frontiers, and the Dalmatian Provinces. The superficial extent of all these dominions are estimated by Hassel and Görig, at 5597 square German miles. These calculations, however, exceed very far those of a more ancient date. The measurements of Hermann, Templemann, Busching, De Luca, and Jacobi, average only 4763 square miles. If we take, however, the Maps of Lipsky as a standard, the area of Hungary properly so called, together with the Military Frontiers, will be about 4981 German, or 112,100 English square miles.

Surface.

There is no Country in Europe which exhibits so great a variety of appearances as Hungary, or which is on the whole so much indebted to the bounties of Nature. High mountains, in some places reaching the limits of perpetual snow, nearly surround it, while in the centre are level plains of some thousand miles in extent. Dry wastes and deep morasses, alluvial soils of exuberant fertility, and extensive sandy deserts, an immense tract of open country, and the finest woods in Europe, are here found together.

Mountains.

We shall commence our account of the mountains with those on the Northern limits. The Carpathians, extending from West to East in a semicircular line of

200 leagues, are, according to Beudant, not so much a chain as a high terrace, sprinkled with isolated groups, and terminated at both extremities by great mountain masses. The name of these mountains, pronounced Craputs by the Poles and Bohemians, appears to be of Northern derivation, the word *Chrebet* signifying mountains in Russian. Ptolemy is the first ancient Geographer who mentions them; but their name appears to have been known to the Greeks in the earliest Ages, and the Isle of Carpathos is frequently noticed by Homer.

Carpathians

The mountains of the North-West are the Carpathians, or Crapatsk, properly so called; among these is the lofty group of *Tatra*, the summits of which exceed the height of 8000 feet above the sea: a little to the South-West of the former are the groups of mountains denominated *Patra*, and celebrated for their mineral riches. Numerous groups, without any general name, and apparently without any connection, lie at the foot of these, and detached from them all, the group of *Matra* rises abruptly to a great elevation above the plain between the rivers *Zagyva* and *Tarna*. A chain of hills runs Southward from *Eperies* to *Tokay*, comprised between the rivers *Hernat*, *Topla*, and *Bodroz*, and surrounded on every side by extensive plains. These are the celebrated *Hégy Allya*, or lower hills, the Southern portion of which are covered with the most valuable vineyards in Europe. The Carpathians on the North-East are become, it would appear, a mere sandy ridge of easy access and moderate elevation. "They descend on both sides," says Beudant, "by an easy slope to lose themselves in the plains. Here and there points of solid rock pierce through the sandy strata, and seem to indicate the connection of the Transylvanian mountains and those of *Tatra*. The mountain masses of Transylvania and the Western Carpathians appear like towers at the entrance of an immense gulf, the ridge between them is like a great bar, with rounded summits and sides gently sloped. This inferior chain is composed wholly of fine sand, more or less compact, so that an alluvion of arenaceous materials seems to have filled up the ancient connection between the plains of Poland and those of Hungary."

This is evidently the language of a Geologist whose attention was directed to the mechanical agency of water in effecting the revolutions whose traces are visible on the surface of the globe. On the other hand, M. Kitzel, a Hungarian Naturalist, while he admits the inferior elevation and the roundness of the North-Eastern Carpathians, does not so absolutely divest them of the character of a natural barrier. The mountains of TRANSYLVANIA, rendered so interesting by their mines, will be described under that head. On the South the mountains of the *Barnat*, of no great elevation, but presenting bare rocks and bold precipices, are separated from those of *Servia* only by the contracted channel of the *Daoube*. On the South-West, also, some branches of the Styrian Alps run parallel to the *Drave*, and stretching Northward form the *Bakony* hills to the North of *Lake Balaton*; further to the South, in *Syria*, are the picturesque hills of *Fruken-Gora*. The Julian Alps, Alps commencing in *Carniola*, spread through *Croatia* and

HUN-
GARY

HUN-
GARY.

Hungarian Dalmatin, so as to form a connection with the system of Mount Hæmus. Thus the Kingdom of Hungary, in the larger sense, is a great basin, embraced by the Carpathians on the Northern, and by the branches of the Alps and of Hæmus on the Southern side. A portion, however, of the South-Eastern frontier is formed by the Danube, and consequently unprotected by the mountain barrier towards the South, which, with the Province of Servia, is in the dominions of the Porte.

The plains.

Between these mountain groups are the most extensive plains in Europe; one of these extends from the hills of Presburg, which separate it from the plains of Austria and Moravia, to the mountains of Bakany on the South-East. This plain, which is of an elliptical form, has 40 leagues in its greatest diameter from Stein am Anger to Freistadt, and 25 in its least between Presburg and Dutin. Its medium height is about 400 feet above the sea; its rise towards the mountains is insensible. But the great central plain far exceeds this, having 120 leagues from the hills of Vihorlat in the North, to the Danube in the South, with 60 leagues in breadth from the mountains of Bakany to those of Transylvania. This immense plain presents in many places the appearance, and in summer has the burning heat, of the African deserts. Bare and shifting sands, covered with saline incrustations, sometimes extend as far as the eye can reach; hot winds, and the appearance of *mirage*, are common. Near the great rivers, the Danube and Theiss, which wind in parallel directions along the margins of this plain, immense marshes, producing nothing but reeds, and in floods presenting the appearance of a sea, give birth to thick fogs and unwholesome exhalations. In the burning sands between Pesth and Szolnok no tree flourishes; in the neighbourhood of Debreczin again is a barren sandy tract of more than 70 miles in compass.

Danube.

All the rivers flowing from this amphitheatre of mountains are collected by the Danube, with the exception of the Poprad, which finds its way Northward from Zips till it joins the Dunajec, and falls into the Vistula. The Danube, the Hungarian name for which, *Duna*, is a general name for river, derived from a dialect of the Persian, enters Hungary at Devén, where it receives the river March on the left. Below Presburg it is divided into three branches, embracing a great number of islands; one of these rejoins the main branch at Raab after receiving the rivers *Raab* and *Laita*; the other at Comora, increased by the waters of the *Hag* or *Vag*. The river then runs Eastward by Gran and Ypoly; but at Vart, where it reaches the great plain of Lower Hungary, it turns suddenly to the South in a slow and winding course, passing by Buda and Pesth, and receiving the Drave with some smaller rivers on the right bank. The direction of its course to the South continues till it reaches the hills of Fruska-Gora on the limits of Slavonia, when it again bends towards the East; and being greatly augmented by the waters of the Theiss, of the Sava at Belgrade, the Tames at Pansova, and numerous lesser streams, it quits Hungary at Neu Orsova with an accelerated and foaming current in a channel contracted by the Servian mountains. Having forced its way into the plains of Walachia and Moldavia, it resumes its slow and tranquil course, and falls by several mouths into the Black Sea. The Danube is well stocked with fish, and the sturgeon is taken as high

up as Presburg. From the slowness of its course in the low plains its banks are, in many places, covered with stagnant marshes, particularly in the Counties of Pest, Bars, and Toloa. This circumstance, together with its numerous sinuities, and the difficulty of stemming its current lower down among the Servian mountains, are obstacles to its navigation which require to be corrected by the ingenuity and industry of Man.

The *Theiss* (*Tisza* Hung.) rises in the recesses of the North-Eastern Carpathians; and, after a very winding course of about 600 miles, during which it receives all the waters of Transylvania, and almost all those of the North of Hungary, falls into the Danube between Peterwaradin and Semlin. This river, notwithstanding its magnitude, is of little use for internal navigation, owing to the low and marshy nature of its banks, on which it is impossible to construct track-ways. It is, in consequence, ascended by boats no higher than Szegedin, where it is above 600 feet wide. Many rivers, however, of great magnitude fall into it higher up, which, with a little art, might be made to afford an easy communication between all parts of Lower Hungary. Among these are the *Szamos* and the *Körös*; the latter uniting three great branches, and flowing through a marshy country, which it frequently inundates. The *Maros*, itself a great river, and serving as the communication with Transylvania, being navigable to Carlsburg, falls into the Theiss at Szegedin. Towards the North the *Bodrog*, running through the fertile country of Tokay, and the *Hernat*, from the industrious country of Zips, flow into the Theiss with considerable streams. The quantity of fish in this river is so great as to give rise to a vulgar saying, that the Theiss consists of two-thirds water and one-third fish. To shorten the communication between it and the Danube the Canal of the Emperor Francis was constructed, about 70 miles in length and 60 feet wide.

The *Sava* rises in the mountains of Carniola, and enters Hungary near Zagrab. It has a slow course, and frequently inundates the country through which it flows; the dikes raised to confine its channel being often swept away by the impetuosity of its increase. The *Sava* is a large river navigable through a great part of its course, and is the ordinary channel of exportation to Dalmatia and Italy. The boats laden with corn and tobacco ascend to Sinszege, whence they proceed up the Kulpa to Carlstadt, where the navigation terminates. The *Drave* has its origin in the Tyrol, and, taking a South-Eastern course, falls into the Danube at Esztek. This river forms the natural boundary between Hungary Proper and the Provinces of Schouin and Croatia, as the Sava constitutes the Southern limits of the Hungarian States in general. The Drave is also slow in its course, and liable to inundate the adjoining country. A great deal of morass in consequence lies along its bank, particularly near its embouchure.

Among the lakes of Hungary two are of considerable size. The *Neusiedler see* (*Ferik*, Hung.) extends about 22 miles in length between the Counties of Edeburg and Wieselburg, with a mean breadth of four miles. It is too shallow to admit of navigation. Its shores are flat and marshy, overgrown with reeds, and frequented by wild fowl. The Latin name *Peisus* is erroneously given to this lake; for the *Lacus Peisus* of the Ancients was in the vicinity of Presburg, once called Peisburg; and the name still lives in the free town of Peising, or Peisung. The site of the lake now, for the

HUN-
GARY.

Maros.

Sava.

Drave.

Lakes.

HUN-
GARY.

most part, dried up, may be traced by the extensive marshes which remain. The water of the Neusiedler see has become salt since 1728, and can only be used as a medicine; 77 parts in a 100 of the residue from evaporation are sulphate of soda, or Glauber's salts. The lake frequently rises to a great height in summer, without any increase of the streams that fall into it. During the earthquake of 1763, the agitation of this lake was remarkable. The Rába, its only outlet, connects it with the Danube.

The Balaton.

The *Plattensee*, or *Lake Balaton*, is surrounded by the Counties of Szala, Sümegh, and Wespárim. Its length, from South-West to North-East, is 45 miles, with a breadth varying from three to nine miles. Its surface, including indeed the adjoining marshes, has been estimated at 500 square miles. The greater part of it is shallow, and the canoes with which it is generally navigated, hollowed out of the trunks of trees, are rarely large enough to hold two persons. The quantity of water which flows into it from the Szala and numerous small streams, appears abundant in proportion to its surface, and is chiefly carried off by evaporation; for the river Sio, which seems to unite it with the Danube, is little else than a stagnant canal surrounded by marshes. The Balaton is richly supplied with fish and water fowl; the bitterns, which inhabit its margin, are taken in great numbers for the sake of their down. Several unsuccessful attempts have been made to unite this lake with the Danube.

Numerous other lakes are enumerated by native Geographers, most of them situated in the mountains, end of small extent; attracting attention nevertheless, from the popular opinion that they communicate with the sea. Others are confounded with the surrounding marshes: of this description is the lake of Pálos, near Theresianstadt, nearly twelve miles in compass, and with an uniform depth of six fathoms. It has a hard bottom, incrated with alkaline salts. The waters of this lake are deemed highly efficacious in removing nervous and cutaneous diseases. There are numerous other small lakes, from the borders of which natron is collected in large quantities in summer time.

Morasses.

Morasses occupy a great extent in Hungary, and the Hungarian language is rich in terms to discriminate the different kinds of swampy ground. Bogs, covered with reeds, are called *mošar*, and the name of *lap* is given to sheets of water nourishing aquatic plants. The area occupied by those unwholesome swamps is estimated by the Baron de Lichtenstein at 300 square leagues, which is in all probability below the truth. The draining of these lands is a favourite project of patriotic Hungarians, and could undoubtedly be accomplished at comparatively small expense, if the Government were to enter cordially into the views of the people. In the neighbourhood of Lake Balaton considerable tracts have been recently reclaimed by the exertions of private individuals.

Climate.

Hungary is called by the Austrians the churchyard of Germany. But this censure of its climate must be understood with great limitations. A great diversity of temperature is to be found in its several districts. The summits of Tatra are covered with eternal snows, and on many other mountains the snow remains unthawed till the middle of July. In the Northern Counties, Arva, Liptau, Zips, and Marmaros, the rigorous of winter endure for six months; snow often

falls in September, and does not disappear till the beginning of June.

Corn is ripe to the plain before it begins to shoot in the highlands. The sides, however, of the lower mountains are covered with magnificent beech and oak forests, and the valleys are fertile in grain. A line drawn through Vác, Gyöngyös, Erlau, and Tokay marks the commencement of a milder region, within which the vine reaches its perfection, and the mulberry grows luxuriantly. In the low plains melons cover the fields, but the fogs of the marshes injure the quality of the corn. The heat of the day is excessive, and often succeeded at night by piercing and humid eoldness. The nitrous exhalations, dry winds, and the impurity of the water render an abode here extremely disagreeable. Although the insalubrity of Hungary has been unquestionably exaggerated, yet it must be admitted that a mephitic atmosphere is breathed in the neighbourhood of the marshes, and that malignant fevers are very prevalent. As it is generally supposed that the majority of those who fall victims to the climate are Germans or other strangers, it has been argued that the sole cause of the mortality is excessive indulgence in the wine and other luxuries in which Hungary abounds; and this opinion has been adopted by an intelligent English traveller, Dr. Bright. But a new examination of facts overturn this hypothesis, inasmuch as those most exposed to the scurvy and endemic diseases are the poorer class, and particularly the Walachians, who are obliged by the precepts of their Religion to fast rigidly 338 days in the year: the women, who live on vegetables and water, are the most unhealthy.

Those who wish for a Geognostical description of Hungary, will find all the information they can desire in Beudant's admirable *Voyage Minéralogique*. A very general sketch, notwithstanding the difficulty in such a case of being at once accurate and general, is all for which we can here afford room. The lower mountains of the Western Carpathians are composed generally of syenitic porphyry, surrounded by a rock which M. Beudant has named *trachyte*, a species of greenstone porphyry. This trachyte, rich in metallic veins, again appears in Transylvania. Granite appears only in the summits of Tatra and of the Transylvanian mountains, environed in the former situation by compact limestone, and in the second by greywacke. Between these points the red sandstone, of the coal formation, occupies a great extent of country; some peaks, however, of limestone and of greywacke emerging through it. This rock occurs again in Transylvania, where it covers immense deposits of rock-salt. To the South of Transylvania a chain of limestone hills runs along the borders of the Bannat, contracts the channel of the Danube, and rises to a considerable height in Servia and Bosnia. The numerous small hills which jut into the great plains like so many promontories, are in general composed of calcareous rocks of secondary formation, containing the remains of marine animals, with strata still more recent resting on them, filled with deposits of fossil wood. The great plains are formed of alluvial soil, but that of Lower Hungary has some extensive sandy deserts, which seem to have been formed by the ruin of the mountains at the North; in the centre of it also is a considerable tract perfectly level, and composed wholly of shells, a circumstance much insisted on by those who recognise in the plains of Hungary the bed of an ancient lake. The immense

HUN-
GARY.

HUN.
GARY.

Salt.

quantities of salt with which the soil here is impregnated tend to confirm this hypothesis.

The salt springs of the Hungarian plains are some hundred in number. The marshes, and come lakes, as the Palatiberssee, and the White sea, furnish natron or carbonate of soda in large quantities: the annual export of this salt exceeds 15,000 cwt. Great deposits of alum and nitre are also found alternating in parallel beds. Near Thorma are found alternating layers of white and brown common salt. The chief mines of this important mineral in Hungary Proper are at the village of Rhonaszek, in the County of Marmaros, where six pits are sunk, employing about 1200 miners. The annual produce is about 700,000 tons, and the revenue derived from it by Government is said to be very great; conjectures make it about 10 millions of florins.

Gold and
silver mines
at Schemnitz.

But the most famous mines, not indeed of Hungary only, but of all Europe, are the gold and silver mines at Schemnitz. The first operations in these mines are supposed to have taken place in the XIIIth century, when large colonies of Saxons were introduced from the Hartz and Erzgebirge to explore the mineral wealth of the Carpathians. In some other places, however, ancient galleries and excavations have been recently met with, which countenance the opinion, that the precious metals were found and sought in these mountains by the Romans. The first contractors for the mines were Jews; but their gains were so great, and their honesty so much suspected, that they were forbidden by a law, which still exists, to inhabit a miot or mining district. Notwithstanding the great sums annually drawn from these mines by the Government, no school or college was erected here to promote the science of metallurgy till that founded by the Empress Maria Theresa. But this is far from rivaling the school of Halle, in Saxony, although attended by from 200 to 300 students. The fiscal spirit which predominates here, and which is ready to sacrifice the advantages attending improved Science to immediate gain, allows the establishments connected with the school to fall into decay. In treating the ore the only method pursued is that of fusion. The process of amalgamation, which had been brought to perfection in Saxony, is now wholly abandoned at Schemnitz. The advantages of that method were clearly demonstrated by Born, to whom Joseph II. assigned a tenth of the savings to be effected at Schemnitz, by its introduction, for a space of ten years. But the envy borne to the new Professor, and the violent hostility provoked at the time by his revolutionary opinions, operated to the disadvantage of his Scientific exertions, and his system was abandoned as soon as he left the place.

The extent of the metallic country, narrowly explored, is about five or six square miles, and appears a small basin in the midst of barren mountains. Within this space are 12 Royal mines, covering about 1200 acres; besides those worked by private individuals, who are obliged to bring the ores to the Royal smelting furnaces. All these mines communicate at what is called the Emperor Francis's Level, 600 feet below the surface, the greatest depth from which the water can be carried off. The subterranean canal by which it is discharged from this level is 12 miles in length. The works of the mines resemble those in other European Countries, but are on a greater scale. The shafts and galleries are well cut, and are kept in good order. Their vast size,

VOL. XXIII.

and the great sums necessarily expended on them, announce the antiquity of the works, and the especial protection of sovereigns. The expense of the timber is enormous, as the rock in which the mines are situated is so liable to decompose, that a caving of wood is necessary in all the chafis, and where this air is foul the wood rapidly decays.

The great breadth of the metallic deposits at Schemnitz has given rise to doubts, whether they are not rather layers than veins; a doubt which appears to be connected with the mistaken notion, that they had the same dip and inclination as the minerals in which they are embedded. It appears, however, that the metallic masses all incline towards the South-East, while the minerals which cover them are inclined in the opposite direction. The veins at Schemnitz are indeed of a magnitude unequalled in Europe; their thickness is rarely less than from 18 to 25 feet, and in some places it even exceeds 120 feet. They do not, however, appear to reach to a great distance; and, though the greatest metallic veins in Europe, fall far short of the celebrated vein of *Potomac*, in Guassanto, which, with a breadth of from 120 to 140 feet, has been actually worked for a distance of nearly three leagues. (Humboldt, *Essai Politique*, tom. iii.) The mass of the veins is formed of drusy quartz, ferriferous limestone, carbonate of barytes, sulphate of silver mixed with native silver, and containing also gold, which is sometimes, though rarely, in visible lamellæ; pyrite of copper and iron, with other metalliferous compounds, are mingled in the mass.

The sulphate of silver and the galena are the most abundant metallic substances; they are sometimes separated from each other in a pure state: the sulphate of silver when thus unmingled affords the richer ores to the miner. The *schick*, or pounded ore, in that case yields 160 marks of silver (about 80 lbs.) to a hundred weight. The gold is generally found in proportionate abundance with the silver. The ordinary ratio of the two metals is as 1 to 30; but here again the richness of the ore is extremely variable, and the mines abounding most in good silver ores have furnished the least gold.

It is extremely difficult to arrive at an authentic calculation of the quantity of gold, silver, and lead furnished annually by the mines at Schemnitz. It is certain, however, that the produce is constantly declining, and that the necessities of the late wars gave rise to a wasteful method of conducting the operations by only pursuing the richest veins. At the mines it is impossible to procure information respecting the aggregate produce during a course of years. The Aulic Chamber of the Mines at Vienna is not communicative, and statistical writers are at variance with one another. According to Schwartner the produce of the mines of Lower Hungary, between 1760 and 1788, was from 1200 to 1300 marks of gold, and from 58,000 to 59,000 marks of silver. Adding to this the produce of the mines of Upper Hungary, the total would be from 1500 to 1700 marks of gold, and from 70,000 to 74,000 marks of silver annually; but this does not appear a good mean, for the produce has been at different times far more considerable.

It is known that from 1680 to 1693 the produce of the mines at Kremnitz was 4000 marks of silver per week. In 1772, the mines of Lower Hungary furnished to the mint at the same town 53,860 marks of

HUN.
GARY.

Revenue.

3 2

HUN-
GARY.

silver and 2291 marks of gold. From 1740 to 1773, the sum obtained from the mines of the same district was 100 millions of florins, (about a million and a half sterling,) which gives room to suppose an annual produce much exceeding that adopted by Schwartner. M. Héron de Villefosse (*De la Richesse Minière*, Par. 1819) states the annual produce of the Hungarian mines to be 2600 marks of gold, 80,000 marks of silver, and 6000 quintals of lead; a statement considered in Hungary to be correct as to the first two metals, but the quantity of lead is estimated much too low. Thus the gold and silver alone supply an annual sum of 6,344,000 francs, or about £254,000 sterling. These numbers, however, though they may be taken to represent the mean annual produce from remote times, are unquestionably much above the net produce of the present day.

If we adopt these data, it follows that Hungary furnishes one-half of the gold yielded by European mines, and Transylvania supplies nearly the whole of the remainder, for the gold collected in the other Countries of our Continent amounts to but a few marks. All the gold furnished by European mines may be estimated at 5300 marks, while those of America yield an annual supply of 70,617 marks. The quantity of silver annually drawn from the mines of Hungary is more than a third of the sum total furnished by the mines of Europe, which may be estimated at about 216,000 marks.

Iron, cop-
per, &c.

The principal iron mines of Hungary Proper are situated in the Counties of Gömör, Szala, Hant, Vasprim, Zips, and in the Banat of Temeswar. The whole annual produce is estimated at 10,000 or 12,000 tons. The copper mines of Neusold, Herrensgrund, Rosenau, Schmulnitz, Einsiedel, Göllnitz, and Dobau, yield annually above 30,000 quintals of pure metal. Besides these, the mines of lead, antimony, cobalt, quicksilver, sulphur, arsenic, and other minerals, all rank among the most important of their kind in Europe, and bring in large sums to the public revenue. Not less important in a Country where so many furnaces are constantly kept employed, is the deposit of coal on the West side of the Neusiedler see, from which were drawn, in 1806, about 300,000 quintals. But the short-sighted avarice which is so apt to guide the proceedings of despotic Governments, bestowed on the coal-mines, which yield but little profit in the first instance, not half the attention they deserve.

Hungary, so rich in the precious metals, abounds also in a variety of valuable gems. It is the only Country in Europe in which the precious or iridescent opal is met with. The mine in which this beautiful mineral is found is in the Banat at Czerwentitz, near Kasehus. Amethysts, topazes, and garnets are disseminated in the rock so rich in metallic products. Marbles of all kinds are found, and a red variety, occurring at Dotz and Groswarden, is highly prized.

Corn.

The productions of the vegetable kingdom in Hungary are no less varied and abundant than those of the mineral. Though agriculture is there still in its infancy, yet such is the bounty of Nature, that the land teems with plenty. Rich crops of corn are grown with little care on the part of the husbandman. The County of Bihar, the country round Edeburg and Temeswar, and the Banat, are the most luxuriously fertile districts. The culture of rice, introduced into the latter within the present century, is rapidly gaining

HUN-
GARY.

ground; its produce, in 1820, was estimated at 10,000 metzen, (a measure equivalent to $\frac{1}{4}$ English quarters.) Maize of a peculiar kind, called *kukuruzta*, having the ears or spikes often a foot long, is cultivated in the Southern Counties. The whole produce of grain in 1820 was estimated at above 80 millions of metzen, exclusive of the Sclavonian and Croatian districts. Hence Hungary is able to supply, in years of scarcity, the adjoining Provinces of Italy and Germany; so defective, however, is the internal commerce of the country, that the inhabitants of the Carpathians, where corn is grown with difficulty, are often pressed by famine, while the plains are overflowing with plenty. In 1788, and two following years, a sixth of the population of some mountain districts perished from hunger and its attendant diseases.

The most famous, if not the most profitable, object of wine.

the Hungarian husbandman's care is the making of wine; it is that also which he conducts with most skillfulness and attention. In the district of Tokay, on Mount *Meesz Málé*, i. e. the *honey ridge*, near the village of Turezal, grow the celebrated vineyards of Tokay. These vineyards are of great antiquity, and a variety of wine, called the *Forinát*, is supposed to derive its name from the *Forinatum* which supplied the cellars of Horace and his contemporaries. The soil producing these fine wines is a dry, friable, brown mould, resembling decomposed basalt. The precious Tokay wine is made by mixing the essence, or expressed juice, of the ripe grapes, reduced to the consistence of jelly, with the ordinary wine of the country. The true Tokay wine is of two sorts, the *Ausbruch* and the *Maszkas*, the latter having only half the proportion of mingled essence. Many varieties of Tokay wine, each distinguished by its peculiar excellence, are produced by the different kinds of wine employed in making it. The careful cultivation of the vine in Hungary dates from the middle of the XIIIth century, when King Bela IV. collected the choicest varieties of Greece and Italy. These vineyards soon acquired a great celebrity; but the method now practised of making the richest wines was first adopted in 1650. The whole produce of the Tokay district is about 240,000 *eimers*, a measure equal to nearly 15 gallons. The best wine, or *Ausbruch*, is rare even at Tokay; Warsaw and Vienna are the chief markets for the remainder.

Besides these celebrated vineyards, Hungary possesses many others, inferior, perhaps, only in fame. The wines of Menesch resemble those of Tokay; those of Edeburg, Wenzitz in the Banat, and of the hills round Buda, are compared by the Hungarians to the most generous wines of Burgundy. Like these last, however, many of the Hungarian wines are too delicate to bear carriage; a circumstance which, added to the disadvantages under which the commerce of the Country labours, prevents their being much known abroad. The vineyards of Hungary altogether are supposed to cover a surface of 831,690 acres, and to produce, one year with another, 18,230,000 *eimers* of wine.

Tobacco is another production of great importance in Hungary. The cultivation of it is left free, but heavy duties on exportation, and the monopoly of Government in its sale, lessen the advantages that might be derived from it as an article of commerce; consequently, whatever remains after supplying the domestic consumption, is bought up by the Austrian officers of the revenue. Among the best tobaccos grown in Hungary,

HUN-
GARY.

are those of Kompaing in the County of Pest, of Szege-
din, Arad, Rakovatz, the plains of Szethmar near
Debretzin, Tolna, &c. The leaf is not prepared for
market by any fermentation or other process, it is,
therefore, mild and free from acidity, with an agreeable
aromatic odour. The internal consumption of this
article is immense. Not only all the men, but even
youths of 15 or 16 years of age, make an immoderate
use of it, and Deudant, calculating on the supposition
that one-third of the population use it at the rate of
one pound a month, estimates the whole quantity con-
sumed at 207,000 quintals. The quantity exported at
the same time does not exceed 95,000 quintals.

Cotton.

Hemp and flax are cultivated extensively in the
mountains, where they furnish the materials of industry
to the German population. An attempt to grow cotton
in Hungary was made in the year 1782 by two brothers
of the name of Nako, extensive cotton dealers in Tur-
key, but the project failed; it was afterwards revived
during the late war under peculiarly favourable cir-
cumstances, but with little success attended the experiment,
that it was abandoned in 1812. Many similar schemes
were encouraged during the same period by the course
of political events; one of the most remarkable of
these was the attempt to make sugar from the sap of

Maple sugar

the maple, as is practised in North America. The
woods of Hungary abounded in maples, and great
quantities of the best species, the *Acer platanoides*, were
planted; the same difficulty, however, of crystallizing
the syrup, which opposes the manufacture of sugar from
the beet, was to be encountered here, and the attempt,
though favoured by Government, was never attended
with success. In 1812 the whole quantity of maple
sugar manufactured was only 237 cwt., that of syrup
was 915 cwt.

Silk.

Another more interesting effort to increase the re-
sources of domestic industry, was the attempt made
about the same time to naturalize the silkworm in the
Southern Provinces. The manufacture of silk had been
successfully introduced into the Banat as early as 1734,
but was afterwards relinquished during the Turkish
war; in 1785, nevertheless, the quantity of raw silk
produced was 13,100 pounds; Government then turned
its attention to the encouragement of this branch of
industry, and, in 1801, the produce was raised to 208
cwt., in 1808 to 1430 cwt. In the years 1810, 1811,
and 1812, attempts were made to naturalize the worms
in the open air; fine weather was chosen, and the eggs,
placed in boxes, were attached to the trees in April or
May; but rains, winds, the birds, and a variety of
accidents, in every case destroyed these interesting
young colonies, or so far reduced them as to demonstrate
the loss that must have accrued from persisting in the
attempt. The breeding of the silkworm is almost
confined to the Southern frontier Provinces, where there
are above 700,000 mulberry trees, planted on the road
sides and other situations as public property. We may
also mention madder, woad, saffron, and other dye
stuffs, among the productions of Hungary, which are
capable of being made important in commerce.

Forests.

The forests of Hungary are among the finest in
Europe, but although they cover above nine millions of
acres, yet in the great plains, from the deficiency in the
means of intercourse, the scarcity of fuel is often
severely felt. Oaks, beech, and other large timber cover
the hills and mountains, from the edge of the plains to
the elevation of 4000 feet above the sea; from that to

the height of 8000 feet, the summits are covered with
pines. On the hills of Bakony, and thence which border
the Drave, innumerable oak trees may be seen of 7 and
8 feet diameter, and rising from 30 to 50 feet high
without throwing out a branch. Nothing is more
remarkable than the wasteful treatment and neglect of
these fine forests, in a country too which is not uniformly
well supplied with fuel. Fine timber trees are to be
seen rotting on the ground, cut down for the sake of a
few poles. The nut-galls, collected in great quantities
in the oak woods, are used for tanning.

HUN-
GARY.

The cattle of Hungary are not inferior to the best of
our English breeds; they have long hair and long horns,
and are remarkable for their uniform grey colour. Im-
mense herds graze on the plains between Debretzin,
Gyula, Temeswar, and Pesth. At the close of the last
century the black cattle of Hungary were estimated at
2,400,000 head. Buffalos, originally from a warmer
climate, are completely naturalized in this country, and
are said to amount to 70,000. Their milk is rich and
light, like that of asses; their beef is indifferent, but
their great strength gives them a superiority over common
oxen in the work of the field. They are also peculiarly
adapted to marshy lands, being never more happy than
when plunged to the neck in water, feeding on rushes
and aquatic plants. They still preserve something
of their original ferocity and become unruly at the sight
of water. A white variety of buffalo was introduced
from Egypt in 1764. About 150,000 head of fat cattle
are said to be annually sent to Austria and Italy. The
cattle of Hungary are subject to a disease called *Lœ-
disme*, which carries them off in great numbers. It
makes its appearance almost every year, and devastates
some districts.

The native Hungarian horses are small, and com-
paratively worthless; no care is taken either to feed or
train them. The *Haras Royal*, or Royal Breeding
Stud, at Mezöhegyes, in the County of Casan, was
established in 1785, to remedy this defect. Arabian
and English stallions are kept there, and the *Haras* is
bound to furnish 1000 strong horses every year in time
of peace to the cavalry and artillery. Similar estab-
lishments have been of late years set on foot by some
of the resident nobles. Almost all the good horses of
the Country are bred or imported by Arsenians.

The indigenous sheep is extremely beautiful, distin-
guished by its great size and straight spiral horns.
This species (the *Ovis streptaceros*, Linn.) is found only
in Hungary, Crete, and some of the Cyclades. The
wool is long and coarse, but, by crossing the native
Hungarian and Turkish races, a large breed of sheep
has been procured, common in the Southern Provinces,
whose skin, adorned with a glossy fleece, forms the
pelisse or upper garment of the peasantry.

In Western Hungary, large flocks of Merinos have
been introduced, and are rapidly increasing. Notwith-
standing the coarseness of the wool of the immense flocks
which cover the great plains, the exportation of this
article is said to produce annually about five millions of
forins. The forests of oak, beech, and chestnut furnish
immense herds of swine, which, however, are not more
than sufficient to supply the consumption of the Country.
Fowls and fish are equally plentiful. Pheasants, bust-
ards, and a great variety of other winged game, fre-
quent the woods or lakes. The land turtle is also Tur-
common, particularly near Lake Balaton and on the
banks of the Theiss. The best variety (*Tentudo orbicu-*

HUNGARY.

laris) is kept in folds, and fattened for the Vienna market: the same care is bestowed on the edible frog and a species of snail, *Helix pomatia*. Bears, wolves, and wild boars are numerous in the mountain forests; preserves for the latter in the woods of the nobility supply the tables of the great. Fish of many kinds are so abundant, that some of the rivers, to use the expression of the peasantry, smell of them. Sturgeon and salmon are plentiful in the great rivers, and a large carp may be sometimes purchased for a penny. Locusts have several times made their appearance in Hungary, but have not yet become regular visitors.

Thus Hungary, with all the disadvantages of a lazy and ignorant population, of feudal restraints and burthens, and of a jealous Government, is still a land of plenty. With improved means of internal communication, the stimulus of free export and unshackled industry, she might unite the productions of the North of France with those that decorate the fields of Lombardy.

Divisions.

Hungary was formerly divided into Upper and Lower Hungary, by a line following the course of the river Theiss, and prolonged North and South in the direction of that river. The country to the Eastward of this line was called Upper, and that to the Westward Lower Hungary. This vague division is now discarded from Geographical works, though still retained by popular usage. The territorial divisions are of two kinds, the Civil and military; the latter are situated on the frontiers of the Ottoman Empire, and are organized after a peculiar system, which makes the inhabitants soldiers as well as cultivators, so as to form a strong barrier against invasion. Many Geographical writers, indeed, do not consider the Regiments, or Military frontiers, as forming at present a part of Hungary, as they do not shew in the Constitution of this Kingdom, but are immediately subordinate to the Austrian administration. The Civil divisions of Hungary are four Provinces, named from their situation with respect to the Danube and the Theiss, Slavonia and Croatia. The subdivisions, which are more frequently referred to, are Counties, *Comitates*, Lat.; *Gespanschaft*, Germ.; and *Fürmeyer*, Hung. These are again divided into Seats (*Stühle*) and Districts. The Counties are 32 in number, viz.

- | In the Cis-Danubian Province. | |
|-------------------------------|-------------|
| 1. Presburg. | 8. Bors. |
| 2. Nyitra. | 9. Hont. |
| 3. Treutsen. | 10. Nograd. |
| 4. Arva. | 11. Gran. |
| 5. Liptó. | 12. Pesth. |
| 6. Thurótz. | 13. Bacs. |
| 7. Zolyom. | |

- | Ultra-Danubian Province. | |
|--------------------------|----------------|
| 14. Eödenburg. | 20. Eisenburg. |
| 15. Wieselburg. | 21. Szala. |
| 16. Raab. | 22. Sümegh. |
| 17. Komorn. | 23. Tolna. |
| 18. Stuhlweissenburg. | 24. Barany. |
| 19. Veszprim. | |

- | Cis-Tibiscus. | |
|---------------|--------------|
| 25. Gömör. | 30. Borod. |
| 26. Torna. | 31. Heves. |
| 27. Zips. | 32. Zemplen. |
| 28. Sáros. | 33. Ung. |
| 29. Albany. | 34. Beregh. |

- | Ultra-Tibiscus. | |
|-----------------|------------|
| 35. Marmaros. | 36. Ugota. |

HUNGARY.

- | Ultra-Tibiscus. | |
|-----------------|---------------|
| 37. Szathmar. | 42. Csanaad. |
| 38. Szabolcs. | 43. Arad. |
| 39. Bihar. | 44. Torontal. |
| 40. Bekés. | 45. Témis. |
| 41. Csongrád. | 46. Krasso. |
| In Slavonia. | |
| 47. Pozege. | 49. Verőcza. |
| 48. Syrmia. | |
| In Croatia. | |
| 50. Kőrös. | 52. Zagabria. |
| 51. Váradin. | |

Some districts, though enclosed in the Counties, are nevertheless governed by their own laws, independent of the ordinary authorities. Some of them, as the 16 Free Towns of Zips in the County of that name, the Seat, or *Stuhl* of the ten Lancers, a small privileged district, the Nobility of which furnish the corps of Lancers attending on the King's person, and the *Haidouque* towns, (*Hajdu-Városok*.) which supply the militia, employed as the armed police of the Counties, are immediately under the Royal protection. The privileged districts of Greater and Lesser Cumania and of *Jazygy*, in the Counties of Pesth and Heves, are dependant on the Palatine.

Hungary is unparalleled in the variety of its inhabitants. It contains a heterogeneous assemblage of nations, brought together by different motives and from different quarters of the globe. Some descended from the first inhabitants of the Country, others the offspring of invading borders; some introduced as colonists, who might turn to account the natural productiveness of the land, while others sought here an asylum from domestic persecution. In Hungary are Tribes known by the name of Slovacs, Rassacs, Croats, Servians, Illyrians, Carniolians, Magyars, Cumans, Jazes, Szeklers, Szactes, Walachians, Bulgarians, Rascians, Saxons, Swabians, Bavarians, Franconians, Austrians, Greeks, Armenians, Albanians, Italians, Jews, Gypsies, &c. But although long united in public interest and governed by the same laws, these people still remain distinct in language, manners, and physiognomy. Each little community nourishes the pride of its proper origin, and intermarriages between them are rare. The amalgamation besides of these various nations is rather prevented by their local distribution, each of them in general possessing some quarter or canton, in which it is to be found tolerably free from foreign admixture.

The most numerous of these races are the Slovacs, Slovaks, or Slavonians, who are the principal, and in some cases, the exclusive inhabitants of the Northern Counties. They are also numerous in the Western Counties round Presburg and in those about Pesth. In liveliness, activity, and industry, they are much superior to the Magyars, or Hungarians properly so called, and from their humble mode of living are able to supplant the German laborers. They were formerly forbidden to exercise trades in towns, but in 1606 they were placed on the same footing as Germans and Magyars in respect of municipal rights. Their increase has been very great since that time and their colonies are still rapidly extending. The Germans and Magyars, among whom they settle, soon cease to prosper, and gradually assume the Slavonian manners and language. Hence it is that in the mining towns and elsewhere we find a Slavonian population, while the names of the places recall their German origin. The Slovachians are a handsome race, and the mountain Tribes, called

HUNGARY.

Kopaniczars, i. e. diggers with the spade, are remarkable for their gigantic size. Their long political degradation has left a visible stain in the meanness and dishonesty of their character, which education has not yet been able to efface. The dialect spoken by the Slovachians differs a little from the Slavonian of Moravia and Bohemia. Their sermons, however, particularly among the Protestants, are preached in the *Tchighe*, or pure Bohemian.

Croats.

The Croats, in the South-West of Hungary and in the military frontiers, are a distinct branch of the great Slavonian family. Their ancient name, *Horvaths*, *Hroavths*, or *Chrovats*, that is, mountaineers, points out their original settlements in the Carpathians, whence they were brought by the Emperor Heraclius to defend Dalmatia from the Avars. The Croatian dialect forms the link between that of Russia and that of the Western Slavonians. The people retain their military habits, and are passionately attached to their Country. They have little civilization or industry; their houses resemble large barns, in which the cattle and the pigs find a common shelter with the family. It seems to be the policy of Austria to maintain this state of martial rudeness along the Southern frontiers.

Rascians.

The Rascians, who are numerous in the Banat and the South-East of Hungary, appear to be a Tribe of Slavonians with the Walachian dialect. They are also warlike, but possess at the same time more civilization and industry than their Serbian or Croatian neighbours.

Russians.

In the North-Eastern Carpathians the *Russians*, or Red Russians, extend to the County of Marmaros, occupying the frontier towards Eastern Galicia. This Tribe, without activity or employment, is hardly raised above the savage state. They mix not little with their Slovachian neighbours, though speaking a kindred dialect. Their marriage customs, above all, prove the rudeness of their condition. In the village of Krasnibrod is held a market of marriageable young women three times a year. Thousands of Russians throng to it; the girls deck their heads with wreaths of flowers, widows being distinguished by garlands of green leaves.

When a man sees a female who pleases him, he drags her by force to the adjoining Monastery of Saint Basil, and if he succeed in crossing the threshold of the church with his prey, the contract is complete. Girls are sometimes affianced at five or six years of age, and are in that case educated by their mother-in-law. A Tribe called *Szozaks*, in the County of Zemplin, though said to be a mixture of Magyars, Russians, and Slavonians, are yet distinguished from them all by the singularity of their customs. Horses are the only object of their care, and boys among them at six years of age are already expert equestrians.

Walachians.

The Walachians occupy the Banat of Temeswar, with the Counties of Marmaros, Strathmar, Bihar, and Arad. They are nearly as ignorant and as miserable as the Russians, and like them are attached to the Greek Church, though their ideas of Religion go little further than the rigid observance of numerous fasts. They are, however, frugal and industrious; and wherever they settle, the Russian and Serbian population is sure to become extinct; so that they multiply in Eastern as the Slovaks do in Western Hungary.

The Walachians of Hungary are supposed to be the descendants of the Italian legions placed along the Danube for the defence of Pannonia. They call them-

selves *Romani*, and their language has as close an affinity to Latin as the modern Italian; but their dialect, though from the character of its source not deficient in terms suited to civilized life, and admitting an easy fertilization from the parent stock, has never been cultivated. With the Zinzars, a Tribe of the same nation lately come from Macedonia, and speaking modern Greek, they are all attached to the Greek ritual. The most remarkable trait in the character of the Walachians is their proneness to superstition. They believe in vampires, and numerous singular observances among them are founded on that belief. The Walachians are the shepherds of Hungary, and patiently relapse on the great plains to a solitary and half savage life. The entire nation indeed is disposed to the shepherd state, and in their migrations Southward they have occupied the whole ridge of Pindus. In the Western Provinces they are sometimes to be seen in small encampments on the borders of the woods, affording a picture of misery below that of the Gypsies. Yet the Duke, or lender, has almost always a suit of finery underneath his sheepskin, closely bedecked with fringe and buttons. In these situations they subsist as woodcutters, and by the sale of beautiful twig baskets woven by the women.

Germans

The German part of the Hungarian population decreases, from the want of encouragement to industry, and from the poverty with which they are threatened by the competition of the hardworking Slovachians. In the mining towns, as we have observed, they have disappeared, after teaching their Arts and industry to another people, or have lost their national distinctions. In the Counties of Edeburg, Wieselburg, and Eisenburg are large colonies of Germans from Austria and Styria, who have introduced their agriculture, Arts, and manners. The women of an ancient German Tribe in this neighbourhood, called the *Wassercroats*, are remarkable for the pride they feel in wearing a superfluity of petticoats. Their wealth and respectability is measured by their bulk; and the lady who is so swelled up by the number of her garments as to pass with difficulty through the church door, is the envy of her neighbours.

In the free towns of Zips situated among the high In Zips mountains, are the descendants of the German colonists introduced, probably from Silesia, in the XIth century. They are far superior to the other inhabitants of Hungary in industry, honesty, cleanliness, and general instruction. They are, however, superstitiously attached to all their old usages, their nationality being fostered by surrounding circumstances. There is no Country in which the beneficial influence of the sense of character is more clearly evinced. As among the idle and half savage Tribes which people Hungary, the name of a German is equivalent to that of a respectable man, the Germans transplanted hither uniformly display exalted sentiments. A numerous Tribe in the Counties of Szalad, Sömegh, Edeburg, and Eisenburg, are known by the name of *Vandals*; they are, however, as is Vandalia, evident from their language, a Slavonian people, and might with more propriety be called *Vends*.

A handful of Albanians occupy a few villages in Syriaia; but besides the nations already enumerated, there are several others to be found in Hungary unconfined to any particular locality. The Greeks have most of the trade in their hands, and rarely engage in agriculture. The Jews are the chief dealers at the fairs. They had formerly all the money business in

Greeks
Jews.

HUNGARY.

HUN.
GARY.

Armenians.

Gypsies.

Hungarians
or Magyars.

their hands, and were agents for most of the noble domains; but in the XIIIth century an outcry was raised against them, which gave rise to a severe code of laws, forbidding them many lucrative employments. A large body of Armenians settled in the Kingdom in the latter half of the XVIIIth century. Their only parish is at Neusitz, but they are widely spread abroad, being at present land stewards to the great proprietors, cattle dealers, or agricultural overseers. The Gypsies find their way into Hungary in the year 1420, and appear not to have been deficient at first in Arts and industry. How they declined into their present vagabond state it is impossible to determine. Attempts to reclaim them were made with but little success by Maria Theresa and Joseph II. The latter ordered the young Gypsies to be dispersed among the peasants to be instructed in agriculture, but they learned little from the lessons of their unwilling tutors, hardly less savage than themselves, and quickly returned to their original idleness. They settle, however, to exercise some trades, and Gypsy hovels are to be seen in the neighbourhood of most large towns. They are particularly remarkable here for their skill in music.

We now come to the ruling nation, which, though not the most numerous, possesses all the property, and gives its name to the Kingdom. The Hungarians, or, as they are called in their own language, the *Magyars*, occupy all the flat country from the hills of Transylvania to those round Presburg. The fertile hills on the edges of the great plains are also thickly inhabited by them, and, in general, the richest lands are everywhere in their possession. Their preference of the plains, however, points out their attachment to the pastoral life. The Magyars are a handsome, well-shaped people; not so tall as the Slavonians, but square built and muscular, with a deportment expressive of energy and bodily strength. Their complexions are dark, and their features indicate an Asiatic origin. The Hungarian women, in the opinion of Lady M. W. Montague, are much handsomer than those of Austria, who are generally deemed the beauties of Germany. The Hungarians of all classes are distinguished by their frankness, gaiety, and hospitality; the lasses of the Country are of the most wretched description, but the use of such accommodations is never felt by respectable strangers who understand the language sufficiently to avail themselves of private hospitality.

The dress and manners of the Hungarian peasant have possibly suffered no change for the last nine centuries. His *kulpac*, or felt bonnet, resembles that worn by the Tartars; a pair of wide pantaloons and a shirt smeared with grease constitute his ordinary dress; over this some wear a sheepskin, or the *gabai*, a woollen jacket resembling it. To many, the long shirt, drawn between the legs so as to resemble trousers, is the only garment. The *székely*, or long-handled axe, a weapon which they use with great dexterity, completes their costume. The Hungarian peasant, when engaged in the harvest labours, sleeps in the open air in his wagon or under some hay; the shepherd always passes his night with his flock. The internal arrangements of their cottages do not belie these traits of rude pastoral habits. They are utter strangers to cleanliness and comfort. Want, however, is seldom felt by them, and their gaiety never flags. A variety of dances, and particularly the *pyrrhical saltation*, as Dr. Brown calls it, forms their favourite amusement.

To the Magyar nation we are disposed to refer the *Cumans*, or inhabitants of Great and Little Cumania, and the *Jazzes*. Great Cumania (*Nagy Kunsag*, Hung.) is a perfectly level plain, about 20 miles square, lying between Pesth and Debreczin on the river Berettyo, and abounding in corn, water melons, wine, and turtle. The inhabitants, about 33,000 in number, are chiefly Protestants. Little Cumania, (*Kis Kunsag*), to the South of the former, between Pesth and Theresienstadt, has about double the extent with 42,000 inhabitants. This district, which, like the former, enjoys great privileges, is an immense plain little removed by culture from the state of nature. The intense heat reflected from the sandy soil makes the mirage as frequent here as in Egypt, when the *Delil Baba*, or *Fairy of the South*, the supposed authoress of the illusion, amuses the shepherd by the scenery she displays. The Tartar derivation of the Cumans is admitted by those who ascribe to the Magyars a different origin. According to these authorities, the Cuman Tribes first entered Hungary in 1086, were converted to Christianity in 1410, and, adopting the Magyar language, soon lost the recollection of their own idiom.

Jazygy, (*Jazs Ország*), the Country of the *Jazzes*, or *The Jazzes*, is situated to the North of Little Cumania, and resembles it in Physical circumstances. This people, about 42,000 in number, have no connection with the *Jazyges Metanastes* of Roman Geography, though occupying the same Country. Their name is derived from *Jasz*, a bow, and their privileges belonged to their place in the Cuman army as the archers composing the vanguard. Hence they were styled in official Latin, *Bahidarii*, corrupted by some writers into *Philætes*. Of the *Szecklers*, another Magyar Tribe, we shall have occasion to speak under the head TRANSYLVANIA. With respect to the origin of the Magyar nation, we shall offer a few observations below.

The population of Hungary in 1809, according to Population
Schwarmer, was as follows:—

In Hungary, Slavonia, Croatia, not including the nobility, clergy, regiments of the line, or military frontiers.	7,555,920
The nobility.	325,894
The clergy.	15,600
The regular troops.	64,000
Military districts.	777,406
Total	8,738,820

If we suppose the population of Hungary to have increased since that time as rapidly as in the preceding 20 years, which there is every reason to believe is the case, it cannot at present fall much short of ten millions, of whom perhaps five millions are Slavonians and three millions and a half Hungarians; the rest Germans, Greeks, Walachians, &c.

The Magyar language is an object of great curiosity to the Philologist, standing as it does alone and remote from every other. The constancy with which it has maintained itself, not yielding to the superior cultivation of the Germans, or to the greater activity and numbers of the Slavonian Tribes, is also a remarkable Historical fact. It has triumphed over every effort made to suppress it. Joseph II. endeavoured to supplant it by the use of German, in which all public business was ordered to be carried on; but this offence to national feeling produced affects the reverse of those contemplated by

HUN.
GARY.
The Cumans.

Magyar language.

HUN.
GARY.

that well-intentioned Prince, and the ardent, patriotic cultivation of the Magyar language dates from that decree. In 1806 the use of Latin was abolished, and the Magyar was made the language of the Courts and of public documents. This language bears a slight affinity in structure to the Finnish, Lapidish, and Estonian; and elaborate industry has discovered a few words apparently of common origin. Curious similarities of structure have also been noticed between it and the Armenian. When the astronomer Hell visited Norway in the middle of the last century to observe the transit of Venus, he was accompanied by a learned Jesuit, Sajnovies, who was the first to discover the supposed resemblance between the Finnish and the Magyar tongues. The distinguishing characters of the Magyar, nevertheless, are solitary, and its roots cannot be traced with certainty to any known source. It is rich in terms, suited to the pastoral and nomadic life; every kind of herd, of cows, oxen, calves, &c. has an independent name. Words associated with agricultural matters are borrowed from the Slavonians, whom they subdued; the Latin has lent many terms connected with the rites of the Church; the German those expressing the Arts of civilized life; and from the Turkish are borrowed, among others, the names of dress. But it may serve to illustrate the little reliance that can be placed on slight resemblances of sound, to observe that a connection has also been fancifully traced between the Magyar and the Scandinavian tongues.

The language of the Hungarians is flexible and harmonious, easily adapted to every kind of composition. Among its peculiarities may be reckoned the extensive use of postfixes; almost all the modifications of nouns, verbs, pronouns, and prepositions are produced by an addition to the termination without the use of auxiliaries. Thus a monosyllabic root often becomes gradually lengthened to a word of eight or ten syllables. Another curious characteristic of the Magyar is, that it divides its vowels into two classes, masculine and feminine, and will not allow both classes to be employed in the same word. The vowel *i* has a neutral character, and, like an oriental eunuch, may be admitted anywhere. With the pronouns, when associated with nouns, verbs, or prepositions, a singular process frequently takes place. They are cut in two, and the word to which they are attached is placed between the halves, as, for example, *mienk* (our) *atyé* (father) becomes *mienyék*. Among the numerous languages spoken in Hungary the Latin must not be forgotten. Some knowledge of it is very generally diffused; and, as its employment rests on the necessity of a common medium of discourse in the Country, a long time must elapse before it falls into disuse. To this necessity, and the protection of the Clergy, we must ascribe the use of Latin in Hungary, and not to its relation with the vernacular language of the Wallachians.

Use of Latin.

Literature.

It could not be expected from the situation of Hungary, exposed to Turkish invasion, kept constantly in arms while the Ottomans were formidable in the field, and frequently suffering from internal distractions, that it should have been distinguished by its progress in Literature. The variety of tongues spoken in the Country were always a hindrance to general cultivation. The literary activity promoted in Austria by Joseph II. reached Hungary; and about the time of his death that country was overflowing with political writings. The first newspaper in the Magyar language, *A Magyar*

Hérmondok, made its appearance in 1780; three years later the *Prespiráké Nőirig*, the first Slavonian journal, was published; in 1794 commenced the *Értekezések*, in modern Greek. The drama of the Magyars had its rise about the same time as the newspapers. The nobility, and even the Diet, entered ardently into schemes for the erection and regulation of Theatres. At the present moment there are several Theatres in Hungary and Transylvania, but the companies of actors are ambulatory, and not even the Capital, Pesth, can as yet boast of a permanent Theatrical establishment.

The nobility of Hungary are as highly cultivated as any in Europe, but the people as yet are in a state of gross ignorance. A patriotic zeal, however, to promote instruction pervades the Country. The principal establishments of education in Hungary are the University of Pesth, to which is attached an Observatory; the Academies of Pozsony, (Presburg,) Kassa, (Košice,) Győr, (Raab,) Nagy Váradi, (Gross Wardein,) and Zsigmondy; (Agram;) the Roman Catholic Lyceums of Eger (Erlau) and Szombathely; (Stein am Anger;) the Reformed Colleges of Debreczin, Sarospatak, and Pácz; the Lutheran Lyceums of Pozsony, Vasvár, Sopron, (Oldenburg,) and Lúza, (Leutschen.)

Education.

In Hungary no form of Religion is particularly favoured by law, although a great majority of the people are Roman Catholics. In Hungarian Croatia and Slavonia, indeed, the Calvinists are prevented by laws, enacted in 1741 and 1791, from possessing immovable property. In 1805 the Roman Catholics, with the united Greeks and Armenians, were 4,647,800; the members of the Greek Church, 1,161,200; the Calvinists, or Reformed, as they are styled, 1,002,500; and the Lutherans, 624,800; the Jews are supposed to be about 80,000 in number. The Roman Catholics have three Archbishops, 17 Diocesan and 19 Titular Bishops. Some of these possess immense revenues; the Archbishop of Gran is the Primate, but the richest See is that of Erlau, the revenue of which is said to amount to 300,000 florins. The United Greek Church, as it is called, acknowledges the supremacy of the Pope, without, however, wholly conforming to the Romish ritual; it has three Bishops, not nearly so well paid, but possessing the same rights as those of the Roman Catholic Church.

Religion.

The Constitution of Hungary has lost but little of its original rudeness, and presents almost all the vices of the feudal system. The Nobility amount to a twenty-second part of the whole population. This numerous aristocracy is divided into the magnates and lesser Nobility; the former appearing personally in the Diet, while the latter are represented by deputies. Some of these Nobles possess immense estates, and rank among the wealthiest subjects in Europe, while others are so poor as even to engage in menial service. Yet the rights of both are the same; these are, exemption from all taxes and contributions, and from arrests until after conviction; the Noble cannot be sued by persons of inferior rank; he alone is eligible to all offices; he has a seat and voice in the County meetings; and, if not qualified himself to sit in the Diet, elects the Deputies. He has also a right of preemption when lands adjoining his own are offered for sale; and can, at all times, by offering the price paid, compel the restitution of estates alienated by his ancestors. These latter privileges, so adverse to the free circulation of property, were sought to be abolished by Joseph II.,

Constitution.

HUN-
GARY.

The King.

who also desired to make all lands equally liable to taxation. But these wise measures could not meet the sanction of an aristocratic Constitution.

The King has the chief executive power, creates Nobility, nominates the Bishops and Prelates, and enjoys all the revenues of vacant Sees and benefices. He cannot levy taxes nor impose laws without the consent of the Diet. Though he swears at his coronation to maintain the Constitution, the Royal influence has in latter times encroached considerably on the prerogatives of the Nobility. The Crown of Hungary is hereditary in the House of Hapsburg, but on the extinction of that family the connection with Austria ceases, and the choice of a Monarch reverts to the People.

Diet.

The Hungarian Diet is composed of two Chambers, or Tables, *tabule*; the first composed of the Roman Catholic and Greek Prelates, the Magnats, Barons, State Officers, and other Nobles; the other is formed by the Deputies of the lesser Nobility, and of the Counties, Privileged Districts, and Royal Free Towns. The Counties and Privileged Districts send two Members each.

The Diet must be convened every three years at Presburg or Ofen, and the Courts of justice are closed during the session. Neither in its Constitution nor in the mode of its proceeding, does the Hungarian Diet offer any of the advantages of a National Council. It is little better than a point of union for the privileged classes, who are more opposed to the emancipation of the People than to the enlargement of the Royal prerogative. The Palatins (*Nádor ispán*, or Court Master) presides among the Magnats. This great officer governs as Lieutenant in the King's absence, he is also the Regent during minorities, and the Constitutional mediator between the King and People in case of disputes. To these important functions he adds the immediate sovereignty of Cumania and Jaszygy, and the governorship of the County of Pesth. The Palatine is elected by the States from four candidates named by the King.

The Pal-
atine.

Thus the Nobility, together with the Royal free towns and privileged districts, (which together form a *tiers état*), constitute, what is styled in official Latin, the *Populus Hungaricus*, though not exceeding a twelfth of the whole population. The great Body of the people, or *Miversa plebs contribuentis*, as they are styled, are shut out from the benefits of the Constitution, and pay nearly all the taxes. The peasantry were perhaps originally free, but by the abuse of power, or as the consequence of rebellion, they were almost all reduced to servitude. They became serfs attached to the soil, and paying for the land they occupied by a share of its produce and a part of their labour; but the uncertainty of the rules regulating the services due to the lord was the source of continual vexations. At length, in 1764, Maria Theresa promulgated a rural code, called the *Urbarium*, to fix the services and ameliorate the condition of the peasants. Personal servitude, wherever it existed, was abolished in 1795 by a decree of Joseph II., who also extended to every class the legal capability of holding property in land; but this, with many other of that beneficent Monarch's enactments, has been subsequently revoked by the Diet. The condition of the peasant, however, is much improved; he can at present dispose by testament of some part of his property; his acquisitions are secure, and he is even qualified to fill some municipal offices.

The people.

HUN-
GARY.

Tabulæ.

The administration of justice, however, is also in the hands of the Nobles; laws have been made to protect the peasantry from the arbitrary power of the lords, but the Courts of the first instance are almost all held by the stewards or other officers of the Nobles, who are used to look on the peasantry as an inferior caste. There are a great number of tribunals to which appeals may be made in succession from those beneath. The supreme Court is styled the Chamber of the Seven, *Tabula Septemviralium*, and from it there lies no appeal. Hungary has a written civil and criminal code; custom does not constitute law.

The organization of the military frontiers deserves a Military brief notice. The idea of settling an armed population frontiers.

on the Southern borders of the Kingdom is as old as the XVIIth century; but the plan was never carried completely into execution until the dismemberment of that part of the Kingdom by the Turks had done away with the pre-existing rights of individuals. These frontiers are distributed in small fiefs on condition of military service: the usual size of these allotments is 24 or 30 acres of land per man. The divisions of the Country are denominated regiments, companies, &c.; the regent or chief being the head of the regiment when it takes the field, and every Civil office being connected with military rank. Each *Gränzschar* exists, in some measure, as an independent community. This *Gränzschar*, or frontier house, is composed in general of several families related together, and is governed by a veteran past the age of bearing arms. All the goods of the *Gränzschar* belong in common to all the members of it; whatever any of them acquires must be shared with the rest; whoever quits his house without the permission of his veteran is looked upon as a deserter. Each of these families equips and supports a soldier in the field. The military frontiers, exclusive of Transylvania, are able to raise 14 regiments of infantry and one of Hussars; each regiment containing from 2600 to 3600 men. To the Borderers may be added four companies of *Tschakals*, a corps of Illyrians, trained for the service of the *Tschakals*, or boats and pontoons on the Theiss and Danube. This corps, about 1200 strong, has its settlement near the union of these two rivers. *Tatál*, where the *Tschakals* have their arsenals, appears to have been selected by the Romans as the site of a similar establishment; numerous *rostra* and fragments of nautical apparatus having been dug up in its vicinity.

The ordinary military force of Hungary consisted, in 1805, of 14 regiments of infantry, amounting to about 46,000 men, and 10 regiments of Hussars, in all 17,000 strong, which form the strength of the army. These last-mentioned troops, whose name is now introduced into every European army,* had their origin in 1458, when Matthias I. commanded his prelates and nobility to appear in his camp attended by his cavalry; every 20 houses on that occasion were obliged to equip a trooper; and thus from the Hungarian words *Ausz*, Hussar, twenty, and *ar*, pay, arose the word *Auszar*. The King can always, in case of danger, command this sudden levy of the Nobility, or *insurrectionem populi*, which is, however, a very inadequate substitute for a militia. The *Insurrectio* in 1797 amounted to 15,000 cavalry and 35,000 infantry; in 1809 it furnished

* Hussars were first introduced into the French army under the title of *Cavalerie Hongroise*, in 1692, by Louis XIII. The name appears now to be used generally for any light cavalry.

HUN-
GARY.
State of
agriculture.

the same number of horse and about 21,000 foot-soldiers.

After what has been said respecting the condition of the people in Hungary, few observations will be necessary on their want of industry. Though relieved in some measure from the galling oppressions of the feudal system, they are still too much degraded to feel that ardent ambition which animates the mass of the community in better constituted societies. Agriculture is little understood by them. Large tracts of fine country are still in a wild state, notwithstanding the great efforts made by some patriotic Nobles to drain the marshes, and awaken the people to a sense of their interests. The *puszta*, erroneously translated by Dr. Bright uninhabited houses, mean literally waste, and signify large tracts not permanently located, and either not cultivated at all, or cultivated in the most slovenly manner: these *puszta* form a large share of every domain.

Commerce

In addition to the internal causes which check the industry of Hungary, must be taken into account the circumstances of its connection with Austria. That Government has, by policy or good fortune, obtained possession of all the frontiers. The Military districts are under the immediate control of the Austrian administration. The Dalmatian Provinces fell to Austria by the Treaties of 1809 and 1814. Galicia and Transylvania were earlier acquisitions. Thus, being entirely surrounded by Austrian States, Hungary cannot export, except under the conditions prescribed by the Austrian Government, which uniformly treats her as a colony, loading her productions with the heaviest duties, and debarring her as much as possible any communication with foreign States. This jealous treatment of an associated Kingdom may be considered as a sort of political blockade, which will not be raised till the Hungarian Nobility are contented to surrender a large portion of their privileges; for the Constitution of Hungary alone prevents the perfect incorporation of that Kingdom with the Austrian Empire. Notwithstanding these disadvantages, the wines, grains, cattle, wool, &c. of Hungary find their way abroad, and the annual exports, for the most part of raw produce, amount to 24½ millions of florins, or about two millions and a half sterling. Manufactured goods are imported to the amount of three-fourths of that sum. With respect to the amount of the public revenue, it is difficult to calculate it with any certainty; the chief sources of it are the Royal domains, producing, perhaps, four millions of florins; the royalties, mints, and mines, seven millions; land and other taxes seven millions; with other matters, which may swell the sum total to 20 millions of florins, or £2,100,000 sterling.

Origin of
the Magyars

The origin of the Magyars is one of the most difficult questions in the ethnography of Europe. It has, within the last half century, attracted the attention of the learned, and been discussed with much research and acuteness, particularly by Hungarian writers. Nevertheless, we are disposed to agree with Count Mailath, the Historian of the Magyars, that the point is by no means settled. We shall, therefore, confine ourselves here to a succinct statement of the several hypotheses, developing each according to its intrinsic merits, or the ingenuity with which it has been supported. The oldest opinion is, that the Hungarians are derived from the Huns of Attila. All the old Chroniclers, Pray, Katona, &c., agree on this head, and appear from the zeal with which they maintain it, to imagine that the title of the Magyars

to the land they inhabit, depends on this descent. Donkovsky, a learned writer of the present day, contends that the Magyars descend from the Zavar branch of the Huns, who followed the races which overspread Pannonia; that their name *Hungar* is derived from *Hun-aver*, and *Magyar* from *Mej-er*, (strong-breasted;) that they were first established between the Euxine and Caspian Seas, and are mentioned by the Byzantine Historians of the VIIIth century.

Count Potocki (*Fragezma Historique sur la Scythie* vol. i.) maintains that the original seat of the Magyars was the neighbourhood of the river Oby, in the country at present inhabited by the Ostiaks and Woguls. This is the Country called *Magna Hungaria* by the Missionaries Carjini and Rubruquis. To the South of this was the Tribe of Magyars properly so called, the *Mazares* of Constantine Porphyrogenitus, and the *Metichieraks* of the present day. Here, according to Potocki, was the Scythian Kingdom of *Dentungor*. The older writers suppose the name *Magyar* to be derived from *Magog*, the founder of the Kingdom, and ancestor of Attila.

We have above noticed the supposed resemblances of language which gave rise to the opinion that the Hungarians were of Finnish origin. This idea had many able advocates, but an hypothesis resting wholly on slight resemblances of sound and etymological subtlety, without the support of any historical facts, could not long keep its ground. The Finnish theory, as well as that regarding the Huns of Attila, is now generally abandoned.

Fessler, in his History of Hungary, expresses an opinion, that the Magyars are descended from the Turkish Tribes who overspread Western Asia in the 1st century of the Christian era. A later Historian, Engel, attaches himself to the opinion advanced by Niklas Réval, (*Elaborator Grammatica Hung.*) whose hypothesis unites those of the Finnish and Oriental origin; "In studying our history and language," says this last author, "we are led to the conclusion that the Hungarians are an originally Turkish-Tatar race, who, successively conquering the Fins, Slaves, Woguls, Wojacks, and other nations, have gradually brought about a change in their language."

A view of this question, differing considerably from those of preceding writers, and illustrated by great learning, has been taken by Fejér, the Keeper of the University Library at Pesth. He derives the Magyars from the Parthians. The Treatise in which this opinion was maintained, appeared in the *Tudományos Gyűjtemény*, or *Scientific Magazine*, 1825. Their original seat he supposes to have been the Eastern shore of the Caspian Sea, and the North-West of Caucasus, in the places at present occupied by the Turcomans and the Tatars of Derbent and Noga. They were Parthians, and consequently related to the Irak-Adshemi of Western Persia and the Armenians of Erivan. In this, as in every other hypothesis, however, there is no certainty in the History of the Magyars until we find them settled on the Northern and Western shores of the Black Sea, where they arrived, perhaps, at the close of the VIIIth century.

The entrance of the Magyars into Hungary is generally supposed to have taken place in the year 889. A Tribe calling themselves *Csángi Magyars* inhabited about 30 villages in Moldavia a few years ago. Fejér proves that Magyars inhabited the banks of the Volga so late as the XVth century. King Matthias sought

HUN-
GARY.

HUNGARY.
HUNGARY.
HUNGARY.
HUNGARY.

by embassies to bring them to Hungary, but without effect. Remnants of the same nation were found in the Caucasus during the XVIIIth century. The Missionary Schall met with a Hungarian Priest, who having been sold as a slave to the Western Tatars, found himself quite at home among them, and declined being ransomed. At the end of the XVIIIth century they were again found at the East side of Caucasus on the right bank of the Terek, having deserted the town of *Madjar* and the river *Cuma*. They were divided into seven Tribes like the Hungarians originally. They were visited by Reineger, (*Beschreibung des Kaukasus*.) who was well acquainted with the Hungarian language.

Pallas, also, (*Nordliche Beyträge*, hd. vii.) was acquainted with other Magyar Tribes in the same Country on the banks of the Ursk and Uzdun; they were acquainted, like those before mentioned, with their Hungarian descent. That some remnant of the Magyar nation continued for a long time in Parthia, or Irak Adshjem, is concluded by Fejér, because the Arabian writers, Abulfeda and Abulghazi Khni, give the name of Magyars to the people who are called Hungarians by other early writers. The true name must have been learned by

an acquaintance with the people, and it is mentioned in Canabich's *Geography*, that the dialect of that Country is a mixture of Arabic and Magyar. To the arguments of Fejér, Count Mailath adds the curious fact, that the Parthian origin of the Hungarians was not unknown to the writers of the Xth and XIth centuries, which he proves by numerous citations from the old popular ballads recently collected, in which the Magyars are indifferently called *Hungarians* or *Parthians*.

Matthew Bel, *Notitia Hungariae*, 3 vols. 1735-1737; Windisch, *Erdbesch. der Ungern*, 2 vols. 1788; Schwartner, *Statistik der Ungern*, 1809; Bredebeck, *Beiträge zur Topographie des Königreichs Ungern*, 5 vols. 1804-1815; Grossinger, *Unie. Hist. Physica Hung.*, 4 vols. 1794; Brown, *Travels*, 1673; Keyser, *Travels*, 1757; Townson, *Travels in Hungary*, 1797; Hoffmannsberg, *Reise durch Ungern*, 1800; Bright, *Travels in Hungary*, 1814; Beudant, *Voyage Mineralogique en Hongrie*, 4 vols. 1822. In the first volume of this last Work is a list of the principal writers on Hungary. Mailath, *Geschichte der Magyaren*, first vol. 1828; appended to this volume is a translation of the Treatise of Fejér above referred to.

HUNGARY.
HUNGARY.
HUNGARY.

Beckmann, in his *History of Inventions*, (ii. 105.) has noticed the origin of HUNGARY WATER, as related by PREVOST, a Physician of Padua, in his *Selectiora Remedia*. We cite the original passage, which is not a little curious, below.

Ad podagram et chigram. Cum mihi certo constat multorum casibus vis admiranda subcripti remedii narrabo quid fortissimè in illis inciderim. Anno 1606 ridi inter Libros Francisci Podacathari ex nobilitate Cyprii familiæ, cum quo summa erat mihi familiaritas, perestatum Brevarium maritæ apud eum venientis, quod a S. Elizabeth Hungarie olim Reginæ majoribus suis datum auerret in motus brevoletine symbolum. In hujus libri vestibulo remedium ad Podagram illius Regine manus inscriptum mihi oblatum fuit perlegendum; quod his formalibus verbis, que inde eripui, erat expressum. "Ego Elizabetha Hungarorum Regina, anno ætatis 72, multum infirma et podagrosa, usa sum per unum annum ista recepta, quæ mihi dedit quidam antiquæ Erenita quonæ nunquam viderim nec ante me post, et fuit cito sanata, et viribus restituta atque omnibus apparatibus ultra modum pulchra, ut Rex Poloniarum me p'itit in matrimonium, cum ego et ille ridi evenus. Reui tamen id agere amore Dei mei Jesu Christi, a rebus Agelo credo me accipere istam medicinam. Recepta hæc est,

R. Aqua vite quater posante part 3.

Summatum et Florum Rosmarini part 2.

Posantur simul in vase bene clauso et in loco calido per 30 horas, tum alambico destillentur et mane in cibo tot potus sumatur decr 1 singula septimanis senit, et omni mane laetetur cum ed facies et membrum ægrum. Renovat vires, acuit ingenium, mundificat medullam et nervos, viam instaurat et conservat, ritamque auget."

Hæc ex Brevario. Neque tantum esse putes hujus remedii parate facillimè coniumum. Præsertim aliquot antiquæ podagre et frequenter obnoxios hæc remedia. (6.)

Upon this account Beckmann remarks, that PREVOST has confounded St. Elizabeth, daughter of Andrew II., who never was Queen of Hungary, but died wife of a Landgrave of Thuringia in 1235, with Elizabeth, daughter of Uladslaus, King of Poland, and wife of Charles

Robert, King of Hungary, who died about 1380. It is to the latter that the name of the distilled water has been traced. Hoyer has affirmed that the receipt, written in her own hand in letters of gold, is yet preserved in the Imperial Library at Vienna, but this has been proved to be a mistake. Nevertheless there is no doubt, from the testimony of very authentic Hungarian Writers, that in her Will she bequeathed two Beverines, one to her daughter-in-law, the other to Clara von Pokur, with a reversion, after the death of that lady, to a Monastery at Baden. It is one of these which Beckmann supposes found its way into the family of Podacatharus.

But Beckmann has searched in vain for a widowed King of Poland, who could be contemporary with this septagenarian Helen; and joining this deficiency with the superabundance of the marvel, he gives but little credit to the story. He thinks it probable that *Pen de la Reine de l'Hongrie* is no more than a puff of Perfumers, with whom Royal and Imperial are excellent selling epithets. The chief supply of this once fashionable water is from France, especially from Henneacur, Montpellier, and other parts of Languedoc, in which Rosemary grows plentifully. But instead of the spirit of wine being distilled repeatedly on the Rosemary, (a troublesome and expensive process,) for the most part the vendors are content to mix alcohol with a few drops of essential oil.

HUNGARY, v.

HUNGARY, v.

HUNGARY, adj.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

HUNGARY, adv.

Goth. *huggerian*; A. S. *huggerian*; D. *hongherian*; Ger. *huggeria*; Sw. *huggeria*, which He thinks meant *desiderare*, to desire, to seek for or covet, and subsequently *curare*, to desire to eat, to seek for or covet food. It is still in English, (generally.)

To seek for or covet, to seek anxiously after, to desire eagerly; (particularly) To desire, or feel a desire, to eat, to feel the pain arising from want of food.

See the Quotation from Arbuthnot.

HUNGER.

Val of sickness, and of quail, and some bys lend was jo,
Of hunger, and of velle gres, how myght be more wo?
R. Glouceter, p. 252.

Hie hunger was so greie, he weerd haf woren wode,
Opon þe rude he schete, & ete it als it stode.
When he had eten þat, git him hungered ell,
þe Merleie yee scho sei, of hir no þing he left.

R. Branne, p. 94.

Arm none harder no hungerous, þu men of holy chorche
Averous and yvel willed, wanne the ben avensed.
Piers Plouman, F. viii, p. 22.

Thoues eom Cotevyn, ich can nat hya discrype
So hungeriche and so bolwe.

M. B. p. 97.

And Jhesus eowewide and seide to ham, ye han not red what
Douth dide whanne he hungerde and thei that woren with him.

Wiclif, Luke, ch. vi.

And Jhesus answered them, and sayd: have þu not read what David
dyl, when he himselfe was so hungered and thei which woren with
him.

Bible, Anno 1551.

And he ordayneþ him aueroun on Egipte and on al his hous, &
hunger cam into Egipte and Chanaan.

Wiclif, Deut. ch. vii.

He hath fulfilled hungry men with goodis, and he hath left riche
men void.

M. Luke, ch. i.

He fildeth the hungry with good thiges: and sendeth away the
ryche empty.

Bible, Anno 1551.

And the same Salomon sayth, that he that travaileth and beseth
him to fillen his look, shal ate best: but he that is idel, and careth
him on an business or occupation, shal falle into poverte, and die
for hunger.

Chaucer, The Tale of Melibee, vol. i, p. 116.

I sawe them ete roche weedes as hungerly, as a cowe dooth
grasse when shal is hungry.

Hakluyt, Voyages, &c. vol. i, fol. 292. Stephen Burroughs.

Why was excessive riotous banquetting, pots accompanying, and
belt charyng more outrageously used, and the pore hungerous
love refreshed, than now?

Udall, Ephesians. Prologue to the Reader.

We beyng there were hungered and famished, and among you
so pore and needy, that to gette our delyly living, sayns were we to
swee lather.

Id. I Corinthians, ch. iv.

And where the riche wanteth, what can the pore fiede, who in a
common scawtie, lyveth most scarcely, and feeleth quickliest the
sharpness of staving, who everye man for lack is hungered.

Sir J. Cleke, Hart of Scotland, sig. O. ii.

The droppey drowth, that Tantalus in the flood

Endureth ay, all hopeless of reliefe,

He hunger-sterne, where fowle is ready foode,

Excessive drowth. *Hell Tarnished, &c.*

Do'th thus to hunger for my simple chaire,
That thou wilt needs invest thee with mine honors,
Before thy house be ripe?

Shakespeare, Henry IV. Second Part, fol. 94.

Nor tasted humane food, nor hunger felt

Till those dayes ended, hunger'd then at last

Among wild beasts.

Milnes, Paradise Regained, book i. l. 399.

Wherof in the mean time, we see Christ's faithfull and lively
images, bought with no lease price, then with his most precious
blood, alas, alas, to be as hungered, a thirst, a cold, and to lie in dark-
ness.

The cruel wound ravaged him to sore,

That loud he yalled for exceeding paine;

As hundred ramping lions seem'd to eate,

Whom ravens hunger did therein constrain.

Spenser, Faerie Queene, book i, can. 11.

Alc. Sir, you have said my longing, and I feel

Most hungerly on your sight.

Shakespeare, Timon of Athens, fol. 80.

That those whose happy cures do abound

In blessed secrets, here may have to feed

Good thoughts, on so Imaginary ground

Of hungry shadows, which to profit lead.

Daniel, History of Civil Wars, book v.

A carpenter thy father known, thy self
Bred up in poverty and straight at home;
Lost to a desert here sad hunger-bet.

Milton, Paradise Regained, book i. l. 416.

Or if she [the she-wolf] had been altogether savage, indeed and
hunger-bet; these roist houses, these stately temples, these mag-
nificent theatres, these fair galleries, these goodly halls, palaces,
and council-chambers, had they not been at this day the lodges, cot-
tages and stalls of shepherds and herdsmen, serving (as slaves) some
lords of Albion and Tuscan, or else some masters of the Latin nation.

Holland, Plutarch, fol. 520.

Some having their hands burned with a candle to try their patience
or force then to relax: some hunger-paard and some miserably
furnished and starved.

Sirry, Memorials, Queen Mary, Anno 1555.

It is my husband, O how low in heaven,

Faustly disguised, and almost hunger-cloaked.

A Pleasant Conceited Comedie, 1608, sig. I. 3.

As he makes the word the quicker, because the word is spirit and
life, he calls the same his flesh, inasmuch as the word was made
flesh; which consequently is to be hungered after for the sake of
life, and to be devoured by the ear, and to be chewed by the under-
standing, and digested by faith.

*Waterland, (from Tertullian,) Works, vol. vii, p. 119. Spiritual
Eating and Drinking, &c.*

Hunger is only a warning of the vessels being in such a state of
vacuity, as to require a fresh supply of aliment.

Arbutnot, On Aliments, ch. vi. prop. vii. sec. 24.

Clients of old were feasted; now a poor
Divided dole is dealt at th' outward door;
Which by the hungry rent is soon dispatch'd.

Dryden, Juvenal, Satire 2.

As in some holy house th' afflicted came
The hunger-starv'd, the naked and the lame;
Wast and diseases fed before her face.

Id. Elitorea.

The metaphors of hungering and thirsting after virtue and know-
ledge, and of eating and drinking them; and the representation of
benefits of any kind, under the aspersions of food and drink, have
been common in all writers sacred and profane.

Jordan, Remarks on Ecclesiastical History.

With sparing temperance at the needful time

They drain the sweetest spring; or, hunger-poor,

Along th' Atlantic neck, undream'd, climb,

And of its eggs despoil the nidus's nest.

*Collins, Ode on the Popular Superstitions of the Highlands of
Scotland.*

HUNKS. "Hunks, a mere hunks, sordidus, depar-
cus. No one (Lye adds) can doubt, that it has de-
scended from the Icelandic *hundur, sordidus*." Hunts
in Drant, is probably intended for the same word, if
it itself the correct manner of writing it; and if so,
it is also unquestionably the same word as hunt, from
hent-an, persequi, to pursue, to follow; and will mean,

One who pursues or hunts after; avariciously, miserly,
sordidly; and, thus, a miserly, sordid fellow.

— As if in case

To forth to chase, full fraught with food,

And struggle, as those rums thrive,

The hungry hunks must have it all.

Dante, Inferno, Satire i.

When you leave the gentleman's house, tell your master what a
covetous hunks that gentleman was, that you got nothing but butter-
milk or water to drink.

Swift, Directions to Servants, The Groves.

Within three two months the close hunks has scraped up twenty
shillings, and w'll make him spend it all before he comes home.

Tatler, No. 30.

I soon began to get the character of a saving hunks that had money,
and insensibly grew into esteem.

Goldsmith, Culture of the World, let. 26.

S r 2

HUNGER.

— HUNKS.

HUNT.

HUNT.

HUNT, v.

HUNT, n.

HUNTER, n.

HUNTING, n.

HUNTERESS, n.

HUNTERMAN, n.

HUNTERMANSHIP, n.

HUNTING-GEAR, n.

HUNTING-HORN, n.

HUNTING-HORSE, n.

HUNTING-MATCH, n.

HUNTING-SADDLE, n.

HUNTING-SEAT, n.

HUNTING-SEAL, n.

HUNTING-YOUTH, n.

HUNTERESS-WIFE, n.

And arrow, or gun. To hunt change, to take a fresh scent and follow another chase. Gifford and Whalley.

Coriscus his strange moe to hooded men with hym non,
And wene as he had to hunt jo he to lead com,
Furie purchase hem mete.

R. Glouceter, p. 16.

Ofte holdeth by an hounde sworde, bowen, and huntinge, but he
be atte counsellor or atte loke.

Id. p. 482, note.

On a Thursday at eight it was he gude to rest,
To hunt for he had light in his owne forest.

R. Branne, p. 93.

Hunting of hunting, if epe of hem hit use
Shal lese þe fore his lyve loke.

Forre Plinkman, Fusion, p. 61.

Right as the hunter in the regne of Trace
That stondeth at a gappe with a spere,
When hunted is the lion or the bere,
And hereth him come rushing in the gappe,
And looking both the houghes and the lewes,
And thinketh, here cometh my mortall enemy,
Withoute faille, he must be ded or I.

Chaucer. The Knights Tale, v. 1640.

There a's no tigre in the vale of Galapley,
When that hys whelpes is stole, wane it is lile,
So croel on the hunt, as is Arctile
For jalous herte upon this Palenay.

Id. B. v. 2630.

I am (thou most) yet of thy compaignie,
A mayde, and love hunting and venie.

Id. B. v. 2330.

And therewithall Diane gan appere
With bowe in hand, right as an Austereuse.

Id. B. v. 2349.

There rode he for to Auste and plaine.
So him helpe upon a tide
On his hunting as he can ride,
In a forest a lone he was.

Gower. Conf. Am. book i. fol. 9.

For Austereuse her bow she bare, her liche went with the winds
Behind her bache, and tuckt she was that naked was her knee.

Phaer. Virgil. Biondino, book i.

She said, and strait in Thracian Austereuse, from by her side
A golden flight forth from her quiver plucketh.

Id. B. book xi.

Watch when by tract they Austed had throughout,
At length it brought them to a hollow cave,
And the thickest woods.

Spenser. Forre Quene, book i. can. 1.

A. S. hunt-ian, venari, from
hunt-an, perquirere, prosequi,
persequi, assequi, to make diligent
search, to prosecute, to pursue,
to attain. Sommer.

To search or seek after, to
pursue, to follow, to chase; to
cause to follow or chase.

Hunt, the noun, is not only
applied to the pursuit or chase,
but to that which, to him who,
pursues.

To hunt counter, retro ven-
tigis legere. Coles, quoted by
Nares. To hunt at force, i. e.

with dogs, and not with bow
and arrow, or gun. To hunt change, to take a fresh
scent and follow another chase. Gifford and Whalley.

For he did not only retain grammarians, rhetoricians, and logi-
cians, but also painters, carvers of images, riders of horses, and hunts
of Greece about his children.

Sir Thomas North. Plutarch, fol. 507. Pausan. Kmilina.

It shall be so:

Boyes wee'll go drewe our hunt.

Shakespeare. Cymbeline, fol. 386.

The hunt is up, the morse is bright and gray,
The fields are fragrant, and the woods are green.

Id. Titus Andronicus, fol. 36.

Max. A ludy sing I

Ros. And hunt'd ye at force?

Max. In full cry.

John. And never hunt'd change?

Ros. You had stanch hounds then.

Ben Jonson. The Sad Shepherd, ac. ii.

When Phoebus lifts his head out of the winter's wave,
No scoter doth the earth her flowery bosom leave,
At such time as the year brings on the pleasant spring,
But hunt-up to the more the south's red vernal wing.

Dryden. Poly-sidon, song 13.

Ethoone there stepped forth

A goodly ladie clad in Austers' weed,

That seem'd to be a woman of great worth,

And by her stately portance borne of heavenly birth.

Spenser. Forre Quene, book i. can. 3.

Hunting (and men, not beasts shall be his game)

With war and hostile maner such as refuse

Subjection to his empire tyrannous:

A mighty hunter thence he shall be sty'd

Before the Lord, as in despite of Heav'n,

Or from Heav'n's claiming scepter tyrannic.

Milton. Paradise Lost, book xli. l. 30.

He pray'd, and heav'n's king heard,

And instantly cast from his sit, even all commanding bird;

The blacke wing'd Austereuse, perdest out all fowles, which Gods call

Perceus; the eagle.

Chapman. Homer. Iliad, book xxiv. fol. 332.

HIT. You meane to waile a hoiden, or a bore

O' me, I' Aust-counter thus, and make these doubles:

And you meane no such thing, as we need about I

Ben Jonson. Yule of a Twy, act ii. sc. 6.

If thou tak'st issue, thou wer't better be hang'd: you Aust-counter,
hence: wasant.

Shakespeare. Henry IV. Second Part, fol. 77.

What needs we know any thing, that are wolly borne, more than
a horse-ner, or a Austing-mitch, our day to kindebe with citizens,
and such innate mysteries.

Ben Jonson. Dimepiece, fol. 130.

I woe, That's a firker I' faith boy; there's a wench will ride
her haunches as hard after a kennel of hounds, as a Austing-middle.

Braumont and Fletcher. Philaster, act i.

When a soft enouch weds, and Meis strikes

A Tuscan boar, ner with bare breasts dialikes

To shake a Austing-spear.

Holtyer. Journal. Satire 1.

That sends him rave, like to a lyon wood,

Which being wounded of the Austian's hand

Cannot come neare him in the covert wood.

Spenser. Forre Quene, book v. can. 8.

At court your fellows every day

Give th' art of rhyming Austmanship, or play,

For them, which were their own before.

Denon. Love's Exchange.

The hounds at nearer distance hoarsely bay'd;

The Auste close pursu'd the winnowy maid,

She rest the heaven with loud laments, imploring aid.

Dryden. Theodora and Hamira.

HUNT.

HUNT.
HUNTING

By her example warn'd, the rest beware;
More easy, less impetuous, were the fair;
And that our hunting, which the Devil deign'd
For one fair female, lost him half the kind.

Id. Id.

As when o'er Erymanth Diana roars,
Or wide Taygetus' resounding groves;
A syren train the Amazon queen surrounds,
Her rattling quiver from her shoulder sounds.

Pope. *Homer—Odyssey*, book vi.

In the month of August, being Charles's anniversary, it happened that Lord Berk-hire had made a general hunting-match, to which were invited all the adjacent gentlemen.

Dryden. *Prize Words*, vol. i. p. 409. *Letter from Lady Elisabeth.*

If, whilst a boy, Jack ran from school,
Fond of his hunting-horn and pole;
Though guil and age his speed detain
Old John halloo his bonnie ague.

Prior. *Alms*, con. 2.

His [Sir Roger de Coverley's] hunting-horses were the finest and best managed in all these parts.

Spectator, No. 116.

Hunting and fishing, the most important employments of mankind in the rude state of society, become, in its advanced state, their most agreeable amusements, and they pursue for pleasure what they once followed for necessity.

Smith. *Worth of Nations*, book i. ch. 2.

In every forming feature might be seen
Some bright resemblance of the Cyprian queen:
Nor was it hard the hunter-youth to trace,
In all her early passion of the chase.

Pope. *The Fable of Thebe*.

On the highest part of the mountain is an old fortress, and near it a house built by one of the Grand-Dukes for a hunting seat, but now converted into an inn.

Gray. *Letter to his Mother*, (from Rome.)

Origins.

The first written authority for precepts in HUNTING, as well as for those which we have given a few pages back for ΗΑΝΑΓΓΑΝΗ, will be found in the Works of Xenophon, the bravest Captain, the wisest Counsellor, the most finished writer, and the most accomplished gentleman of his time. Hunting, in some sense, is probably creval with the expulsion of our first Parents from Paradise; for even those who deny that the use of animal food was known to the Antediluvian race, cannot but admit that the great and general convulsion in Nature which accompanied the Fall, must immediately have exposed Man to the hostility of beasts of prey, then first thirsting for blood; and therefore must have rendered the destruction of them necessary for self-preservation.

Cyclopean
of Xeno-
phos.

Xenophon, in his ΚΥΝΗΓΗΤΙΚΟΣ, commences with Apollo and Diana, through whose aid the Centaur Chiron, on account of his love of justice, was rewarded with instructions in the Science of the Chase. Chiron, in turn, taught numerous and very eminent pupils. It is but right that we should enumerate their names, which, for the most part, are too well known to need the ample commentary which Xenophon has bestowed upon them: Cephalus, Æsculapius, Melanion, Nestor, Amphiarus, Peleus, Telamon, Meleager, Theseus, Hippolytus, Palamedes, Ulysses, Menestibius, Diomedes, Castor, Pollux, Machaon, Podalirius, Antilochus, Æneas, and Achilles. If any one should express surprise that Chiron should have been able to teach all these worthies, who, no doubt, extend over a broad space of the History of the World, and occupy rather distinct portions of its Chronology, he may be answered, that the life of Chiron was contemporaneous with that of every one of them; for that Jupiter and Chiron were brothers, and the Centaur did not die till Achilles had completed his education.

Hunting is first urged upon the Grecian youth as a HUNTING school for war. Such as are conscious of abilities for its pursuit must dedicate themselves to it from childhood, and all should bring to it their best endeavours, and do as much as they can. In many of the precepts which follow, it would be a waste of time to enter into details; for we are by no means sure that we ourselves should fully understand this original, or be able to find exact equivalents in our own language so as to make it intelligible to others. Thus we pass over the directions for making nets in the 2nd Chapter, and prefer a general reference to it to an attempt at particular explanation, under which probably we should fail. Hounds are of two classes, Castorian and Foxite, Βασταρ and αλκασταρ; the first named from the Hounds.

Hero who encouraged the breed; the second, which is greatly inferior, from the animals by which it is crossed. The different modes of scent and tracking in each kind, their peculiar defects and excellences, are next described at some length; and in the 5th Chapter we are introduced to Hare Hunting. Hares, we are told, Hare Hunt- winter, wander farthest from their haunts, and their ing- scent lies ill on a frosty morning; so also during very wet weather. In Spring it lies better, but in Autumn best of all, and it is stronger on their forms (τὰ εἴματα) than on their footing. Their forms are almost infinite; they lie any where, even on the water if they find any thing swimming on it which can support them. The picture of the Hare's attitude while sitting is so exact in nature, that we cannot forbear citing the very words of the original, in proof of the keenness of eye and facility of description possessed by the Greek writer. Κατακλίνεται δὲ κραδίη τοῦ ἡρώδου ἐπὶ τὰς λαγύρας, τὰ δὲ πρῶτα ἐκείνη τὰ κλίσια συνελθὶ καὶ ἐκτεταταί, καὶ ἀπὸ τοῦ πλάτους τῆς ἡρώδου καταβῆ, τὰ δὲ δὴ ἐν ἐνέκτισσιν ἐπὶ τὰς ἀμνλίας αἰτὰ δὲ κραδίη τὰ ἡρώδ. The Hare sleeps with her eyes open, and, while sleeping, frequently moves her nostrils; and she is so prolif, that in the progress of superfetation three processes are at work at once. The scent of the leveret is stronger than that of the adult Hare; but, as we rejoice to learn, true sportsmen always let go those exceedingly young, in honour of Diana, τὰ μὲν ἂν λίαν νεαρά οἱ φιλοκαυχήται ἀρίστη τῇ Οὔρῃ.

Strange to say, the fair capture of a Hare by the Hounds Hares can in chase seems to have been a most uncommon occurrence. Xenophon assures us, that if they were ever run down it was solely by chance; and the Hunters placed their chief dependence upon nets, or on the terror of the little animal. The tail being short is ill adapted for steering of the body, consequently the Hare balances herself by her ears, and relying upon them, turns sharply from her pursuers upon whichever side she is attacked. Xenophon was a true sportsman at heart; he earnestly reprobates all unnecessary damage of the property near which the game is hunted, as contrary to all fair laws of sporting; and adds the following most glowing summary of the chase: οὐδὲν δὲ εὐχρηστὸν ἐστὶ τοῦ θηρίου, ὥστε σῆδιν ἐστὶν δεῖν, ἵδον ἱκανοῦμενον, ἐρεσκεόμενον, μεταβιόμενον, ἀλασκεόμενον, ἐκτεταθὲν ἂν εἰ τοῦ εἴους.

Hounds should never be taken out if they refuse their food, it is a sure sign of ill condition; nor again in a high wind, for the scent will not lie; above all, they should be prevented from drawing on Foxes; nothing so much spoils their noses. The dress of the Netter should be as light as possible, that of the Huntsman

Nothing.

HUNTING

not less so. We know not how to render the word *ἡμελόμενος*, careless, (another quality of it,) so as to meet the exact sense which Xenophon intends; perhaps he means loose. The Huntsman should be booted, and should carry a pole: the Netter should follow him, and both should guard strict silence for fear of moving the Hare from her form. The Hounds being disposed apart in slips, the Netter should set his toils, and the Huntsman wait, in order to let loose his Hounds to drive the game into them. Having yowed the firstfruits of his sport to Apollo and Diana, he should then slip his best Hound, if it be winter, at the very moment of sunrise; if summer, before dawn; at other seasons intermediately. Other Hounds should be successively slipped, but not urged too forward; the busy motion of their bodies will betoken their approach to the game. But Xenophon here must again speak for himself; nothing can be more vivid than his language: *ἵεναι δὲ περὶ τὸν λαγὸν οἱ, ἔχοντες τοὺς ποταμούς τε κρητάρους αὖτε τοὺς ὄρους τὰ αὐτὰς διασπεντερομένους, πολυμελὲς ἐκτελέμενοι, φιλοκρίτους παρακρίτους, ἀντιγρίχαι φιλοτάχους, ἀνιστάμενοι ταχὺ, ἱστανόμενοι, πάλιν ἐκτελέμενοι, τελευτῶνται δὲ ἀφ' ὧντος πρὸς τὴν ἐνὸς τὸ λαγὸν, καὶ ἐκτελέμενται ἐπ' αὐτόν.*

As soon as the Hare jumps up the Huntsman is to cheer his Hounds, *ἰὼ κύνες, ἰὼ κύνες, σφῶν γε ὦ κύνες, καλὸν γε ὦ κύνες*, and to take especial care not to head the game. None but a bungler ever does this. The Huntsman now (as we understand the passage) calls to the Netter, "At her, boy; at her;" *σὺρὲ παῖρ, ἀντὶ παῖρ, καὶ εἰ, καὶ εἰ;* and the Netter is to answer whether the Hare be caught or not. If she be not so, and the Hounds get a second time on the scent, the cry is to be *σὺρ, σὺρ, ὦ κύνες, ἵεναι ὦ κύνες*; and if they are too quick, so that the Huntsman loses sight of them, he is to put a very natural question to the first person whom he may chauce to meet, *ἡ κατέλας σὺ τὸν κύνες*. When he overtakes them he is to call each Hound by name shrilly, gravely, softly, not loudly, to encourage them if they are still on the scent, *εἰ κύνες, εἰ ὦ κύνες*, or to recall them if they have overshot it, *ὦ πάλλω (ἐγερσάτω) ὦ πάλλω ὦ κύνες*, "Back, Dogs, back!" In the close of the day, when the Hare is tired, every bush should be carefully beaten, and she may easily be captured.

The 7th Chapter treats of breeding, which should be so contrived that litters are whelped in Spring. The reader may not be displeased with a Catalogue of a Classical kennel; to which it is recommended that the names be short and easy of intonation. *Ψυχὴ, Οὐρανὸς, Πόρσας, Σπέρσας, Λύγρον, Λόγρον, Φορσάρ, Φύλας, Τάτης, Σέρων, Φόνιος, Φλόγρον, Αλέξ, Τεῖχος, Υάκιν, Μῆσας, Πάρβων, Σπέρχων, Οργή, Βορσων, Ὑβρων, Θέλλων, Ρύσας, Ἀρθεύς, Ἥβης, Ὑβήτης, Χαρδ, Αἰσέων, Αἰγῶ, Πολέας, Βία, Σίχων, Σκοτῶς, Βορῶν, Οἰνός, Σορβῶν, Κρητῶς, Καίρων, Τέρβων, Σθίρων, Αἰθῶρ, Αἰνός, Αἰγῶς, Νόγας, Γράσας, Σπέρβων, Ὀρσῶς.* Ovid, in his story of Actæon, (*Metam.* iii. 206.) has afforded a Latin parallel to the above Catalogue.

Names of
puppies.

A bitch puppy's exercise may commence at eight months old, a dog's not till ten. They are not to be brought to a form at first, but should follow under Hounds no a footing, still held back by a long leash in the Huntsman's band. When the Hare is roused, the puppies should not be immediately slipped, nor indeed till the Hare is out of sight; lest, if they be of good courage, in their eagerness they should outrun their

strength, and perhaps burst themselves. (*ῥήγνυνται*.) HUNTING If the Hare be taken, the young Hounds should be carefully rewarded.

The 9th Chapter treats of Stag Hunting, for which Stag Hounds, as larger, swifter, stronger, and more high-couraged than others, are preferred. If the Hunter is in pursuit of a Fawn he must watch the spot in which the Doe leads her young early in the morning, and bringing his Hounds up, perhaps he may take the Fawn by hand. If not so, it may be run down by the Hounds, and the Doe most probably may be speared. Xenophon then describes a snare, (*ποταμῶν*), intended to attach itself to a Stag's foot. It would not be a very easy task to represent this invention to our English readers, nor indeed are we particularly anxious so to do. It belongs to a class of instruments, the use of which all modern Sportsmen unite in condemning as manifestly unfair, unless when employed against Poachers and other vermin.

We proceed, therefore, to the Wild Boar, in the next Wild Boar Chapter; (10.) against which, as might be expected, Hunting.

far more formidable preparations are addressed than are considered necessary either for the Hare or the Stag. The Hounds should be Indian, Cretan, or Locrian; and the Hunter should provide himself with a goodly stock of nets, javelins, spears, and springers. The nets should be more than usually strong; the heads of the javelins broad, and sharp as a razor; the shafts of tough wood. The spears should have an iron head five palms in length, and strongly guarded by cross-bars, like a halberd, and the chase should never be undertaken unless by a large company. Spartan Hounds are used for tracking; they give tongue on finding the Boar's couch (*σὺς*); but, as he rarely rises, the Hounds should be recalled as soon as they have found, and the toils should be properly set. The Hounds are then cheered on again to rouse him, but at sufficient intervals one from another, to allow him, if possible, a free passage between them. As they approach the couch, if he be not roused before, they will be sure to spring at him, and woe to those whom he catches on his tusks! If he be driven into the nets, Dogs and Huntsmen are to follow in full cry, pressing on his rear, and hurling stones and spears from behind till he is sufficiently entangled. Then, but not till then, some one of the most skill and best courage, *ἐμπρόσθεν καὶ ἐγερμένοντος*, may venture to attack this formidable animal in front with his Boar-spear. This is an operation requiring peculiar dexterity; the left hand is put forward to guide the spear, the right, as more powerful, presses and inflicts the stroke. The Huntsman should present his left side to the animal, and carefully watch his eye, and the motions of his head. If, at the moment of the plunge, the Boar, by shifting his head, should avoid the stroke, and knock the spear out of his hand, the danger is very great. The Huntsman should immediately fall flat on his face, and cling to the ground. The Boar, meanwhile, being unable to raise him with his tusks, will trample on him; and the only hope of safety left is, that some brother sportsman may divert the attention of the furious beast by a fresh attack of the spear; which, however, he must not venture to cast, lest he wound his fallen comrade. At the moment in which the Boar turns upon his new assailant, the first must jump up nimbly, not forgetting his spear. If he succeeds in his next plunge, the Boar, when wounded, will continue rushing on the spear till he is checked by the cross-bars; and lucky is it if these

HUNTING succeed in stopping him; for he is so combustible, that hairs roll up and shivel when laid upon the tucks of a recently killed Boar; and whenever he is highly irritated, they are positively kindled into flame; (*diarepas*) otherwise we should out see the coats of those dogs burned which he has slightly brushed with a glancing stroke. It should not be forgotten, that it is only in the attack of a Boar that filling on the face is recommended. If this method were attempted with a wild Sow, it would not be a protection from her teeth, and she would probably bite and trample the Sportsman to death.

Other wild beasts. In this dangerous chase, as Xenophon informs us, many Dogs and even Hunters perish. Nevertheless, in the following Chapter (11.) he descants upon still more ferocious animals; *Lions*, *Pards*, *Lynxes*, *Panthers*, and *Bears*. Most of these are hunted by stratagem; sometimes they are stifled by acorn scattered over their feeding places, sometimes they are entrapped in pits, and, more rarely, if they come down from their mountain lairs by night into the plain country, they are openly attacked by armed horsemen.

Conclusion. The two remaining Chapters are occupied with general eulogies of Hunting, which, we are assured, not only affords pleasure, but increases health, strengthens the sight and hearing, and protracts the approach of old age. Moreover, it is the best preparatory discipline for military service. Xenophon proceeds, in a high-toned oratorical strain, to prove that activity is the duty of a good citizen; and that the interests of his Country, not less than the will of the Gods, demand from each man all the exertion of which he is capable. "And not only men," he concludes with somewhat of naïveté, "addicting themselves to Hunting have attained infinite praise, but even women also, by the good grace of Diana, as *Atalanta*, *Prucris*, and perhaps others."

Hunting is next treated of in verse. From a distich in the *Pontic Elegies* (iv. 16. 33.) we learn, that Ovid was acquainted with the *Cynegicon* of *Gratius Faliscus*; and this is the only direct mention of that Poet or his Works which has descended to us. He is, however, very generally assigned to the Augustan Age. Wernsdorf, in the first volume of his *Poeta Latini minores*, has exhausted conjecture relative to his birth, fortune, education, and chronology; but our business in this place is solely with his knowledge of Hunting. In the outset he gives very particular instructions for the fashion and dimension of oots; 40 paces in the length, and 10 meshes (*nodis*) the height, which he thinks sufficient. After enlarging on the best materials, he urges the necessity of a careful avoidance of damp whenever a net is to be med. Thus, after a shower, it should diligently be spread out to a drying breeze, or be sufficiently smoked. In the construction of the *formido* (*linea*) he recommends not too plentiful a use of vulture feathers or swan's down; the stretch of the one and the brightness of the other startles the game, and they act best when placed alternately with each other. He then speaks of a wooden trap armed with spikes, (*destituta el digno robore clausa pedica*;) very similar to the *receptacula* of Xenophon; and he chuckles not a little in the notion, that, through this machine, game might often be bagged by some lucky sportsman who had not been at the trouble of setting it. The invention of these most poaching instruments, and of other hunting gear, is assigned to one *Dercylos*, an *Arendiao*, who, in consequence of his discoveries, is stated by the Poet

to be either really divine, or to approach very near to divinity.

*Deus ille, an proxima Divos
Mens fuit.*

Different kinds of Hunting Spears are then noticed, and directions are given for seasoning the wood of which they are to be made, and for constructing them. Dogs are the next division of the subject, and their various species and qualities are described at considerable length. The Hircanian breed, we are assured, however distinguished for natural ferocity, is not content with simple dogship. It frequents the woods in order to engender with Tigers. A similar cross has been attributed to the neighbouring Indian Dogs by Aristotle (*De Animal.* viii. 33.) and by Pliny, (viii. 40.) After all, however, the prize of canine excellence is assigned to British Dogs; and from a statement that the only quality in which these animals are deficient is beauty, we imagine it is the Bull Dog of which the Poet is speaking.

*Quid freta in Maronibus debet reflectere pectus
Fereas, atque ipsa libet penetrare Brivianus?
O quanta rei ardua, et quantum impendat super!
Si non ad speciem munditiorque decores
Festinas, (huc una est cuncta pictura Britannum.)
At magnam cum venis opes, premittique virum,
Et vinct extremis principibus diuinae Mavorum,
Non tuas regibus tantum adstrere Melanos.* (174.)

Strabo, in like manner, has mentioned excellent Dogs, *zixas* *zibutis* *epios* *xeropyræus*, (iv.) among the productions of Britain. Of the Dog above noticed, an engraving may be found in the *Tract de Naturâ Canum*, of Andrew Ciriaco. It is there represented as a most ferocious animal, with a long, curled, and bushy tail, and a head somewhat like that of a Shark.

The Huntsman is specially warned to reward his Hounds after the chase, if he looks for future benefit from their noses. Ample instructions for breeding are then given, and a Hunting dress is described; enough of which still remains to attract curiosity to the passage, though unfortunately the words printed below in Roman letters are deficient in the MSS. and have been supplied by the modern editors.

*Ingul inas fœvis uerax;
Sis famula vitalina tua, nec tergere possis
Mantica, curta chlamys, cunicule aule palati;
Ius Teletum præcungat ille cultro;
Terridiorque manu vibrata falaxius dextrâ
Dit amicum, et curvâ rursus non perire facit.* (338.)

The diseases of the kennel and their proper medical treatment form the succeeding leads; and the Poem (of which it is supposed but little is wanting) concludes with a brief notice of *Horses*. From their succinctness, not much practical information can be derived from the precepts of *Gratius*, but his Work is deficient neither in elegance nor in spirit, and though not without obscurities and harshnesses, which teach us the inestimable value of the didactic powers of *Virgil*, it may be accepted as a favourable specimen of the manner of treating a subject assuredly most unfavourable to the Muses.

In our brief notice of *COENSIUS* we have already made some mention of the *KYNHHTIKOS* of *Arrian*, a Tract on Hunting, next to chronological order, and so named by the writer, who called himself *Xenophon* the Younger, in imitation of his distinguished predecessor. In the outset *Arrian* professes to supply such deficiencies

Excellence
of the British
breed.

Hunting
dress.

Cynætica
of Arrian.

HUNTING as occur in Xenophon's Work, from his unacquaintance with Gallic Dogs and Scythian and Libyan Horses, just as Xenophon himself, in his *Treatise on Horsemanship*, made like additions to the similar Work of Simon, more out of respect to than of rivalry with his acknowledged master. To the Athenian's confined knowledge of Dogs, Arrian attributes the statement, at which we have above expressed our surprise, namely, that Hares are never fairly run down by them. Such, he says, may be the case with a Carian or a Cretan

Gallic Dogs.

Arrian's
Hare-Horned.

kennel, but he who is well supplied with a Gallic breed does not require the assistance of nets. In describing the signs of a good Hound, he particularly insists on length as a mark of blood and swiftness. The eyes, also, if bright and large, betoken excellence, τὰ δὲ ὄμματα δύνανται μετρίως, μετρίως, εὐθαρσέως, λακταῖ, ἐκπλήττουσι τὸν θεῖον, καὶ κρατεῖται τὸν τὸ πρῶτον καὶ ἐνταυτοῖς τὸν θεῖον, εἰς ἀπὸ τοῦ, ὃ λέγουσι, ὃ λέγουσι. This remark leads to an elaborate account of a Dog possessed by the writer himself, which evinces so kindly and affectionate a disposition, that we must be permitted to afford room for an abstract of it. "I myself," says Arrian, "have bred a Dog whose eyes are as blue as blueness itself. He was swift, indefatigable, high-couraged, and sound-footed; so that I have known him in his best days quite enough for four Hares singly. His temper in most gentle and attaching; (while I write he is yet alive;) nor was I ever master of any Dog who shewed such fondness for myself and my brother sportsman Megillus, from one of whom, while not absolutely in the chase, he never will sunder himself. When I am at home he stays in doors with me, in my walks he is my companion, during my exercises in the Gymnasium he sits by me, and when I return thence he runs before me, looking back from time to time to watch whether I turn aside, and having ascertained that I am still with him he shows signs of pleasure and proceeds. If I happen to be employed on public business, he treats Megillus in like manner during my absence. If either of us is unwell, he never quits our side; and whenever he has missed us, for however short a time, he jumps upon us repeatedly in salutation, and plainly welcomes our return by the gentleness of his whine. At our meals, touching us first with one paw then with the other, he seems to remind us that he too must have his share. Then for his music, I never met with a Dog so musical. He almost asks for every thing he wants. While he was yet a puppy he once smarted under the whip for some fault, and now, if he does but hear the word whip mentioned, he creeps up to the speaker, and humbly begs and prays him, muzzling and almost kissing him, jumping and hanging on his neck till he succeeds in soothing his anger. I cannot be satisfied," concludes this kind-hearted sportsman, "without hanging down to posterity, that Xenophon the Athenian had a Dog of the name of *Horme*, to whom none ever was swifter, wiser, or holier." (*ἱεραιότερος*) Happy the master who possessed such an animal, happier still the animal whose services have been immortalized by such a master. Like *Maida* of our own days, his memory must dwell while Letters endure.

Management of a kennel.

Arrian is very precise in his directions concerning the management of Hounds; but upon this point we cannot pause. Foul feeding, he says, is a mark of curriosity. Much rubbing is of good effect upon the sleekness of their coats, and these will look finer and smell sweeter if Dogs sleep with men rather than together. It is better

that they should be chained up than allowed to range abroad, but every four days, at least, they should have exercise. In winter they should be fed once a day towards evening; in summer they should be allowed bread, and a lump of fat or suet* in brine (*σύνεισι παρκενέμενον*) is very good for them; but nothing during the great heats is better than to thrust an egg down their throats, so that they may swallow it at one gulp; this gives them nourishment, strengthens their wind, and quenches their thirst all in one.

Spring and Autumn are the best Hunting seasons; Hare for Hounds can but ill endure the heats of Summer, and in frosts the ground is too hard for their feet. After describing the Gallic mode of Coursing, Arrian enlarges upon the good qualities of Hares. Those are the best runners which lie in the open country; and all true sportsmen are so delighted with their game, that if when hardly pushed they betake themselves to some bush or covert, they will call off the Hounds. "Often and again," says Arrian, "have I rode up and taken the living Hare in my arms, and after coupling the Hounds let her go again; or if I have been too late to save her, I have flogged the Hounds for not giving quarter to so deserving an enemy. In this single point do I differ from Xenophon, who considers the death the greatest of human pleasures. To me it is rather an unpleasant sight. But Xenophon may be forgiven, who knew nothing of the fleetness of Hounds."

Hounds like to be called by name, to be patted when they behave well, and to have their ears gently pulled and smoothed, and to be noticed with fondling expressions, εὖ γε ὦ Κίρρε, εὖ γε ὦ Βόρρα, καὶ οὕτως γὰρ ὡς Ὀρέη. The instructions for beating the field, which follow, are very similar to the modern style of Coursing, and conclude with a strong adjuration, founded upon that which we have already given from Xenophon, not to destroy Leverets when too young.

Hare Hunting is chiefly practised on foot, Stag Hunting on horseback. The latter animal when run down may be either speared or caught alive in a noose. Light and slender Horses are best for this chase. In Africa the Libyans have some Horses so fleet that they will run down wild Ases; but this appears to be done by stationing relays of Horsemen at different intervals; and such fair running is alone to be considered real sporting; as for nets, gins, traps, and springs, they are no better than poisoning. There is as wide a difference between a good run and stealing upon an animal, as there is between the thievish acts of a pirate and the glorious victories of Artemisium, Salamis, and Pylæia.

The directions for entering a Hound are very similar to those which we have given from Xenophon. Respect for the deed is very diligently to be inculcated in puppies. Every sportsman, more or less, has suffered from the avidity of his Hounds; but Arrian says, that he has known many a Hound choke himself by gorging a Hare before he has recovered his breath.

Upon the instructions for breeding we need not dwell. A bitch is considered fleetest than a Dog, but a nears Dog possesses far the most bottom, and is worth more, because he can run at all seasons. Good Dogs are much rarer than good Bitches; a Dog will remain in

* Unless eating is to be rendered here, as it is in Dioscorides, (li. 202, and v. 99;) a paste of flour and water, very excellent provender for Dogs, and not improved by pickling.

HUNTING
In Ethiopia.

loud shouts, and drive them into the net. (110.) But a far more extraordinary method is adopted in Ethiopia. The Hunters there go out in parties, four in number. They are clad in suits of wicker-work, fitted close to the body, and stuffed in all its crevices with wool; a padding of wool moreover is strapped over them. Thus accounted, with shields and helmets to boot, they set out for the Lion's den, making a loud creaking with whips. The beast is roused and springs upon his nearest assailant, but his claws and teeth are blunted by the wool; and he in vain rages on the wicker armour, clung from one foe to another, till he is wearied, overpowered, bound, and carried away prisoner. (116.)

Panther
Hunting.

The chase, if it may be so called, of Panthers leads to an episode, of which Bacchus and his early Mythology is the fruitful subject. Ino, Pentheus, Athamas, Aristaeus, and the Dryads are touched upon in very pleasing lines. It is in Africa that the power of this God is called into exercise against Panthers. To some watering place of the desert the Hunters roll about twenty hogsheds of rich old wine, not a little too good for its purpose, for it has been mellowed by eleven years' keeping. This they dash very slightly with the water which rises slowly from the spring. The Panthers, thirsty from heat, and attracted by the delicious odour, hasten to the spot, and quaff the mixture. The consequences may be easily imagined, and the stages of their ebriety, from its first boisterous merriment to its last stuporification, are described with the pen of an adept. While heavy, dull, and unresisting they are easily captured. (245.)

Bear Hunt.
—

Bears are tracked with Dogs by the Armenians and the inhabitants of the banks of the Tigris. The Dogs are not slipped, but still retained in leashes. Their almost frantic joy when on the footing of their prey, is most vividly described, and gives occasion for a simile of extraordinary beauty, which, perhaps, might have been more fittingly placed. But this is a fault which is far more than compensated by the delicacy of thought and expression:

Ἐν τῇ ἀστυδί γλῆσσιν αὖτις ἄγῃ
ἀλλὰ καὶ ῥέοντες ἐπὶ τῇ ῥοῇ ἀλλήλων
δύο δὲ ἔσονται, οὗ δὲ σὺ μάλα νεύεις λόγῳ
ῥέοντες ὑπερῆσαντες δὲ πόντος ὀρεῖαν,
οὗ δὲ καὶ ἰσθμὸς, πύλινος δὲ ἄνθος ἰσθμίου.
ἀλλὰ τὸν ῥέοντα, ἡνδραγῶν δὲ νεῖκεν
ὅσον τὸ ὀρεῖαν ἵππον ἀνέχοντα νεῖκεν.

(366.)

The Hunter, when he has found the Bear's couch, returns to inform his companions; a *formido*, nets, a stake, and a noose combine to secure the animal.

Hares.

A Hare should never be chased up hill, a precept in which all the ancient writers on Hunting coincide. Her fore legs being shorter than those behind, she has a great advantage over the Hounds when mounting a steep ascent. The Fox is too cunning to be entrapped by net or gin; moreover, his teeth are sharp enough to free him, if caught, from both. Hounds sometimes kill this animal, but not even the strongest of them, without a bloody contest. At this point the Poem unexpectedly breaks off. That more was written, or intended to be written, is plain from a promise, *ἄρ' ὑμεῖς τ' ἔπειτα*, (iii, 406.) not fulfilled in the Books remaining to us; and from the abruptness with which it is by no means probable that a Work otherwise highly finished would be allowed to conclude.

Julius Pol-
lux.

The first Part of the Vth Book of the *Onomasticon* of Julius Pollux, addressed to the Emperor Commodus,

affords many useful explanations of particulars connected with Classical Hunting.

The last ancient Work on Hunting which has come down to us, is very much inferior to those which we have already noticed. Of the personal History of Nemesian, who flourished in the reign of Numerian, we have spoken in another part of our Work.* It is probable that he wrote, or at least contemplated, a far larger Poem than we now possess in his *Cynegeticon*. His opening words, *Fennandi cano mille vias*, are by no means redeemed in the 325 lines which are extant; more than 100 of which are occupied by an enormous and somewhat impertinent Prooemium, into which he has contrived to interweave all the fables which he does not intend to sing. On arriving at his subject he commences with Dogs, and recommends a singular mode of ascertaining such members of a litter as afford most promise of future excellence. The weight will be some guidance; the lightest being most likely to prove swift; but, as a surer criterion, the Puppies, while yet blind, should be placed within a blaring circle, and the mother will always exercise a sound critical judgment, by carrying the choicest whelps out of danger, in the precise order of their comparative merit. The mode of training and exercising Hounds; the cure of animal diseases; the different breeds of Horses; and the formation of nets and the *ligna*, (which is treated more at length than it is by Grattius, and for the construction of which Nemesian recommends the use of as numerous colours and as many varied feathers as can be procured,) occupy the remainder of this Poem, which concludes with a brief admonition to the Sportsman to be early in the field.

Among the modern Latin Poets who have celebrated the delights of Hunting, may be mentioned Hercules Stroza of Florence, who addressed to Lueretia Borgia, a long *Epicurium* on her brother Cesar, in Latin Hexameters. Hadrianus Cardianus S. Chrysogoni, who wrote *Heudeasyllables* to Ascanius, a fellow Cardinal, S. Viti. Both of these will be found prefixed to some Plates of field sports, illustrated by Latin and German quatrains from the pen of John Adam Lonicer of Frankfurt, in which the skill of the Engraver far exceeds that of the Poet. The Plates are very interesting on account of their representation of the Hunting costume of the times. In two of them the Sportsmen are exhibiting in repose, *Ut genio et venatus indulgent Heroas, et Menae et dapes Venantium*. At the close are printed the *Cynegeticon* of Grattius, the *Halientica* of Ovid, and the *Fennani Canes* of Daresius. The title-page announces Nemesian also, but he is not given. This volume was printed at Frankfurt in 1582. The *Cynegeticon* of Petrus Angelus Bargarus consists of VI Bargarus. Books in Latin Hexameters, addressed to Cosmo de Medici, and embracing almost every thing connected with the sport. The diction is in Virgilian taste, and the Poem may be read with pleasure, even after that of Oppian, in whose course it frequently treads. Lastly, Nutsius Comes has left four Books of *Fennatione*, the perusal of which, notwithstanding his numerous predecessors in the same line, will not be unattended with satisfaction.

Numerous particulars of the early modes of Hunting in England have been collected by the diligence of

Early British and Anglo-Saxon Hunting.

* BIOGRAPHY, *Decline of Latin Poetry*, vol. 2. p. 573.

HUNTING Antiquaries. Some, but not of much importance, will be found in a Paper by Mr. Pegge in the *Archæologia*. (x. 156.) Strutt, in his *Sports and Pastimes*, (l. i.) has collected a large and interesting mass of information, and to him and to Mr. Turner, in his *History of the Anglo-Saxons*, (viii. 7.) we are indebted for most of the statements which we shall bring forward.

There can be little doubt that the necessity of providing food, and the abundance of wild animals with which their country was stocked, led our barbarous ancestors, both in their rudest state, and afterwards while under the Roman dominion, to pursue the chase. How soon that, which at first was an act of necessity, became an amusement, it is not possible to determine; but as early as the IXth century we read of Hunting as one of the accomplishments of the youthful Alfred, even before he was twelve years of age, and we may therefore suppose that it formed one part of education. Asser informs us that the young Prince was a most expert and active Hunter, and excelled in all the branches of that most noble Art, to which he applied with incessant labour and amazing success. *In omni venatoriâ arte industrius censor inenabiliter laborat non in canum;* (*de rebus gent. Alfredi*, 16.) a passage which Strutt understands literally, but in which, if we may be guided by the context, we are inclined to think the good Bishop is speaking metaphorically of the young Prince's diligent application to Letters. There can be no doubt, however, that, in another passage, he praises him for his great skill in Hunting. *Interca tamen Rex, inter tota et presentia vite frequentia impedimenta, necnon Paganorum infestationes et quotidianas corporis infirmitates, et regni gubernacula regere, et omnia Frandi agere, aurificos et artifices sua omnes, et falcenarios, et arripitarios, canicularios quoque docere.* (43.) From a MS. of the IXth century, a Saxon Calendar, (*Cotton MSS. Tiber. B. v.*) under the month September, Strutt has engraved a Plate (L) representing a Saxon Chieftain armed with a spear and sword, and accompanied by a follower, who likewise bears a spear, blows a horn, and is followed by a brace of Dogs in couples, the particular breed of which it would be a puzzling task to resolve, in pursuit of wild swine; four of which are seen wallowing under forest trees, and greedily devouring that which we imagine to represent acorns. The Hunt of Edmund, the grandson of Alfred, at Ceoddi, has been given in the following spirited terms by Mr. Turner, from a *Life of St. Dunstan*. (*Cotton MSS. Chap. B. 13.*) "When they reached the woods, they took various directions among the woody avenues; and lo, from the varied noise of the horns and the barking of the Dogs, many Stags began to fly about. From these, the King, with his pack of Hounds, selected one for his own Hunting, and pursued it long through various ways with great agility on his Horse, and with the Dogs following. In the vicinity of Ceoddi there were several abrupt and lofty precipices hanging over profound declivities. To one of these the Stag came in his flight, and dashed himself down the immense depth with headlong ruin, all the Dogs following and perishing with him. The King, pursuing the animal and the Hounds with equal energy, was rushing onwards to the precipice; he saw his danger, and struggled violently to stop his courser; the Horse disobeyed awhile his rein: he gave up the hope of life, he recommended himself to God and his saints, and was carried to the very brink of destruction before the speed of the animal

could be checked. The Horse's feet were trampling on the last turf of the precipice when he stopped."

From some *Dialogues* composed in Latin by Elfrie, Duke of Mercia, for the instruction of the Anglo-Saxon youth, still preserved in the same Collection, (*Tiber. A. 3.*) the same writer has also presented a conversation on Hunting, which conveys a great deal of information as to its practice.

"I am a Hunter to one of the Kings." "How do you exercise your art?" "I spread my nets, and set them in a fit place, and instruct my hounds to pursue the Wild Deer till they come to the nets unexpectedly, and so are entangled, and I slay them in the nets." "Canst you Hunt without nets?" "Yes, with swift Hounds I follow the Wild Deer." "What Wild Deer do you chiefly take?" "Harts, Boars, and Rein Deer, (*reina*), and Goats, and sometimes Hares." "Did you Hunt to-day?" "No, because it was Sunday; but yesterday I did: I took two Harts and one Boar." "How?" "The Harts in nets, the Boar I slew." "How dared you slay him?" "The Hounds drove him to me, and I, standing opposite, pierced him." "You was bold." "A Hunter should not be fearful, because various Wild Deer live in the woods." "What do you do with your Hunting?" "I give the King what I take, because I am his Huntsman." "What does he give thee?" "He clothes me well, and feeds me, and sometimes gives me a Horse or a bracelet, that I may follow my art more lustily."

Of the passion for Hunting which animated our Norman Kings and Nobles after the Conquest, the huge tracts Hunting of land which were afforded by the monarchs of the Norman line bear fearful testimony; and the writers of their times are not backward in depicting the sufferings of the oppressed commonly under the tyrannical privileges of Sport which were claimed by their masters. The Game Laws of Canute, which already were more than sufficiently severe, were increased in pressure; nor was it till the Great Charter had been extorted from John that the unhappy slayers of the King's Deer were secure in life or limb.

Perhaps the earliest modern writing connected with this subject, is the *Art de Venie, le quel Maître Guillaume Twici, vintour le Roy d'Angleterre fit en son temps per apprendre autres*; a MS. which once belonged to Mr. Farmer, of Tusmore, in Oxfordshire; and a translation of which, "The Craue of Huntynge," is among the Cottonian MSS. (*Trispenian, B. xii.*) under the name of William Twety and John Giffard. Twiel, or Twety, was Grand Huntsman to Edward II. In the Bodleian Library (MS. Dig. 182.) may be found some other instructions, written for Henry Prince of Wales, afterwards Henry V., under the title of *The Maistre of the Game*. According to Strutt, this Treatise, Manuscripts of which are not uncommon, is little more than an enlargement of the first named. In the Poetical Prologue by which it is introduced, Twiel mentions the Hare, Hart, Wolf, and Wild Boar, as beasts for Hunting; the Buck, Doe, Fox, Marten, and Roe, as beasts for Chase; the Grey, (Badger,) Wild Cat, and Otter, as beasts affording "great dysport." The Dogs named are raches, or hounds; running Dogs for Hares; shauates, or Bull Dogs and Mastiffs for Wild Boars; and Spaniels, chiefly for Hawking. This list falls very short of that given by Dr. Cuius, of which we have already spoken. (*De Can. Brit. 29.*)

The magnificence and expense of these Sports in the XIVth century, may, in some degree, be estimated by

HUNTING

Guilaine
Twiel.

The Maistre
of the Game.

HUNTING a brief notice which is left to us of a grand Hunting match in the year 1363, when the Kings of France, Scotland, and Cyprus were in England, and to which Edward III. invited all the French hostages and all his own nobility. Henry de Knighton, the Canon of Leicester from whose Chronicles we draw the narrative, thus expresses himself: *fecit solennem fagationem ferarum in Foresta de Rognyan, Clyne, Schyrcrode, et pluribus aliis forestis et silvis et parcia, et hoc fecit pro anno L. etatis sue. Et, ut dicebatur, effundebat expensas diurnales uno die CCL. secundo die C. mareas toto illo tempore fagationis.* (2627.)

Strutt has pointed to many instances of the fondness of ladies for these rough and unfeminine pastimes. They not only witnessed the chase from stands prepared for them, but they joined in it, and shot at the game with arrows. So late as the days of Elizabeth we find that Amazonian Queen entertained during her progresses with splendid Hunting matches. While at Cowdrey, in Sussex, the seat of Lord Mountacute, one day, in 1591, after dinner her Grace saw from a turret, "sixteen Bucks all having fayre law, palled downe with Greyhounds in a laund, or lawn." (Nicholl's Progresses, ii.) Several years afterwards, when the Queen had now entered her 67th year, Rowland Whyte thus writes to Sir Robert Sidney on the 12th of September, 1600, of her mode of life during her residence at her Palace at Oatlands. "Her Majesty is well, and excellently disposed to Hunting; for every second day she is on Horseback, and continues to sport long." It was at Oatlands that the extraordinary feat, preserved by tradition, and corroborated by a monument in the church of Walton upon Thames, was performed by John Selwyn, under-keeper of the Royal Park. While attending one day upon the Queen in the duty of his office, in the heat of the chase, he suddenly leaped from his horse upon the back of the Stag, both running at that time with their utmost speed, and not only kept his seat gracefully in spite of every effort of the affrighted beast, but drawing his sword, with it guided him towards the Queen, and coming near her presence plunged it in his throat, so that the animal fell dead at her feet. This action was thought sufficiently wonderful to be chronicled on his monument, and he is accordingly there portrayed in the act of stabbing the beast. (Gosse, in the *Antiq. Repository*, i. 1. where an engraving of the monumental brasses is given.)

But we have outdone our Bibliographical chronology, and we must turn back a little in order to notice a very curious early Work. Gaston Phœbus, Comte de Foix and Vicomte de Bearn, grandson of the celebrated Prince whose name he bore, was a true descendant of his great ancestor both in valour and magnificence. He was distinguished, moreover, as a Sportsman, and died suddenly at Ortez in 1391, as he was washing his hands before supper on his return from Hunting. Mr. Johnes, in the *Memoirs of the Life of Froissart*, prefixed to his Translation of the *Chronicles*, informs us from St. Palaye, (*Mém. de l'Ac. des Inscriptions*, x. 676.) that Gaston Phœbus was one of the Patrons at whose Court the excellent knight gathered information for his great Work. In 1388 Froissart left France with commendatory letters from the Comte de Blois, and carried with him four Greyhounds, Tristan, Hector, Brun, and Rollant, as presents to the Comte de Foix, who is described as always keeping no less than 1600 dogs in his kennel. The volume which Gaston com-

posed bears the title of *Des Deduits de la Chasse de HUNTING Beles Nouveutes et des Oyeux de Proye*. Annexed to it, as a second part, is the Poem on Birds, by Gasse de la Bigne, of which we have already spoken under FALCONRY.* This Work has been twice printed in folio and black letter at Paris: the first time by Anthoine Verard, Libraire marchand, demourant a Paris devant la rue nostre dame, a l'enseigne de Salt Jehan levangliste. Ou au palais au premier pilier devant la chapelle on lon châte la messe de messeigneurs les prebendes. The second by Jehan Treperel. There is also a Parisian reprint, in quarto, by Philippe le Noir, under the title of *Le Miroir de Phœbus*. The first edition, which we have consulted, is illustrated with numerous rude cuts, and contains instructions for Hunting the customary animals, and for breeding Dogs. We shall extract a single passage, which appears to us to be highly descriptive of the manners of the times, and of the joyous magnificence of the ancient Chasse. *Cy devise comment l'assemblée se doit faire et en yeer et en esode. Chap. xxxviii. L'assemblée se fait en telle maniere. L'un doit devancer que le Seigneur de la chaise ou le maistre veneurouldra aller en boys, il doit faire venir devant luy les veneurs, les aydes, les varlets et les paiges, et leur doit a chascun assigner leur queste en certai lieu, et separer l'ung de l'autre, et l'ung ne doit point venir sur la queste de l'autre, ne faire envuy. Et chascun doit quarter en la maniere que jay dit du mieulx quil peult. Et leur doit assigner le lieu ou l'assemblée sera faicte au plus aise de tous, et au plus pres de leurs queues. Et doit estre le lieu ou l'assemblée sera en ung beau pre bien vert, ou il y ait beaulx arbres tout au tour, loing luy de l'autre, et une fontaine clerre ou ruisce par lez. Et sappelle l'assemblée pour ce que toutes les gens de la chaise et chiens i assemblent; car ceulx qui roat en queste doivent tous revenir au certain lieu que jay dit, ainsi font ceulx qui portent de l'hostel, et tous les officiers de l'hostel doivent la porter, ce qui luy fault selon son office plantureusement, et doivent entendre touailles et napes par tout sur therbe verte, et mettre vianles diverses a grant foison sus, selon le pourceur du Seigneur. Et l'ung doit mangier amis, et l'autre sur piedz, l'autre aronde, l'autre doit boire, l'autre doit rire, jangler, et boudier, et jouer, et brief tous les chatemens et leuse. Et quant on sera assis en tables avant que on mangere, dont doivent venir les veneurs, aydes et varlets, qui auront eue en queste, et chascun doit faire son report de ce qu'il aura fait et trouve, et mettre sus les fumées devant le Seigneur celluy qui en aura. Et le Seigneur ou le maistre de la chaise par le cœil deus de tous doit regarder auquel il yra l'ainier courre, ne lequel sera plus grant cerf, ne en meilleur meute. Et quant il auront mangie, le Seigneur doit desirer ou ses relays et leuriers et deffences yront, et autres choses laquelle il diray plus aplain quil y parlayra du veneur. Et puis doivent le Seigneur et les autres monter a cheval et aller l'ainier courre.*

A MS. of this curious Work, which once belonged to the Royal Library of France, was bought at an auction in London by the Duke of Marlborough in 1813, for £165. It was written in Gothic characters on vellum, and contained 88 illuminations. At the beginning of the chapter on the second page was a statement that the Work was commenced on the first of May, 1347. (Dibdin, *Bibl. Dec.* iii. 478.) Of the

HUNTING sporting enthusiasm of the Count de Fuix, some judgment may be formed from use of his exhortations, Long life, health, pleasure and salvation hereafter, are, as he says, every man's desire; *les Vœux ont tout cela. Donc soyez tous Vœux et vous ferez qu'aiziez, et pour ce je l'ai et conseil à toutes manières de gens de quelque état qu'ils soient qu'ils aiment les chiens.*

Book of St.
Almon.

Of *The Book of St. Albans* we have said enough, perhaps, under *Falconry*. Dame Juliana Berners, in that reprint of her volume from which we now borrow, entitled *The Book of Hunting, where unto is added the Measures of Blowing*, must be considered the type of printed English writers on Venery. She professes to teach "gentilly permyss the manner of Hunting for all manner of bestes, whether they be bestes of Venery or chase or rascall." But many of her precepts are couched in rhyme, and will give but little satisfaction to modern Sportsmen. We may content ourselves with a single extract, showing the seasons at which different beasts are to be hunted.

Markes with these seasons following.

Time of erve beginneth at Mydsomer day,
And tyll Holy Roode day lasteth as I you say.
The season of the Foxe fro Nativity
Till the Annunciation of our Lady free.
Season of the Ro bucke at Easter shall begyn,
And tyll Michellmas lasteth nye or sleighyn.
The season of the Hare begeth at Michellmas,
And it shall endure till it be Castellmas.
At Michellmas beginneth the Hunting of the Hare,
And lasteth till Midwinter, there will no man it spare.
The season of the Wolfe is made in eche countree
At the season of the Foxe and evermore shall be.
The season of the Boar is from the Nativity
Till the Purification of our Lady so free:
For at the Nativity of our Lady sweet
He may lude where he pœth under his feet;
Bothe in woodes and fieldes corne and ether frute
When he after lude maketh any sute.
Cribbes and oke cornes and nattes there they grow,
Hawes and herpes and ether thinges low;
That tyll the Purification lasteth, as ye may see,
And maketh the hore in season to bee;
For while that frute may last his time is never past.

A Jewell
for Gentrie.

A Jewell for Gentrie was compiled in 1614 from the *Book of St. Albans*; and to this Work we may refer for clearer explanations in prose. Beasts of Venery are four, the Hart, the Boar, the Wolf, and the Hare. Beasts of Chase are five, the Buck, the Roe, the Martyn, the Fox, and the Doe; all others are Rascall, or, in modern phraseology, Vermis. A Hart in the first year is a *Calf*; in the second a *Broket*; in the third a *Spayd*; in the fourth a *Stag*; in the fifth a *Great Stag*; in the sixth a *Hart*. His Head is called *Antler*, *Real* and *Surriall*. When his top is forked, he is called a *Hart of 10*; when he bears three, a *Hart of 12*; four summed a *Hart of 16*; and so onwards summed as many as he carries. Harts, Hinds, Bucken, and Does congregate in a *Herd*, Roes in a *Bery*, Boars in a *Souender*, Wolves in a *Rout*: 20 form a little Herd, 40 a middle Herd, 80 a great Herd. A Buck the first year is a *Fawn*, the second a *Pricket*, the third a *Sorell*, the fourth a *Sore*, "at what time he will serve for a warrant," and the fifth a *Buck of the first head*. A goodly Hart, Hind, or Buck, is called *great*, a Doe *fair*. 6 Roes form a small Bery, 10 a middle Bery, 12 a great Bery; 12 is a small Souender, 16 a middle Souender, 20 a great Souender. Of a Roe you must say he *crosses* or *traverses*, *doubles* is hardly permitted by the Laws of Sir Tristram. Its dressing, or breaking up, is called *herdting*, and the reward of the

Hounds consists of the feet, bowels, and blood. A HUNTING Boar in the first year is a *Pig*; the second a *Hog*; the third a *Hogdere*; the fourth a *Boar*; then when he departs from the Souender he is called a *Singler* or *Sanglier*. In dressing he is to be flayed, and the flesh orderly divided "into two and thirte brethren, as it is termed amongst woodmen;" the bowels are the reward of the Hounds.

The Hare, according to the received belief of the time, is affirmed to be subject to repeated changes of sex, and to have powers of superfetation. Her nest is a *form*, "the place through which she goeth to *releefe* (feeding) her *mauet*;" tracking her is called *pricking*, or in the snow, *traying*; "her decoits and shifts" *dawler*; she is not said to be *fat*, but *while*.

We cannot forbear from extracting at length the description of a Hare Hunt; it is eminently characteristic of the manners of the time during which it was written.

"Now, if you goe about to Hunt this nimble and delicate chase, you shall, when you come to the kennell (in the morning) to couple up your Hounds, first gibe once or twice, to awake and stir up the dogs; then opening the kennell dore, the Huntsman shall use some gentill words of railing, least in their hasty coming out they should hurt one another; to which the Frenchman useth this word, '*Arre, Arre*' or, as we say in English, 'Soft, soft, bus, ho, ho, ho' once or twice redoubling the same, coupling them as they come out of the kennell; and being come into the field, and having uncoupled, the Frenchman useth to say, '*Hors de couple, aravant, aravant*, once or twice; with '*So-how*' three times together. We use to gibe once or twice to the dogges, ering 'A tragle, a tragle, there dogges, there;' and if it be in a bushy place, to beate the bushes with your hunting pole, and erie, 'Hup wat bup,' which makes the dogges in trailing to hold close together, crying often, 'So-how.' And if the Hounds have had rest, and being over-lustie doe begin to fling about, the Frenchmen use to cry, '*Sueff, amies, merff*;' redoubling the same, or else, '*Arre, amies, ho, ho*;' and we in English use to the same purpose, 'Soft ho, ho, here againe, ho, ho'; doubling the same, sometimes calling them backe againe with a gibe or hallow, pointing with your hunting pole upon the ground, and crying, 'So-how.'

"Now if some one of the Hounds light upon a pure ant, so that by the manner of his eager spending you perceive it is very good, you shall cry, 'There, now, there; or 'That's it, that's it;' and to put the rest of the cry into him, you shall cry, 'Avant, avant, ho, list a Talbot, list there, list;' to which the Frenchman useth '*Oies a Talbot, le Failant oies, oies tenez le couard*,' in the same manner, with little difference; and if you finde by your Hounds where a Hare hath bene at reliefe, if it be in the time of greene corne, and if your Hounds spend upon the traile merily, and make a good cry, then shall the Huntsman wind three notes with his Horne, which be sundry times use with discretion, when he seeth the Hounds have made away, a double, and make on towards the sente. Now if it be within some field or pasture where the Hare hath been at reliefe, let the Huntsman cast a ring with his Hounds to find where she hath gone out; which if the Hounds light upon, he shall cry, 'There, Boyes, there, that, tat, tat, boe, heck, avant, list to him, list;' and if they chance, by their brimminckne to overshoots it, he shall call to his Hounds, 'Ho, againe, ho,' doubling

HUNTING

the same twice; and if undertaking it again, and making it good, he shall then cleave his Hounds, and say, "There to him, there, that's it, that, tat, tat," blowing a note. And note, that this word so *how* is generally used at the view of any beast of chase or ventry, but indeed the word is properly so *ho*, and not so *how*; but for the better pronunciation and fulness of the same, we say so *how*, not so *ho*. Now the Hounds running in full chase, the Frenchmen use to say 'Ho, ho, ho' or 'Surf, alert, doute, alert' and we, imitating them, say, 'There, boys, there, avant there, to her there!' which terms are indeed derived from their language."

G. Markham's *Gentleman's Academie*.

Country
Contents
words.

Turberville.

1. *surge*
2. *surcougne*.

Much to the same purpose, on most leading points, speaks Gervase Markham in the *Gentleman's Academie*, 1595, which is little more (for Markham was a very diligent borrower) than the *Book of St. Albans* cast in a fresh mould. This writer was tinetured with Astrology. He strongly recommends the breeder of Dogs to pay great regard to the time when the moon is either in the sign Aquarius or Gemini; "for it is held amongst the best Huntsmen of this land, that the whelpes which are ingendered under those two signes will never run mad; and, for the most part, the litter will have at least double so many dogge whelpes as bitch whelpes." In the *Country Contentments* of the same writer we find a definition of Hunting, which ought to satisfy the most fastidious. "Hunting is then a curious scutch, or conquest of one beast over another, pursued by a natural instinct of enmitie, and accomplished by the diversities and distinctions of smells onlie; whereas Nature, equalise deviding her euoning, giveth both to the offender and offended strange knowledge both of offence and safety." (3.)

We have mentioned *A Jewell for Gentrie*, and Gervase Markham's writings some little before their chronological order, because they are in great measure dependent upon the *Book of St. Albans*. The *Book of Fauconrie* by George Turberville, a Poet of no mean celebrity in his day, preceded them; it appeared in 1575; and appended to it will very often be found, *The Noble Art of Venerie, or Hunting, wherein is handled and set out the Vertues, Nature, and Properties of Fifteene sundry Chaces, together with the order and maner how to hunt and kill every one of them: translated and collected for the pleasure of all Noblemen and Gentlemen, out of the best approved authors which have written any thing concerning the same, and reduced into such order and proper terms as are used in this Noble Realme*. There is a doubt whether this second Tract was compiled by Turberville: by some it has been attributed to George Gascoigne, who has prefixed commendatory verses to the volume. In the Edition of 1611, before the Chapter entitled *An Advertisement by the Translator of the English Manner in Breaking up of the Deere*, (p. 133,) is a print representing a Huntsman presenting a knife to James I., in order that he may make assay, (the first cut on the breast to discover how fat he is.) This print has been copied as a front-piece to *The Secret History of the Court of James I.* Edinburgh, 1611, where it is said to form an excellent commentary on a passage in Osborne's *Traditional Memoirs*; wherein he describes the Hunting dress of this "Sylvan Prince" to be "greene as the grasse he trode on, with a fetter in his esp, and a borne instead of a sword by his side," (195.) In the above account of the breaking up of the Deere, immediately after the assay (according to the

English mode) follows a very butcherlike proceeding. HUNTING "This being done, we use to cut off the Deeres head, and that is commonly done also by the chiefe personage. For they take delight to cut off his head with their wood knyves, akynes, or swords, to try their edge and the goodnesse or strength of their arme." (134.)

Many of the terms of the Art of Ventry may be learned, with great pleasure to the reader, by a perusal of Ben Jonson's exquisite fragment, *The Sad Shepherd*. One passage of this beautiful Drama is curiously illustrating the Tract which we are now considering. *Marian*, in describing her morning's sport to *Robin Hood*, tells him

— You do know as soon

As the assay is taken
. . . . when the urfor's made,

. . . . that undoes him.

Doubt cleave the bricket bone, upon the spoon
Of which a little gristle grows, you call it—

Roa. The Raven's bone. Ma. Now o'er head cut a Raven

On a sere bough, a grave great Bird and house,
Who all the while the deer was breaking up,

So crack'd and cry'd for it, so all the Huntsmen,

Especially old Scablock, thought it ominous.

(G. G.)

Gascoigne, or whoever else wrote *The Book of Hunting*, remarks in the Chapter from which we have already quoted, "We use not to take away the bricket bone, as far as ever I could see, but cleave the sides one from another, directly from the place of assay unto the throat. There is a little gristle which is upon the spoon of the bricket which we call the Raven's bone, because it is cast up to the Crows or Ravens which attend Hunters. And I have seen in some places a Raven so woont and accustomed to it, that she would never fayle to croake and cry for it all the while you were in breaking up of the Deere, and would not depart untill she had it." (135.) It is not impossible that Jonson borrowed his first notion of the Witch Maudlin's pertinaclius croaking (for it is she who is suspected to be the Raven) from the above passage. In the course of this Drama, Jonson has shown himself quite as well acquainted with the terms of Ventry as in the *Athematic* he is in those of the Laboratory; and Gascoigne's volume, no doubt, was the favourite text-book of his time. It is framed, in great measure, upon the French Works on Hunting. The liberality of Mr. Haslewood has afforded us no inspection of this rare volume, (for which on a former occasion we had searched in vain,) amongst his numerous other Bibliographical treasures.

Of the *Fauconnerie* of Jacques de Fouilloux we have spoken under the head to which it more immediately belongs. His *Venerie* precedes it in the same volume; and to this, as well as to Phaebus, must a large portion of the Work of Gascoigne or Turberville be referred. The cuts to the Edition of 1585 are very curious; and if any proof were wanting of the gloomy ferocity of Charles IX., they might be derived from the expression which the engraver has thrown into his countenance to a Plate of the reception of his Book from the writer, prefixed to the Dedication. This monster himself "was a mighty Hunter," and dictated a Work on the Chase to one of his favourites. Fouilloux treats at great length upon Dogs, how they are to be educated, *dans une belle lye*, and to be attended by a *valet de chien*. In his account of the *Assemblée*, which is very much founded on that of Phaebus, he adds one particular which we are surprised should have escaped the gallantry of the Printer. *Et s'il y a quelques femmes de reputation en pays qui face plaisir aux compagnons, elle*

Ben Jon-
son's *Sad*
Shepherd.

Jacques de
Fouilloux.

HUNTING *doit estre alleguée et ses passages et remuement de fenes, attendans le rapport à venir.* (35.) In like manner, when going to a Fox chase, *le Seigneur doit avoir sa petite charrette, là où il sera dréans, avec la fillette aguée de wize à dix sept ans, laquelle luy frotera la teste par les chemins.* Accordingly, he is depicted lying at full length in a cart without springs, much resembling a brewer's dray, with a damsel of the necessary age diligently chafing his temples. The charrette, moreover, is ornamented as described below. *Toutes les cheuilles et pax de la charrette doivent estre garnis de flacons et bouteilles, et doit avoir au bout de la charrette un coffre de bois plein de coqs d'Inde froids, jambons, langues de baruf, et autres bons harnois de gueute.* (c. 62.) After enumerating the various chases, a Treatise on Cyniatrics follows, which is succeeded by a Poem sur l'adulterance of the writer, and the services of his faithful Dog Tive fort; into which are interwoven the songs of some shepherdesses to their flocks. The music we do not give; the words are as follows: 1. *Comme les Bergères érodent leurs Brébis.*

*Et o bon valet, o bon valet, bon valet, de re do.
Bon valet, bon valet, bon valet, lo, lo, a dé.*

2. *Le chant et huchement des Bergères.* 3. *Reponse de la Bergère compaignon;* neither of which is more than *Oh, ou, ou, ou, ou, ou, ou, oup, ou oup.* Among these pretty vocalists Fouilloux is content to spend some portion of his adolescence in the pursuit

*D'une lande douce et loyale amour,
Qui a duré moult annee et moult jour,
Vient au loiz comme un trichien harnois,
du monde n'a eue plus herceste.*

A more pathetic Poem, *La Complainte du Cerf*, by Guillaume Bouchet, succeeds; and attached to some other short instructions for Hunting, from various pens, will be found a very useful Glossary of French mot, dictions, et manières de parler en l'Art de Vénérrie.

Gaffet.

As a useful manual for French Hunting, perhaps there is no work better than the *Nouveau Traité de Vénérrie*, d'Antoine Gaffet, 1750. The writer served 40 years in the Royal Hunting Establishment, of the ordinances of which he gives a preliminary account. His instructions are very plainly and clearly delivered; but we know not how a thorough English Fox Hunter will approve of his doctrines in the *Chasse au Renard*. He encourages it only inasmuch as it keeps down these animals who are so destructive to Hares and Partridges; and he proposes a less troublesome mode of despatching them than by pursuit with Hounds, namely, by placing near their carca a chicken or a pigeon, delicately stuffed with *mur comica*. *Les Renards ne manqueront pas le prendre et de le manger: si mourront sûrement, et par ce moyen on sera défrisé de toute la portée.* (340.)

Blondus.

Even before the time of Gaffet, in the *De Canibus et Venatione Libellus* of Michael Angelo Blondus, dedicated to Francis I., 1544, sundry methods for the destruction of Foxes had been taught; as it is held to be quite impossible that any Hounds can be found fleet enough to be able to run them down. By most other writers the Fox is considered to be excellent neither by man nor beast: Blondus, however, assures us of the contrary, and moreover, that it possesses eminent medicinal properties. *Perum neque ejus caro abijcienda est, quoniam elixa in pingui oleo olivæ composit omnes frigidos affectus nodorum et quorundam ligamentorum, remolliens nervos contractos et collectas tuberculositates.*

At pingue Vulpis sernit aurium dentiumque langores et pulmo ejus confert phthisia, dispneamque oppugnat. (fol. xxxi.) In concluding our notice of French Hunting, we must not omit to mention the very copious materials to be found in that volume of the *Encyclopédie Méthodique* which treats of *Les Chasses*.

From the volume of Raimondi of Brescia, *Le Caccie delle Fiere armate et disarmate et de gli animali quadrupedi, volatili et acquatici*, 1621, we shall only borrow a few particulars of the qualities which the author considers necessary for a Sportsman; the precepts are much the same as we find given in other similar Works. First, a Huntsman should be devout; and before going out in the morning should always commend himself to God, the Virgin, and the Saints, and more particularly than all, to his guardian Angel; these commendations he ought to repeat, *se si potest*, before he goes to sleep, *che così facendo il tutto riesce bene.* 2dly, *Anzi al Cacciatore deve risponderle la Castità: e non senza grandissimo misterio gli antichi fingono Diana per Dea della Caccia, quale è detta ancora Dea della Castità: e questa le piace sommamente, oltre che gli animali stessi, come molli ve ne sono, amano la Castità.* 3dly, he ought to be able to bear heat and cold, and should be by no means fond of his bed; 4thly, he should be a good wrestler, runner, and leaper; 5thly, his courage must be undaunted; 6thly, he should be skilled in the use of arms, and an expert horseman; 7thly, his dress in all seasons should be light, and he should never be without a bow or quiver, and a cap with a plume of feathers; 8thly and lastly, *Non deve esser ignorante*, especially in Astrology, a Science which, according to the context, here implies no more than weather-wisdom, with a little additional knowledge of lucky and unlucky days, which may save him from the fate of Adonis.

These qualifications differ widely from the estimate of John of Salisbury, in his *Polygraphice*, has a very curious Chapter (i. 4.) *de Venaticis, auctoritatibus et speciebus ejus, et exercitio licito et illicito*; in this he says, *Venatores omnes adhuc institutionem redolent Centaurovrum. Raro invenitur quiquam eorum modestus, aut gravis, raro continens, aut, ut credo, sobrius.*

But to return to English Works. A few years after Sir Thomas the volume attributed to Turbervile, appeared *A Short Cockayne. Treatise of Hunting, compiled for the delight of Noblemen and Gentlemen*, by Sir Thomas Cockayne, Knight, 1591. The good Knight informs us in his Preface "To the Gentlemen Readers," that "It hath bin long received for a truth that Sir Tristram, one of King Arthurs Knights, was the first writer and, as it were, the founder of the exact knowledge of the honorable and delightfull sport of Hunting; whose tearmes in Hunting, Hawking, and Measours of Blowing, I hold to be the best and fittest to be used. And these first principles of Sir Tristram yet extant, joynd with my own long experience in Hunting for these fiftie two yeares now last past, have moved me to write more at large of Hunting the Bucke and other Chases than Sir Tristram did."

Sir Thomas Cockayne had long experience of sporting; "for this fiftie-two yeares," (as he once more repeats,) "I have hunted the Bucke in Summer and the Hare in Winter, two yeares only excepted. In the one having King Henry the VIII. his Letters to serve in his warres in Scotland, before his Majestie's going to Bullen. And in the other, King Edward the VI. his Letters to

HUNTING serves under Francis the Earle of Shrewsburie, his Graces Lieutenant to rescue the siege of Haddington, which Towne was then kept by that valiant Gentleman Sir James Wilford, Knight. God send England many such Captaines when it shall have neede of them. That in the course of his life he had been present at some good runs is clear from the following passage. He is speaking of Fox Hunting. "And this last I will give you of the flying of this Chase, that the author hereof hath killed a Foxe distant from the Covert where hee was found foure-tene miles aloft the ground with Hounds;" and that he bore about him, even in the decline of life, all a Sportsman's ardour, is equally plain from a good-natured piece of advice which he offers to the infirm. "A speciall note for an olde man in a lame that loveth Hunting, and may not wel follow the Hounds. He must marke how the winde standeth, and ever keepe down the same, or the least the side wind of the Humides. If he once loose the winde of the Humides he is very likely to loose the sporte for that daye, if it be in the plaine or fieldy cuntrye." This little Tract is illustrated by cuts of different animals, in which the Hare, but for her ears, might be mistaken for a Bull Dog; but this want of similitude is afterwards atoned for by the abundant grinnings of an Otter, with a fish in his mouth and fore paws. At the close are given Sir Tristram's Measures of Blowing, which may be found also at the end of *A Jewell for Gentrie*. We need scarcely say that Sir Tristram is altogether a legendary personage.

*The Gentle-
man's Re-
creation.*

Hunting
vocabulary.

But not from any of the Works which we have hitherto mentioned can fuller information be derived, than from that portion of *The Gentleman's Recreation*, 1677, which is assigned to Hunting, and from this Treatise we shall extract all such further matters as appear to illustrate the obsolete terms and methods of the Chase. After distinguishing the Beasts of Venery, Chase, and Warren, the names at their different ages are given with some slight variations from those we have above stated from *A Jewell for Gentrie*. Thus a Hart in the second year, instead of a *Brocket*, is called a *Knobler*; in the third, a *Brocket* instead of a *Spragd*; in the fourth, a *Staggard* instead of a *Stag*. Some authors, it is remarked, and among them Turberville, have thought that a Stag never attains the name of *Hart* till he has been hunted by a King or Queen, but this is a mistake; such a Stag if he escape with life shall be called a *Hart Royal*; a Hind of the first year is called a *Calf*; of the second a *Hewe*, or a *Brooke's Sister*; of the third a *Hind*. A Hare of the first year is called a *Leccret*; of the second a *Hewe*; of the third a *great Hare*. A Boar is named as we have already set down. A Doe in the first year is a *Fawn*; in the second a *Tegg*; in the third a *Doe*. A Fox in the first year is a *Cub*; in the second a *For*; afterwards an *old Fox*. A Roe in the first year is a *Kid*; in the second a *Gyle*; in the third a *Hemmer*; in the fourth a *Roebuck of the first head*; in the fifth a *Roebuck*. For their lodging, a Hart *harboureth*, a Buck *lodgeth*, a Roe *beddeth*, a Hare *wadeth* or *formeth*, a Coney *setteth*, a Fox *kennetheth*, a Martin *breeth*, an Otter *watcheth*, a Badger *catheth*, a Boar *coucheth*. So in dislodging we *unharbour* the Hart, *ronne* the Buck, *start* the Hare, *bolt* the Coney, *unkenneth* the Fox, *tree* the Martin, *vent* the Otter, *dig* the Badger, *rear* the Boar. For their noises a Hart *belleth*, a Buck *groaneth* or *treatheth*, a Roe *belloweth*, a Hare *bratheth* or *tappeth*, an Otter *whineth*, a Boar *freatheth*, a Fox

barketh, a Badger *shrieketh*, a Wolf *howleth*, a Goat *husteth*. The footing of a Hart is called the *shot*, of all Fallow Deer the *raw*, if on the grass and scarcely visible, the *falling*, of a Fox the *print*, "and of other such vermin" the *footing*, of an Otter the *marks*, of a Boar the *track*. A Hare in the open field *scorth*. The tail of any Deer is called the *single*, of a Boar the *arreath*, of a Fox the *brush* or *drag*, and the tip at its ends the *chape*, of a Wolf the *stern*, of a Hare or Coney the *scut*. The droppings of Deer are *formeth* or *scrishing*, of a Hare *cruties* or *crostains*, of a Boar *lencs*, of a Fox *billsting*, of "all other such vermin" the *faunts*, of an Otter the *apraints*. The fat of Deer is *suet*, yet you may say a Deer of *grease*, the fat of a Boar is *grease*, of a Roe *beavy grease*. A Deer is *broken up*, a Fox and a Hare *cawed*. The places whereat Deer have lately passed into thickets, whereby their size may be determined, are called *entries*; a Deer which runs into the water and swims *takes to wyl*, when Hounds chase a whole herd of Deer they *run riot*; when a Hare takes the ground, which she does sometimes, she *goes to sand*, when the wet ground sticks to her feet she *carrieth*. When Hounds are set in readiness, and are east off when the chase has passed by, before the rest come up, it is called a *vaunday*, when after the rest have passed by, a *relay*.

"The names and diversities of Heads, according to Hunting terms.

"The thing that bear-eth the antlers, royals, and Head of a tops, is called the *Beam*; and the little streaks therein Deer, are called *Gutters*.

"That which is about the crust of the heam, is termed *Pearls*; and that which is about the bur itself, formed like little Pearls, is called *Pearls bigger than the rest*.

"The bur is next the Head; and that which is about the bur, is called *Pearls*. The first is called *Antlier*; the second, *Suraantlier*; all the rest which grow afterwards, until you come to the crown, palm, or broche, are called *Royals* and *Sur-royals*. The little buds or beeches about the top are called *Croches*.

"Their Heads go by several names: the first Head is called a *Crowned Top*, because the Croches are ranged in form of a crown.

"The second is called a *Palméd Top*, because the Croches are firméd like a man's hand.

"Thirdly, all Heads which bear not above three or four, the Croches being pyced aloft, all of one height, in form of a cluster of nuts, are to be called *Heads* of so many *Croches*.

"Fourthly, all Heads which bear two in the top, or having their Croches doubling, are to be called *Forked Heads*.

"Fifthly, all Heads which have double burrs, or the Antliers, Royals, and Croches turned downwards, contrary to other Heads, are only called *Heads*."

If you are asked what a Sing head you are only to reckon croches, and never to express an odd number, "as if he hath four croches on his near horn, and five on his far, you must say he beareth ten, a false Right on his near horn, for all that the Beam bears are called *Rights*."

The following was the conclusion of a Sing Hunt, which will more fully explain what we have before mentioned concerning the assay.

HUNTING

Death of the Stag.

"Directions at the death of Buck or Hart.

"The first ceremony when the Huntsmen come in to the death of a *Deer*, is to cry *Ware haunch*, that the Hounds may not break into the *Deer*; which having secured, the next is cutting his throat, and there blooding the youngest Hounds, that they may the better love a *Deer*, and learn to leap at his throat; then, having blown the mort, and all the company come in, the best person, that hath not taken say before, is to take up the knife that the Keeper or Huntsman is to lay cross the belly of the *Deer*, standing close to the left shoulder of the *Deer*, some holding by the fore-legs, and the person that takes say is to draw the edge of the knife leisurely along the very middle of the belly, beginning near the brieket; and drawing a little upon it, enough in length and depth to discover how fat the *Deer* is, then he that is to break up the *Deer* first slits the skin from the cutting of the throat downward, making the arber, that so the ordure may not break forth; and then he is to pounce him, rewarding the Hounds therewith. Next, he is to present the same person that took the say with a drawn hanger in cut off the head; which done, and the Hounds rewarded therewith, the concluding ceremony is, if a *Buck* a double, if a *Stag* a treble mort blown by one, and then a whole recheat in consort by all that have horns; and that finished, immediately a general whoo swoop.

"It was formerly termed *winde a horn*, because (as I suppose) all horns were then empussed; but since straight horns are come into fashion, we say *blow a horn*, and sometimes *sound a horn*.

"In many cases heretofore, *leasing* was observed; that is, one must be held, either cross a saddle, or on a man's back, and with a pair of Dug-couples receive ten pound and a purse; that is, ten stripes, (according to the nature of the crime, more or less severe,) and an eleventh, that used to be as bad as the other ten, called a *Purse*.

"There are many faults, as coming too late into the field, mistaking any term of Art; these are of the lessee size: of the greater magnitude, halloving a wrong *Deer*, or leaving the field before the death of the *Deer*, &c."

Hare Hunting is described much according to its present usage. One species of Fox Hunting, in which "to say the truth there is not much pastime," is with Terriers under ground, and in order to enter the Dogs for this sport a preparation is described, the brutality of which exceeds even the tender mercies of Isaac Walton to his Frog.

"You may also enter them in this manner: take an old *Fox*, or *Badger*, and cut away the nether jaw, but meddle not with the upper, leaving the upper to shew the fury of the beast, although it can do no harm therewith. Then dig an earth in some convenient place in your own grounds, and be careful to make it wide enough, to the intent that Terriers may turn therein the better, and that there may be room enough for two to enter together: then cover the hole with boards and turf, putting the *Fox* or *Badger* first therein, and afterwards put in your Terriers both young and old, encouraging them with words that are the usual terms of Art. When they have bay'd sufficiently, then begin to dig with spades and mattocks, to encourage them against such time as you are to dig over them: then take out the *Fox* or *Badger* with the clamps or pinchers, killing it before them, or let a Greyhound kill it in their

vol. XXIII.

sight, and make them reward thereof. Here note, that instead of cutting away the jaw, it will be every whit as well to break out all his teeth, to prevent him from biting the Terriers."

The other species of Hunting here described have little in them which can interest. The account of a Boar Hunt is almost literally translated from Xenophon.

The modern practices of English Hunting, which is Modern Fox Hunting, are confined to the Stag, the Fox, and the Hare, may be

learned far better from any of the express Treatises on the subject,—from Beckford's *Thoughts on Hunting* or Daniel's *Rural Sports*, or, perhaps, even from Somerville's *Poem, The Chase*,—than from the rapid and imperfect abridgement of such Works for which we could find room in our pages. The Fox chase may be considered our standard national diversion among the richer classes. The season commences as soon as the leaves are off, and ought to close with February. According to a great authority on the subject, a good Fox chase should not be less than one, nor exceed two hours in length, and as the whole art in this Sport is to keep the Hounds in blood, every advantage is to be taken of the Fox, the sole endeavour being to kill him. Scent scarcely ever lies with a North or East wind. Storms in the air seldom fail to destroy it. A warm day without Sun is the best weather, and a Southerly wind without rain, or a Westerly that is not rough, are the best winds. Sometimes scent is very good in a hard rain: if the air be mild. A wet night often produces a good chase. Forty couple of Hounds will admit Hunting three times a week; for twenty-five couple in the field at a time, provided they be steady and well matched in speed, are quite enough for any Fox. In entering a cover the Huntsman should draw up the wind and quietly. The favourite covers are such as lie high and dry, and thick at bottom, out of the wind, and on sunny sides of hills. To order to kill it is not necessary that the Hounds should ever have sight of the Fox till just before the death. In Hare Hunting twenty couple at a time are enough in the field.

Juriconsults have largely perplexed themselves and others by Tracts on the Laws of Hunting. There is a goodly quarto, published at Spire in 1605, containing three Tracts *clarissimorum virorum, Frederici Pruckmanni, Sebastiani Medici Florentini, et Georgii Mæ,* on this subject, in which, among other questions, the following are discussed: *Quid sit venatio et quotplex?* *Utrum venatio licet Clericis?* Under the second of these questions it is argued, that Clerks are not allowed to breed Dogs; that they may certainly fish, because Fishing is a quieter amusement than Hunting; that Hunting is too expensive a pastime; that venison is luxurious diet; that Hunting is more cruel, dangerous, and indecorous than Fishing; that we find no instance of a Saint being a Huntsman, although the Apostles were Fishermen; and the sum is, that any Hunting which is *opprobria, injurious to men, —adulatoria, a class which we do not comprehend, —or arenaaria, amphitheatrical, is forbidden to Clerks.* Hunting accompanied with noise may be used by them, but not often, so as it be entered upon not for pleasure, but for recreation or the sake of health, particularly *excitandi appetitum*. Clerks are not forbidden to use nets and gins, provided they indulge in them temperately. (S. Medices, 9. viii.) Another question arises whether tithes of game ought to be paid, which is decided affirmatively where it is the custom, negatively where not so. These three Tracts are reprinted, with many

Entering Terriers for Fox Hunting.

laws respecting Hunting.
Clerical Hunting.

HUNTING
—
HUN-
TINGDON-
SHIRE.

others of like value, in the *Corpus Juris Venetorum- Forestalis Romano-Germanici* of Fritschius, 2 vols. fol. Lipsie, 1702. The question relative to Clerical Hunting was much agitated in England in times long before the Treatises above noticed were written. The immoderate pursuit of this diversion had become a subject of great scandal even in the days of Chaucer. His *Canterbury Tales* are pregnant with satirical allusions to this abuse. His Monk is described to be,

An outstider, that loved Venery;
A masly man, he was an aboutyde,
Many a dainty horse had he in stable.

He gave out of the text a pallid bus
That saith that Housers be not haly men.

Therefore he was a Prikasoun (a hard rider) wright;
Greithounds he had as swift as foule of flight;
Of pricking, and of Hunting for the Hare
Was all his lust, for so oost would he spare.

Prolagus, v. 165, l. 6c.

And again in the *Plowman's Tale* we read of the Monk,

He is as proude as Priores in palk,
To ure and drinke and in all thing,
Some werth a miser and rye,

With double worsted well dight,
With mail more and richs dight,
And ride on cower as a Knight.

With Hawkis and with Houndis che,
With broche or cochie on his bodis,
Sonne saw no mawe in all a weye,
Of detenies in their mont fode.

(394.)

The Statute 13 Richard II. c. 13, which forbade any, unless privileged persons, from keeping sporting Dogs, under the penalty of a year's imprisonment, did not affect the dignified Clergy; for such Clerks as possessed £10 revenue per annum or upwards were excluded from its penal operation. Henry II., however, when offended with his Clergy, rigidly enforced the Canon Law, which forbade them from Hunting, and in 1137 obtained permission from the Pope to cite Clerks so offending before his Secular Judges. On this point the reader may consult Sir Henry Spelman's *Large Answer to the Short Apology for Archbishop Abbot touching the death of Peter Hawkins*. The general heads of the Laws affecting Hunting have already been noticed under GAME LAWS.

HUNTING
—
HUN-
TINGDON-
SHIRE.

Extent.

HUNTINGDONSHIRE, an inland County of England, bounded from South to North-East by Cambridgeshire, on the North-West by Northamptonshire, and on the South-West by Bedfordshire. It is nearly lozenge-shaped, the length of the longest diagonal from North to South being 33 miles, and the breadth from West to East 23. The circumference, following its winding, is about 100 miles, and the area of the County, calculated from Arrowsmith's Map, about 240,000 acres.

Forest.

"The ancient name of the County, *Huntedane*, had its origin in the quantity of Deer and other game that frequented the fens. Camden relates a tradition, that it was once covered with woods, and says, that it remained a forest "till Henry the Second in the beginning of his reign disforested the whole, as set forth by an old perambulation, except Waybridge, Sappie, and Herthei, which were the Lord's woods and remain forest." Sir Robert Cotton says this County was not completely disforested till Edward the First's time, when, in his twenty-ninth year, that Sovereign confirmed the charter of Henry III., and left no more forest than his own demesne. From a grant of the tithes of all game taken in the County, made by Richard III., to the Abbey of Peterborough, it may be concluded that the quantity of game frequenting the County was considerable in his time. At present a large proportion of the high lands is unenclosed; the timber, however, is thin, owing to the great demand for it in the Fens. The character of an ancient forest nevertheless still remains, and the look of the country is agreeable.

Rivers.

The only rivers of any consequence in Huntingdonshire are the Ouse and the Nen. The former of these, called generally the Lesser Ouse, to distinguish it from another river of the same name in Yorkshire, enters the County from Bedfordshire between St. Neots and Little Paxton, collecting many little streams from Northamptonshire, while it runs North to Huntingdon. From that town it pursues an Easterly course, and after forming for some distance the boundary between Cambridgeshire and this County, runs into the great level of the

Fens not far from Erith. The Ouse has frequently overflowed its bank, and laid the adjacent country under water. It is navigable in its whole course through this County. The Nen flows from Northamptonshire, pursues a devious course by Elton, Wansford, and Peterborough, and, entering the Fens, winds slowly to the sea.

The Fens.

The Fens of Huntingdonshire form a fifth of the whole County, and about a seventh part of what is called the Great Bedford Level. They are situated on the North-East side, adjoining the Isle of Ely. There are also about 3000 acres of what is called *stirry* land. Of the Fen lands, at least a quarter is productive, yielding good wheat, oats, and barley; but the great expense requisite to drain them very much diminishes their value. When the draining of the Fens was first undertaken, the outfall to the sea was not sufficiently attended to, and, in consequence, to obviate the inconveniences arising from the slowness of the rivers, it was found necessary to raise their banks, and to employ machinery to force the water from the low lands into their channels. Thus the original neglect of a sufficient outlet for the waters, has risen to a system of internal reservoirs and the use of expensive machinery.

On the banks of the Ouse are some of the finest meadows in England, though the produce is sometimes damaged or carried away by sudden floods. The *stirry* lands bordering on the Fens are chiefly rich pasture. In the Northern parts of this County, where the best of these are situated, great quantities of cattle are fattened for the London market; no particular breed is chosen, but the supply is chiefly derived from Derbyshire and Leicestershire. The chief cattle market is at St. Ives, and is said by the people of that country to be inferior only to the market at Smithfield. Stillton, near Whittlesea Mere, is well known for its excellent cheese, resembling that of Lodi, the famed Parmesan. The honour of priority in making this cheese is contended by Leicestershire. As the Fens offer great advantages for rearing colts, the fan farmers employ only mares in the labours of agriculture, breeding from them as often as they can, and selling the colts at two years old.

Pastures
and meadows.

HUN-
TINGDON-
SHIRE.

Highlands.

The soil of the high land in this County is loam, mixed, more or less, with limestone, gravel, or else a strong deep clay, inclining to loam. Agriculture in this County has nothing in it peculiar. As a large portion of the land is still unenclosed, the particular occupiers are obliged to adopt whatever system of cropping is adopted by the parish in general. The farms on these unenclosed lands are also too small to exhibit an exemplary cultivation, and are held in most cases by yearly tenants. The rich lands about Godmanchester, nevertheless, which are still occupied by wealthy farmers, once stood preeminent in cultivation. "There is no place in England," says Camden, "that has so many stout hinds, or that employs more ploughs, for they make their boast of having formerly received the Kings of England in their progress this way with nine-score ploughs, brought forth in a rustic kind of pomp in a gallant show. Indeed there be none of our nation that apply themselves more seriously to a rustic profession, whether we have respect to their skill therein, to their ability, or to their willing mind withal to take the pains." The ploughmen of the Fens are still among the most expert in the Kingdom, never employing a driver, but working rapidly and evenly, while they guide at the same time three mares abreast. Mustard is a favourite object of culture on the richest soils; the crop is kept clean from weeds by sheep, which will not touch the mustard, and produces from 30 to 45 bushels an acre.

Meres.

In the Fens on the North-East side of the County are several large lakes, or *Meres*, as Whitesides Mere, Ramsey Mere, Ugg Mere, Benwick Mere, &c. The first of these is by far the largest, and was formerly six miles long, with three in breadth; it is at the present day, however, much reduced, not covering more perhaps than 2000 acres. It is much resorted to in summer for the amusements of fishing and sailing. Ramsey Mere has the reputation of nourishing larger fish, and in greater quantities, than any other of these lakes. Pike and eels are caught here in abundance. These Meres formerly communicated with one another by navigable channels; they have been, however, all diminished by the draining of the Level, and the scheme of draining it completely is thought not to be impracticable.

Climate.

There is no manufacture of any importance in this County. The spinning of woollen yarn employs the women during the winter season, but in summer they return to their occupations in the fields. The climate towards the Southern part is warm and healthy; in the neighbourhood of the Fens fevers are more common, yet the air is not so unwholesome as the marshy aspect of the country might give reason to expect.

Title.

The Earldom of Huntingdon was for a long time held by the Kings of Scotland, with most of the lands in the County, David I. having married, in 1108, the Countess Maud. The Scottish Kings did homage to the Kings of England for these estates, till, in 1337, Edward III. seized the Earldom, and conferred it on William Clinton. It was afterwards bestowed by Henry VIII. on George Hastings, son to the Lord Hastings beheaded by the Duke of Gloucester, and in his family it continued till 1789, when it became extinct. Few old families remain in this County, which suffered more during the Republican Civil Wars than any other part of the Kingdom.

Divisions.

Huntingdonshire is divided into four Hundreds, viz. Norman Cross, Leightonstone, Toseland, and Hunting-

stone. It is in the diocese of Lincoln, and contains 104 parishes. In Civil administration it is united to Cambridgeshire, there being but one High Sheriff for both, who is elected in turn from Cambridgeshire, the Isle of Ely, and Huntingdonshire. This County returns only four Members to Parliament, viz. two for the Shire, and two for the Town of Huntingdon.

The population of the County, in 1821, amounted to 48,771, being an increase of 6563 since 1811. Of the 10,397 families composing the whole population, 6435 were employed in agriculture, and 2937 in trade or handicraft.

Huntingdon, in Domesday Book *Huntedone*, on its own common seal *Hunterdune*, the hill or down of Hunters, (Baker's MSS. vol. xlviii.) the County Town, stands on a gentle rising ground on the Northern bank of the Ouse, which is crossed by a handsome stone bridge of six arches to the adjoining village of *Godmanchester*, supposed to be the *Durotoponte* of Antoninus. The Castle of Huntingdon was of unknown antiquity. According to Camden, it was built *ante* by Edward the Elder in the early part of the Xth century; nothing is now left but a few traces of the walls which enclosed an area of many acres. The remains of four Religious Houses, a Priory of Austin Canons, two Hospitals, and a Friary, are nearly as much obliterated. The town is said once to have contained fifteen Churches, of these only two now remain, St. Mary's, built in the reign of James I., and All Saints, probably erected in that of Henry VII.; but a division into four Parishes is still preserved; that of St. John being united with All Saints, and St. Benedict's with St. Mary's. The Market Place is spacious, and contains a Town Hall, laid out below in Civil and Criminal Courts, in which the Assizes are held, and above is a handsome Assembly Room. The town consists of one main street, nearly a mile in length, with numerous lanes issuing from it at right angles: it is clean and neatly built. The Ouse is navigable for barges, and the town is supplied by water-carriage from Lynn. Huntingdon is a borough, and returns two Members to Parliament. Population, in 1821, 2806. Distant from London 58½ miles North, from Cambridge 16 North-West. It has little claim to Historical distinction, unless as the birth-place of Oliver Cromwell. *Godmanchester*, as we have stated above, stands on the South bank of the Ouse, opposite to Huntingdon. The Church is a handsome pointed edifice, and numerous Roman antiquities have been found in the neighbourhood. James I. incorporated the town, but it never returned Members to Parliament. Population, in 1821, 1953. *Hitchingbrook*, a seat of the Earls of Sandwich, is situated about half a mile to the West of Huntingdon, on the site of a Benedictine Nunnery, built by William the Conqueror. It was granted by Henry VIII. to the family of Cromwell, by one of which race, Sir Oliver, the uncle of the Protector, James I. was magnificently entertained here in 1603. Sir Oliver was a staunch Cavalier during the troubles of the Great Rebellion, and even before the Civil War broke out, he had been compelled by the expenses of his profuse loyalty to alienate his estate of Hitchingbrook to the ancestor of the present noble owner. The mansion is a large irregular building, partly of brick, and with little pretensions to architectural arrangement or decoration. Charles I. lodged in it for three days after he had been carried off from Holmby.

Buckden is a small village, 5 miles South from Hunting-

3 u 2

HUN-
TINGDON-
SHIRE.

don, 60½ North from London, principally distinguished by a Palace of the Bishops of Lincoc, many of whom are buried in the Parish Church. The Manor has been in the possession of the See of Lincoln since the reign of Henry I. The Palace for the most part is built of brick, and consists of two quadrangles. Population of the village, in 1821, 392.

St. Ives.

St. Ives is a small but pleasant Market Town on the banks of the Ouse, known in Domesday Book by the name of *Slepe*. Its later appellation is traced to *St. Ivo*, a Persian Bishop, reputed to have preached in England during the VIIIth century, and the discovery of whose body is related in the *Chronicle of Ramsey*, (claviii.) to which we shall presently refer more fully. Some remains of a Priory, built upon the spot in which the body of that early missionary was found, are still to be seen. The Church is a handsome pointed building, with a tower and spire. The town is clean and well-built, and the river Ouse is paved by a stone bridge of six arches, four of pointed architecture, two semicircular, rebuilt in 1715; near the centre arch is a small building, probably intended for a Chapel, but in the upper part (much damaged by a calamitous fire which in the year 1689 destroyed the greater part of the town) traditionally said to have been used as a Lighthouse for the navigation of the Ouse. Population, in 1821, 2777. Distant 59½ miles North from London.

Kimbleton.

Kimbleton is a Market Town, 64 miles North from London, 6½ East from Igham Ferry. Population, in 1821, 1502. It is remarkable only for the adjoining seat of the Dukes of Manchester, which was the retreat of Katharine of Aragon when unqueened.

St. Neots.

St. Neots is a considerable Market Town on the bank of the Ouse, connected with the adjoining village of *Eynesbury* by a handsome stone bridge. The Patron Saint from whom it derives its name is a personage of very uncertain history; but he is probably the same as him of like name in Cornwall. The Church of *St. Neots* is a very beautiful specimen of the style of Henry VII.'s time. The market place is spacious, and the town well built and agreeable. Population, in 1821, 2272. Distant 20 miles South by West from Huntingdon, 56 North North-West from London. Population of *Eynesbury* 903.

Ramsey.

Ramsey, a Market Town surrounded by fens, was once distinguished for its rich Benedictine Abbey. A curious MS. history of this foundation has been published by Gale, and will be met with in his *Hist. Brit. &c. Script.* i. 385. *Historia Ramesiensis sive Liber de fundatione et Benefactoribus Canonici Ramesiensis ex Cod. MS. qui servatur in Regio Socceario Westmonasterii a parte Remoratoria, Anno 1589.* The anonymous writer is supposed to have lived in the reign of Henry I. The town is situated on a tract of firm land, surrounded by the Ouse, extending about two miles in length, and somewhat less in breadth. Its name is traced variously, by some to *Rama* &c. i. e. island, from a Ram which was traditionally reported to have found his way to this spot, either during a hard frost or a summer drought, and, being unable to return, there to have fixed his abode contentedly like a hermit. By others it is deduced a *ramis*, from the trees with which it abounded; and by a third party of Etymologists, more mystically inclined, to *Ramesse*, the first city to which the Israelites halted during their Exodus. *Ramesse*, moreover, signifies thunder, and the pious men who dwell in Ramsey Abbey were deterred from sin by the thunder of psalm-

ody. Be this as it may, the Abbey is supposed to have been founded about the year 970, and its site, which now is better adapted to reys and wild fowl than to human kind, is described by the holy Oswald, who inspected it with Aylwin the founder, to determine upon its fitness, in the following glowing terms. *Hic est alter Elysius viris summo Paradiso destinatis ab eterno proxima.* (c. xix.) Of this once magnificent structure, in which Letters were diligently cultivated, and which was renowned for the treasures of its Library, especially those in the Hebrew tongue, little at present can be traced but a ruined gateway, and this from its florid style comparatively of recent date. The Abbey stood at the upper end of the town towards the South at a short distance from the present Church, the tower of which was raised, in 1671, from fragments of the elder building. It is the burial place of Sir Oliver Cromwell, who retired to Bodsey House near this town; after he had been compelled to dispose of Huntingdon. Ramsey principally consists of one long street, with a second branching Northward along the bank of the river from the bridge. Distant from London 68½ miles, from Huntingdon 11 North North-East. Population, in 1821, 2814.

Silton, a village which, as we have already stated, *Silton* has attained great celebrity for its cheese, is 71 miles North from London, and 6 from Peterborough. It stands on the Roman Emine Street. At Norman Cross within this Parish, during the war of the Revolution, was the chief island depot for the reception of French prisoners of war. Population, in 1821, 710.

Stone, *General View of the Agriculture of Huntingdonshire*, 1793.

HUR, n. See the Example.

It is the dog's letter, and *hurrrk* in the second; the tongue striking the inner palate, with a trembling about the teeth.

Ben Jonson. The English Grammar.

HURA, in Botany, a genus of the class *Monocotyledon*, order *Monadelphia*, natural order *Euphorbia*. Generic character: male flower, an imbricated catkin; calyx truncated; filaments cylindrical, the apex peltate; anthers numerous, in pairs: female flower, style funnel-shaped; stigma large, twelve to eighteen rays; capsule woody, twelve to eighteen celled.

One species, *H. creptans*, this sand box tree, native of central America: the singularly formed seed-vessel has the property of bursting with a loud noise, and scattering the seeds with considerable force, even after having been kept for several years.

HURDLE, n. } D. *horde*; Ger. *hurd*. Wachter }
HURDLE. } derives from *hirt-en*, *arere*, *custodire*, to keep or guard. And Tooke considers it to be the past participle of the A. S. *hyrd-an*, to guard or keep.

A kind of fence wrought or wreathed of osiers or small sticks.

Used also for the conveyance of criminals. See the Quotations from *Fahian*, *Evelyn*, and *Blackstone*.

And þu mýst þu owa bende þu reede þen vurst ancyche Of herdes, and of geres, as þu comst vure.

K. Gloucester, p. 232.

Wherefore immediately he was spoiled of his armour, & layde upon an *herdyl*, so drawen to Tyburne and there hanged.

Falque. Chronicle, Anno 1408.

As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve

HUN-
TINGDON-
SHIRE.
—
HURDLE.

HURDLE.

In hurdled notes avoid the field secure,

Leaps o'er the fence with ease into the fold.

Milton. *Paradise Lost*, book iv. l. 186.HURDY-
GURDY.

And when the hurdy-gurdy of oysters went confidently forward,
and were at hand to touch the walls, then there fell from above great
pipes and barrels, minsters, and pieces of broken pillars, with the
exceeding weight whereof the fighting men below were overwhelmed.

Holland. *Annals*, fol. 166.

I saw not their [certain of the regicides] execution, but met their
quarters mung'd and cut and macking as they were brought in baskets
on the hurdy.

Evelyn. *Memoirs*, vol. i. October, 1660.

Alas, how chang'd the scene! when there I pitch'd

Those hardihead, the night was calm and mild,

And all was peaceful.

Warton. *Eclogues*, 5.

Usually (by connivance, at length ripened by humanity into law,) a
sledge hurdle is allowed to preserve the offender from the extreme
torment of being dragged on the ground or pavement.

Blackstone. *Commentaries*, book iv. ch. vi.

HURDS, "A. S. *hord-as, stupa, fast-hards*, the
retuse of flax or hemp; that which is beaten out from
either in the dressing." Sommer. Dutch, *heerde, herde*.
Fibra lini. Kilian.

He set the elite of Rome on fire so apparently, that many citizens
of consular degree, taking his chamberlains in the manner with
matches, torchwood, and hurds (*stupa, tendagur*) in their manes
(within the city) would not once lay hand on them but let them
alone.

Holland. *Suetonius*, lib. 122. *Nero Claudius Caesar*.

HURDY-GURDY, a name given to a musical in-
strument; for the derivation of which it would be very
idle to inquire, and concerning which we may be con-
tent with a favourite and very useful resource of Etym-
ologists when hard pressed; probably a *sono confectum*.
Burney, *Hist. of Music*, (ii. 373.) says, that it is the
Rote of Chaucer, the *Lyra Mendicorum* of which Kir-
cher gives the following high praise. *Quamvis instru-
mentum sit tritum et vulgare, et mendicis possum in usu,
est tamen structurâ, et chordarum, quas binas aut
quatuor habet, sectione, mirum quantum ingeniosum;
omnem harmoniam varietatem exhibet; constat præterea
plectris et palmarum suis, ex quorum præssione chordæ tactæ
quam volueris modulationem facile exhibueris, rote cir-
cumscriptione tenditis chordas et in sonum incutitis.*
*Verbo nihil aliud est quam monochordum vel dygichordum,
cuius sectione plectorum in harmoniam excitatum.* (*Mu-
surgia Universalia*, VI. vol. i. p. 457.) Burney continues
that it is the *Fiddle* of the French; and, again, that it took
the name *Rote* from *rota*, the wheel, by which its tones
are produced. (270.) Spelman explains *Rote* to be
a musical instrument used in Wales; where *Urey*, in
his Glossary in Chaucer, very justly remarks, that he
probably mistook it for a *Crota* or *Crowd*. Archdeacon
Nares gives a reference to Spenser, *Færie Queene*, iv.
9. 6. for *Rote*; and says, that our early Poets appear
to have used it for any musical instrument, though it is
"properly that which is now called a cymbal, or more
vulgarily a Hurdy-gurdy." With the Cymhal, according
to Greek, Latin, and English usage of the word, the
Hurdy-gurdy cannot in any way be connected. Burney
(xi. 344.) says, that the modern Italians call a Harpsi-
chord *Cembalo*. Whence they obtained this corrup-
tion it is not easy to determine; for, as the same writer
has noticed, Boezecio uses *Cimbalo* for some other
musical instrument, (probably a tambourine,) long before
the invention of the Harpsichord. At the close of the
fifth *Giornata*, Dioneo, a somewhat rakish gentleman,
if we may judge from the titles of the songs which he
proposes, to the great amusement of the ladies, *che fuffe
cominciarono a ridere, e massimamente la Reina, excuse*

himself from singing them, because he has not a
Cimbalo.

Ducange says *Rota* was used as well as *Rota*; but
he appears to confound *Fiddle* with *Violon*, both of which
he gives as synonymous to *Vitula* or *Fidula*. Cotgrave
classifies it in its fit degree—"Fiddle, a rude or harsh-
sounding instrument of musick usually played on by
base fiddlers and blind men." Roquetfort (*Gloss. de la
Langue Rom.* ad c.) says the *Fiddle* was a Violin, and
that the modern *Fiddle* was always called *Rote* by the
Romancers, although the two words are now perpetually
confounded.

HURL, v. } Or whirl, q. v. D. *veruelen*; Ger.
HURL, n. } *verwelen*; A. S. *werl-an, symb-werl-an*,
HURLER, } *circumire, concutere* n. s.; to go around,
HURLER, } to turn itself round, to move, to throw
with a revolving or rotatory motion. See HURTLER.
To throw or cast, to dash; to throw or cast with
force or violence; to roll or rush along.

Hurl, the noun, Revolution; consequently, stir,
tumult, or commotion.

King Richard this noble haist Awen nom so,

& hurde to the Saracins, in erche side aboute.

That the sarren as dorste in non ende to moun.

R. Gloucetter, p. 487.

Hil Aurl-d him out of church, that late into side,
& is god oome vane ison, & to Erdenlepe him laide.

Id. p. 537.

And whanne gret flood was maad the flood was hurld (*thrum rat
flours*) to that hous; and it myghte not more it, for it was foundid
on a sad stone.

Worful. *Laure*, ch. vi.

And in this season also, called the *hurling* time, the common of
Norfolke & Suffolke came into y^e abbey of Bury, and there slew one
of y^e kynnyng iouties called John Caudyngre, & the prync of y^e
place w^e either, & after apseyld and bare away moche thyng out of
y^e sayde place.

Fulgar, *Anno* 1381.

At last, the golden orient gate

Of greatest honour gan to open faise,

And Pluibus fresh, as bridegroom to his mate,

Came dancing forth, slaking his drowsie haires:

And hurde his glouring beames through gloomy aine.

Spenser. *Færie Queene*, book i. can. 5.

After this hurle the king was faise to flee

Northward in post, for succour and releefe.

Morrow for Megawise, lib. 358. Edmund Duke of Somerset.

And yet this cunning Shiner, a *hurler* of stones, as well as a roller,
wants not the face instantly to make as though he desir'd of victory
aim'd a modest defence wuld geit him.

Milton. *Apology for Scurrilousness*.

The *hurlers*. These are stonemasons' detached, when tra-
dition reports to be formerly men metamorphosed into stones, for
hurling (a sport peculiar to Cornwall) &c., and so profaning the
Lord's Day.

Folter. *Worship*. Cornwall.

The sign of its (the demon of Tediard's) approach was an hurling

in the air over the house.

Giles. *On Hurding*.

This god of ours hath evermore loved three games of prize, yea, and
was desirous to win the victory, having steept personally himself
in playing upon the harpe, in singing, and dicing the cock of brasse;
yea, and as some say, as *hurlede* and lost fight.

Holland. *Pharoch*, lib. 633.

As from a hanging rock's tremendous height

The sable crows with intercepted flight

Drop headlong; scard'd and black with sulphurous hue.

So from the deck are hurld the ghastly crew.

Pope.

Hamlet. *Odyssey*, book xiv.

On every side wide gaping engines wait

Trembling with fire, and big with certain fate;

Ready to hurl destruction from above—

(Rebeld) mountain on mountain throws

With threatening hurl, that shook the aerial firmament.

Congreve. *On the taking of Namur*.

HURDY

GURDY.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL.

HURL
HURLING

Distressed Native pants,
The very streams look languid from afar;
Or through th' amiable & gliding impatient seem
To Auri into the covert of the grove.

Thomson. Summer.

And what unbroken seem'd the storm to beave,
The sailor bow'd and Auri'd into the wave.

Rhode. Orlando Furioso, book xiv. v. 317.

The HURLERS, mentioned in the citation from Fuller above, are three contiguous circles of upright stones in the neighbourhood of the village of St. Cleer, in Cornwall. The stones are from three to five feet in height, the circles are not of equal diameters, that in the middle being larger than the two others: their centres are in the same straight line. They are probably connected with Druidical worship, though tradition assigns them to the origin recorded by Fuller.

The game of HURLING mentioned in the same extract is a very severe exercise. A full account of it, which we shall transcribe below, is given by Carew in his *Survey of Cornwall* (74.). The object of the players, who are from 40 to 60 on each side, is to endeavour to obtain a ball which has been *dealt* or thrown by the adverse party, and carry it to its own goal, generally about 100 yards distant from those of the opponents, and each being guarded by two of the choicest players.

This Game, Hurling to Goals, is played in the East parts of Cornwall, another, Hurling to the Country, to the West. In the first, "Hee that is once possessed of the ball hath his contrary mate waiting at inches, and assaying to lay hold upon him. The other thrusteth him in the breast with his closed fist to keep him off, which they call *butting*, and place in weldoing the same no small point of manhood. If hee escape the first another taketh him in hand, and so a third; oeyther is hee left until having met (as the Frenchman sayes) *chance-seure son pied*,* hee eyther touch the ground with some part of his bodie in wrastling, or cry, Hold, which is the word of yeelding." He then throws the ball to one of his mates, who having the same contest to encounter, it is "a very disadvantageable match, or extraordinary accident, that leeseeth many goales; howbeit, that side carryeth away best reputation which giveth most falls in the Hurling, keepeth the ball longest, and presseth his contrary nearest to their own goal."

The rules of the Game are given as below. "The Hurlers are bound to the observation of many lawes, as that they must Hurl man to man, and not two set upon one maso at once; that the Hurler against the ball must not *but*, nor hand-fist under girdle; that hee who hath the ball must *but* only in the other's breast; that he must deal no Fore-hall, viz. he may not throw it to any of his mates standing neerer the goale then himselfe. Lastly, in dealing the ball, if any of the other part can catch it flying between, or e're the other have it fast, he thereby winneth the same to his side, which straightway of defendant becometh assailant, as the other of assailant falls to be defendant. The least breach of their lawes the Hurlers take a just cause of going together by eares, but with their fists onely; neither doth any among them seek revenge for such wrongs or hurts, but at the like play acquiesce. These Hurling matches are mostly used at weddinges, when commonly the guests undertake to encounter all comers."

* The French have a proverbial expression, *trouver chausure à son pied*, or *piéd*, to meet with one's match, which Carew may have transcribed into the above.

The second mode of playing this game, which Carew HURLING describes, is a far more boisterous amusement. "The Hurling to the Country is more diffuse and confuse, as bound to few of these orders. Some two or more gentlemen doe commonly make this match, appointing that on such a holiday they will bring to such an indifferent place two, three, or more Parishes of the East or South quarter to Hurlie against so many other of the West or North. Their goales are either those gentlemen's houses, or some townes or villages three or foure miles asunder, of which either side maketh choice, after the neernesse to their dwellings. When they meet there is neither compaying of numbers, nor matching of men; but a silver ball is cast up, and that company which can catch and carry it by force or sleight to their place assigned, giveth the ball and the victory. Whosoever getteth seizure of this ball, findeth himselfe generally pursued by the adverse party; neither will they leave till (without all respects) he be layd flat on God's deare earth; which fall once received disableth him from any longer detayning the ball; hee therefore throweth the same (with like hazard of intercepting as in the other Hurling) to some one of his fellows fardest before him, who maketh away withall in like manner. Such as see where the ball is played give notice therof to their mates, crying, 'Ware East,' 'Ware West,' &c. as the same is carried.

"The Hurlers take their next way over hills, dales, hedges, ditches, yea, and throw bushes, briars, mire, plashes, and rivers whatsoever; so as you shall sometimes see 20 or 30 lie tugging together in the water, scrabbling and scratching for the ball. A play (verily) both rude and rough, and yet such as is not destitute of policies, in some sort resembling the feats of warre; for you shall have companies layd out before, on the one side to encounter them that come with the ball, and of the other party to succor them in manner of a forward. Againe, other troops lye hovering on the sides, like wigs, to helpe or stop their escape; and where the ball it selfe goeth, it resembleth the joyning of the two mayne battles: the slowest footed who come lagge, supply the shewe of a reere-war: yea, there are horsemen placed also on either party, (as it were in ambush,) and ready to ride away with the ball, if they can catch it at advantage. But they may not so steale the palms, for gallop any one of them never so fast, yet he shall be surely met at some hedge, corner, croome-lane, bridge, or deepe water, which (by casting the countrie) they know he must needs touch at: and if his good fortune guard him not the better, hee is like to pay the price of his theft, with his owne and his horse's overthrow to the ground. Sometimes the whole company runneth with the ball, seven or eight miles out of the direct way which they should keepe. Sometimes a foote-man getting it by stealth, the better to cease occupied, will carry the same quite backwards, and so at last get to the goale by a windlace; which once knowne to be wonne, all that side flocke thither with great jolity; and if the same be a gentleman's house, they give him the ball for a trophée, and the drinking out of his beere to boot."

"The ball in this play may be compared to an infernall spirit; for whosoever catcheth it, fareth straightwayes like a muddle man, struggling and fighting with those that goe about to holde him; and no sooner is the ball gone from him, but hee resigneth this fury to the next receiver, and himselfe becommeth peaceable

HURLING as before. I cannot well resolve whether I shall more commend this game for the manhood and exercise, or condemn it for the boisterousness and harmes which it begetteth: for, as on the one side It maketh their bodies strong, hard, and nimble, and puts a courage into their hearts to meete an assemie in the face; so on the other part it le accompanied with many dangers, some of which do ever fall to the players chare. For proove whereof, when the Hurling is ended, you shall see them retyring home, as from a pitched battaile, with bloody pates, bones broken, and out of joynt, and such bruises as serve to shorte their daies: yet al is good play, and never Attourney nor Crowner troubled for the matter."

HURLY, } Much has been written upon
HURLY-HURLY, } these words. See the Commem-
HURLY-HURLIED, } tators on the passages quoted
from Shakespeare, and Chalmers's *Glossary to Lindsay*, p. 372.

Hurl, Skinner thinks, may be from to whirl: it is probably no other than *Aurl*, in its consequential usage of stir, commotion, tumult, and *burly*, (q. v.) big and boisterous. The Editor of Menage considers the French *hurlebruits*, to be formed from the sound. He interprets it, *bruyement, inconsidérément*; rashly, inconsiderately.

A great stir or commotion; a boisterous tumult or confusion.

So shall these terrible commotions A *hurl* *hurl* forewarn the ends of the world, which *hurl* *hurl* man's self doth procure vane himself, by reason 'he is infected with inordinate lusts & affections.

And to thristen the ender to blame his enemies eyes with suspicion of fearfulness, he bids that they should remove with more ease and *hurl* *hurl*, than the customs of the Romans was to do.
Arthur Goldyng. Cantab. Commentaries, book vi. fol. 50.

In slaying David, I appraise a dostyree and so dyffereyee, the grounds of a vow after the sacred scriptures, and out the same of it, as it hath bene *hurl* *hurl* in Aschinties kyngdom.
Bale. Apology, fol. 48.

That with the *hurl*, Death itselfe awakes.

Shakespeare. Henry IV. Second Part, fol. 85.

Thereof great *hurl* *hurl* sound was

Throughout the hall for that same warlike horse.

Spenser. Faerie Queene, book v. can. 3.

But quiet where else the cannons kept such like stir, so that it was rightly called the *hurling* time, there were such *hurl* *hurl* kept in every place, to the great danger of overthrowing the whole state of all good government in this land.

Hobbes. Richard II. Anno 1351.

The king and counsell used also other means to break and dispense these *hurl* *hurl*.

Stygg. Memorials. Edward III. Anno 1349.

There what a *hurl* *hurl*; what a crowding; what a glorie of a thousand flambeos in a square.

Burke. Works, vol. ix. p. 116. On a Republice Peace, let. 4.

HURRICANE, } Sp. *Auracan*; Fr. *ouragan*.
HURRICANO. } A word which the French Etymologists suppose to have been picked up by the voyagers to the West Indies, and signifying, in the language of the Islandians, the four winds blowing at the same time, the one against the other. And see the Quotation from Dampier.

And there are other winds, especially from the west, which will blow sometimes two or three days upon one point, so as to drive a ship before them 150 leagues, or 450 English miles in that time: and *hurricanes* themselves move, at least sometimes in a direct line.

Gray. Cosmo Sierra, book i. ch. ii. sec. 24.

I am possessed
With whirlwinds, and each gully thought to me is
A dreadful *hurricane*.

Messinger. The Unnatural Combat, act v. sc. 2.

And down the show'r impatiently doth fall,
Like that which men the *hurricane* call;
As the grand deluge had been come again,
And all the world should perish by the rain.

Drayton. The Moon-Calf.

I shall speak next of *hurricanes*. These are violent storms, raging chiefly among the Caribbee islands; though by relation, Jamaica has of late been much assayed by them. They are expected in July, August, or September.

Dampier. Voyages, vol. ii. part ii. ch. vi.

Yet not west *Rima's* pillar'd flames that stir
The stars; nor molten mountains hurl'd on high;
Nor post-road rapid deluges, that burn
Its deeply-channel'd sides, cause such dismay,
Such desolation, *hurricanes*, as those

Granger. The Sugar Case, book ii. l. 284.

HURRY, v. } Sw. *hurra*; Ger. *horen*, *agere*,
HURRY, n. } *agitare*, *circumagere*, from the
HURRIES, } A. S. *herg-ian*. See **HARRY** and
HURRY-SCURRY, } HARASS.

To move along, drive along; hastily, quickly, without stop or stay; and *hurry*, the noun, haste, or hasty motion, commotion, tumult.

Hurry-scurry, to hurry about separately, different ways. *Skurry*, from A. S. *scyr-an*, to cut, to separate.

From beds of raging fire to starve in ice
Their soft ethereal warmth, and there to pine
Immovable, infat, and frozen round,
Periods of time, thence *hurried* back to fire.

Milton. Paradise Lost, book ii. l. 603.

Our Saviour meek and with untrook'd mind
After his airy jump, though *hurried* soon,
Hungry and cold betook him to his rest.

M. Paradise Regained, book iv. l. 399.

Embassadors now had parole, which were deferred for a long time; justice was administered, the ships were loaded, and things were in a hurry for the preparation.

Gibber. Annals. Anno Mundi 3965.

But the tumult still increased, and the multitude was all up on a *hurry*, (onsets turbe.)

Holland. Livius, p. 1003.

A cruel tumult they stir'd up, and such, as should Mars see,
(That horrid *hurrier* of men,) or she that better him,
Minerva never so incens'd; they could not discontinue.

Chapman. Homer. Iliad, book xvi. fol. 344.

— They crowded ports,
Where rising masts an endless prospect yield,
With labour born, and eke to the shoals
Of *hurried* sailors, as he heavy waves
His last adieu.

Thomson. Summer.

If we consider him (the physician) in the *hurry* of his business, with his head full of *Materia Medica*, hard exams of disempowers, and ungenial terms of anatomy, in these whimsical circumstances, I say, at what fatal consequence might the least oversight prove?

Tulzer, No. 300.

Sisters, hence, with spurs of speed,
Each her thundering falchion wield;
Each hustride her sable steed;
Hurry, hurry to the field.

Gray. The Fatal Sisters.

Each hole and cupboard they explore,
Each crack and crevice of his chamber,
Run *hurry* *hurry* round the floor,
And o'er the bed and tester chamber.

M. A Long Story.

HURST, Tooke says, "is applied only to places ornamented by trees," vol. ii. l. 324; and he considers it to be the past participle of the A. S. verb *hyrst-an*, to adorn; (whence also *hearse*.) Skinner also says, perhaps from the A. S. *hyrta*, *placere*. Spelman and Du Cange give the Low Lat. *hursta*; Sax. *hurst*, *sita*; and Kilian calls the D. *horst*, *horst*, *sylvia humilis tantum frutices proferens*.

**HURRI-
CANE.**
—
HURST.

HURT.

Where, to her neighb'ring chase, the courteous forest shew'd
In just-conceiv'd joy, that from each rising hour,
Where every a goodly oak had carefully been nurt,
The Sylphs in their songs their riotous meeting tell.

Drayton. Poly-don, song 2.

HURT, v.

HURT, n.

HURTER,

HURTFUL,

HURTFULLY,

HURTING,

HURTFULNESS,

HURTFULNESS,

HURTFULNESS.

And it was commendable to him, that thei shoulden not hurte the gras
of the erthe, neither any greene thing, neither anye tree, but onely men
that had not the signe of God in her forbes.

Wyclif. Apocalypsa, ch. ix.

And it was commendable to him, that they should not hurte the gras
of the earth, neither any greene thyng, neither anye tree, but onely
those men whyche haue not the seale in theyr lachenes.

Bible, Anno 1551.

So sore hath Venus hurt him with his brood,

And she here it dancing in hys hand.

Chaucer. The Merchant's Tale, v. 9651.

And herbe shal I right ynough ynde,

To helpe with your hurtis hastily.

Id. The Squier's Tale, v. 10785.

Captive, which main hurte and bele

In lout's cause, so for my hele,

Upon the poynte which hym was preyd

Cam with Venus, where I was byde.

Gower. Conf. Am. book viii.

Then was the king exceedingly iollif and commanded Daniel to be
plukt out of the deene) in whom new plukt out there was no more
founde cause to him of the lyons because he believed in his God.

Joye. Expusition of Daniel, ch. i.

A teweie by treason lout,

As fast by falsehood woe,

By mastly fight is got agone

And helpe of hurtful gooden.

Turberville. All Hurter and Lessor, &c.

Sir, that is true, quod the seneschall of Carraunoe; suche assaults
can nat be without some dethir and now hurtyng.

Lord Berners. Froissart. Creciege, vol. ii. ch. xxviii.

No was this miser I recount,

that chid him hurtefulle elfe:

No mouse the mouse, but wiser than

the patch that awke the pole.

Turberville. Of a Concoctus Nyggard.

Nowe if thou be holke to be endangered to magistrats or lawen,
thinke not with stubberous in come thereto, but with innocent &
hurtles yll and good condicions.

Uall. Romances, ch. xiii.

Among them be a spirit of phantasie sent,

Who hurt their minds,

And urg'd them on with mad desire

To call in haste for their destroyers.

Milton. Samson Agonistes, l. 1676.

For, by no art nor my leaches might,

It ever can recure be agone

No all the skill, which that immortal spright

Of Podalyria did in it retaine,

Can remedy such hurts; such hurts are helthless paine.

Spenser. Faerie Queene, book vi. can. 6.

I shall not be a hurter if no helper.

Bonavent and Fletcher. A King and no King, act v.

less. My heart, my heart, and yet I love the hurter.

Id. The Maid in the Mill, act i.

Among all kinds of contention, none is more hurtfull than is con-
tention in matters of religion.

Housier. Sermon against Adultery, part iii.

You little souls, your sweetest times enjoy,

And softly spend among your mother's knees;

And with your pretty sports and hurter joy,

Supply your weeping mother's grievous cares,

P. Fletcher. Ethas.

Both with brow breaking should hurtfully have performed that
match.

Sidney. Arcadia, book iii.

[Impatience] rather enflameth our distemper, and aggravateth our
pain: more cruelly indeed molesting and hurting us, than the injury
or discountenance which causeth it.

Borrows. Sermons, vol. iii. Of Patience.

The least hurt or blow, especially upon the head, may make it [as
infant] senseless, stupid, or otherwise miserable for ever?

Spectator, No. 246.

He [Charles II.] had great vices, but scarce any virtues to correct
them: he led in him some vices that were less hurtful, which cor-
rected his more hurtful ones.

Barnet. Oem Tenu. Charles II. Anno 1655.

And though, together with his best fruits, [the church of Englat] pushed
out some hurtful tuckers, receding every way from the molter
plant; yet still there was something in their height and verdure,
which blemishes the generality of the stock they now from.

Warburton. Introduction to Julian, vol. viii. p. xxi.

Every one must see the consequence of putting this fiery sentiment
of indignation under some restraint, and of interdicting the exertion
of it in cases, in which no violent a remedy is ill and hurtfully applied.

Hard. Works, vol. vi. p. 217. Sermon 49.

HURTLE, } Skinner believes from hurt. Tyr-
HURTLING, } whitt says, to push. Steevens;
"Hurtle is, I suppose, to elush, or move with violence,
to move with impetuosity and tumult." See his notes
on the passages quoted from Shakspeare; and
Todd's Spenser, vol. ii. p. 119; where it is observed,
that, from the folio edition of 1609 till the quarto
of 1751, all the Editions of Spenser read *hurden*; there
is little doubt that the words are the same.

To throw or cast, to dash; to throw or cast with
force or violence; to whirl, or roll, or rush along, or
about.

And where ever he taketh him he hurtheth him downe [allidid] and
be footmatt, and bath together with teeth and weathir dra.

Wyclif. Mark, ch. ix.

And whanwe we felden into a place of great gon al aboute with
the eye then hurtheden [unpergerat] the scap.

Id. Dedu, ch. xxvii.

He fulmeth in his foo with a tmechout,

And be him hurtheth with his hors adan.

Chaucer. The Knights Tale, v. 2618.

O bryte moving cruel armement,

With thy diurnal wrath that cruellest ay,

And hurthest at from East til Occident.

Id. The Men of Lawes Tale, v. 4217.

With grisly sounce out poeth the great guene

And bereth they hurden in all at oene

And fro the top, down cometh the great stones.

Id. The Legend of Cleopatra, l. 200.

In her fury, like a tiger he lout

As they hurtheth, that all the palace shoobe.

Luigate. The Story of Thebes, part ii.

Souldaine ypristh from her stately place

The royall dame, and for her robes doth call:

All hurten forth, and she with princely pace,

As faire Aurora in her purple pall,

Out of the East the dawning day doth call.

Spenser. Faerie Queene, book i. can. 4.

Ne thenceforth his approued skill, to ward,

Or strike, or hurten round in wakke gyre,

Remembered be, as car'd for his soule-gard,

But rudely rag'd, and like a cruel tyge far'd.

Id. Id. book ii. can. 5.

Now culling close, now chasing to and fro,

Now hurthling round, advantage for to take.

Id. Id. book iv. can. 4.

The noise of battel hurtheth in the syre.

Shakspeare. Julius Caesar, l. 117.

Nature stronger than his just occasion,

Made him give battel to the hyrcene;

Who quickly fell before him, which hurthling

From miserable slumber I awak'd.

Id. As You Like It, l. 203.

HURT.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTLE.

HURTL.

HUSBAND

Iron sheet of arrow shower
Hurtles in the darken'd air.

Gray. *The Fatal Sisters*.

HUSBAND, v.

HUSBAND, n.

HUSBANDINO,

HUSBANDLESS,

HUSBANDLY,

HUSBANDMAN,

HUSBANDRY.

Denish origin. Dr. Jamieson is of opinion that the terminating syllable *band* is not from the A. S. *bindan*, to bind; but from *band*, *bande*, the past participle of *bu-an*, *by-an*, *habitate*, *colere*, to dwell or inhabitate, to cultivate or till. The A. S. *land-band* was an inhabitant or dweller in the land, also a tiller of the land; and *bande* is itself interpreted, by Sommer, a *husbandman*, an inhabitant, a dweller; *husband*, then, as distinguished from *land-band*, he (Dr. J.) supposes to have denoted, a person who inhabited a house, or was a constant resident in the country, keeping a family there; hence (he adds) it would come to signify the master of a family; and by an easy transition, a *husband*, *bonde*, in Swed. which Ibre derives from the A. S. *buant*, is in its simple form applied to the father of a family, a *husband*, (*maritus*;) a tiller of the land, &c. See Ibre.

Husband is applied to,

The master of the house or family; of the farm or estate, the tiller or cultivator of it; to the man or male espoused or married to the woman; to the males of animals.

Husbandry; the tillage or cultivation; management or economy; careful, provident, or thrifty management, thrift, parsimony.

To *husband*; to act as a *husband*, (*maritus*;) to provide with a *husband*.

To act as a *husband* or *husbandman*; to till, to cultivate; to manage or economize; to use careful, provident, or thrifty management.

Robert of Caenpence, that *husband* was on,
 For he was a late clerk, he sawt hom eck on.

R. Gloucester, p. 346.

Ther sþs againe as kyght, in cōstreye a house
 That he seiþe to þat kinde, to beþe þere an *husband*
 And wedde þere for þere welthe.

Piers Plowman, v. 189.

Women be ghe ruget to *husband* as it blisshous is the Lord.
Wiclyf, *Calconate*, ch. iii.

Wives submit your own selves unto your *husbands*, as it is comely in the Lords.
Bible, *Amos* 1551.

The kingdom of hevenes is lyk to an *husbandman* that wroote out first be the merowe to hyre workmen his yvarend.

Wiclyf, *Mattew*, ch. xv.

No take no wil, quod he, of *husband*,
 As for to spere in household the despence:
 A trewe servaunt doth more shapen
 Thy good to kepe, than half this own wif,
 For she wil chynge half part all hire lif.

Chaucer. *The Merchant's Tale*, v. 9173.

She lay the *husband* man, when that the place is,
 Bedred upon a couche low he lay.

M. *The Sompnour's Tale*, v. 7350.

But neither it is so shape,
 That Morpheus by sight allone
 Apperith until Alceone,
 In lyknesse of hir *husband*,
 All naked dead upon the stonde.

Guere. *Conf. Am.* book iv. fol. 86.

But they *husbanded* it to therr own pryde and commoditie, and nothing for the Lordes behoove, who ought of right to have receyved the fruite thereof,
Wiclyf, *Mark*, ch. xii.

VOL. XLIII.

The women of that country see labour much more than the men, *HUSBAND* as well in fishing, as in tilling and *husbanding* their grounds and other things.

Hobart. *Fyngers*, &c. vol. iii. fol. 224. *Jagges Currier*.

He will shewe in therr toke by therr boke and such other the stinking examples of therr hipocritish lyves, with therr calynges and clayeynges too patche vp that daubery of the deayth, their vawed wyselesse and *husbander* charyte.

Bale. *English Fancies*, part i. fol. 12.

The greatest want is industrious, painefull, and *husbandly* inhabitants to till and trimme the ground.

Hobart. *Fyngers*, &c. vol. ii. part ii. fol. 163. *The Hon. Erle of Cumberland*.

The wemst haue all the drying in *huskeeping* and *husbandrie*, & the men geue themselves to warre & robbery.

Arthur Golding. *Amice*, book aliv. fol. 181.

Bar. If you shall prove
 This ring was ever here, you shall as easie
 Prove that I *husbanded* her bed in Florence
 Where yet she seure was.

Shakespeare. *All's Well that Ends Well*, fol. 252.

I graunt I am a woman; but withall
 A woman well reputed; Cat's daughter.
 Think you, I am no stronger than my sex,
 Being so father'd, and so *husbanded*?

M. *Julius Caesar*, fol. 116.

Good Sutarne selfe, that homely emperour,
 In proudest pompe was set so clad of yre,
 As it the wader-grooms of the ciuitie,
Husbanding it in work-day yongmen.

Hall. *Shire* i. book iii.

Like as a withered tree through *husbands* toyle
 It often seene fell freely to haue forisht,
 And fruitfull applies to haue borne awhile,
 As fresh as when it was first planted in the soyle.

Spenser. *Faerie Queene*, book iv. c. 3.

If yu our fathers, thinks may (say they) of the afflicte betweene our *husbands* and you; or if yee our *husbands* are displeased with our manage, herd all your anger and malice against us: we are the cause of this warre, we are the cause of dying and killing both *husband* and father, yet will wee rather die, than lose either husbands without the one, or widows without the other.

Holland. *Larg*, fol. 10.

His children fatherlesse

And *husbandless* his wife,

May wond'ring begg.

Sir P. Sidney. *Psalm* 109.

The name of a *husband*, what is it to say?
 Of wife and the *husband* the bond and the stay;
 Some *husbandly* thrive with that never had wife,
 Yet scarce a good *husband* in goodness of life.

M. *The Description of Husbandry*.

Though never so much a good *husband* doth care,
 That such as do labour have *husbandly* fare;
 Yet feed them and cram them, till purse do lack elink,
 No spouse-meat, no belly-fare, labourers think.

Tupper. *Merch's Husbandry*.

It chanced after upon a day,
 The *husbandman* wile to come that way,
 Of custome for to suruey his gairde.

Spenser. *Shepherd's Calendar*, February.

He chides Andromache and strokes his armoire,
 And like as there were *husbandry* in warre
 Before the soone rose, hee was earnest lyte,
 And to the field goes he.

Shakespeare. *Titulus and Cressida*, fol. 79.

I so well like your design of *husbanding* time, that in complaisance with it, I shall rather follow your example than the dictates of customary civility.

Boght. *Works*, vol. vi. p. 673. *Appendix to the First Part of the Christian Virtuoso*.

The royal *husbandman* appeard

And plough'd, and sow'd, and till'd;

The thurn he roared out, the rookish cleas'd,

And bleas'd th' obedient field.

Dryden. *Tharsus Augustus*.

3 t

HUSBAND
—
HUSHER

He is the nearest husband for curfew ordering his domestick and field accommodations, and what pertains to husbandry; that I have ever seen.

Eclog. Menenius, August 30, 1681.

In all my wand'rings round this world of care,
In all my griefs—and God has giv'n my share—
I still had hopes my latest hours to crown;
Amidst these humble bowers, to lay me down;
To husband out life's taper at the close.

Goldsmith. The Deserted Village.

By marriage, the husband and wife are one person in law: that is the very being or legal existence of the woman is suspended during the marriage, or at least is incorporated and consolidated into that of the husband.

Blackstone. Commentaries, book i. ch. xv.

The bulk of every State may be divided into husbandmen and manufacturers, the former are employed in the culture of the land.

Hume. Essay i. Of Commerce.

HUSH, v. } Hush, hush!, hush!, whist. Hush.
HUSH, adj. } says Junius, lace, eile, ne verbum qui-
HUSHLY, } dem. St. See HISH, and WHIST.
HUSH-MONEY. } To be still or quiet, in word or
deed; to be silent; to still or quiet, to tranquillize or
appease.

Hush-money; money paid for being hush or silent.

When they were set, and hush! was all the place.

Chaucer. The Knight's Tale, v. 2983.

Two wrens the cruller clariens fall hush, and fall still.

Id. Boecius, book ii. fol. 218.

After much clattering, there is muffled rowing, thus after langling words cometh hushie, peace, and be still.

Id. The Treatment of Lear, book i. fol. 250.

A golden slumber dy'd his hymns in shade.

And held him hush! till dry spines grow down.

Gauey. Don Bartholomew of Bothe.

Verily I shal then speake unto you hushlike and without wordes, as I shal speake anon and manifest thinges if so bee ye aske them.

Udell. John, ch. xvi.

The winds were hush'd, as leaf so small

As all was seem to stir;

Whilst tuning to the waters' fall

The small birds sang to her.

Drayton. The Quest of Cynthia.

PER. And not content with this

Abus'd your honest sense with slanderous wordes

And fir'd your husht house with equivoques.

A Pleasant Comedie, 1606, l. 2.

JOS. No more you petty spirits of reviled low

Offend our hearing: hush! How dare you ghosts

Accuse the Thunderer.

Shakespeare. Cymbeline, fol. 394.

—Va often are against some storme,

A silence in the heaues, the rocks stand still,

The bold windes speechlesse, and the arbes below

At hush as death.

Id. Hamlet, fol. 264.

Th' oblation slain, and Phoebe recoinc'd,

The storm was hush'd and dappled Ocean smil'd,

A favourable gale arose from shore

Which to the port dear'd of the Grecian galleys bore.

Dryden. Ovid. Metamorphoses, book xii.

A poor chambermaid had sent in two shillings out of her hush-money, to expiate her guilt of being in her mistress's secret.

Guardian, No. 26.

The judges had taken their seats, the Decemviri were arrived, the eyes of the audience were fixed upon the counsel, and all was hush in silence and expectation, when an edict arrived from the Prætor, that the Court should be adjourned.

Macaulay. Flory in Ruffin, book v. let. 21.

HUSHER. See USHER.

But generally be dured boldly to say, and prove, that all women, priests and ministers of the graceless chambers as sowers, hushers, and such other about, that did her [Queen Catherine] any manner of service, did so call her, [sic] queen.

Stowe. Memorials. Henry VIII. 1535.

HUSK, v. } D. huler, hutsche, Auldsche, siligen.
HUSK, n. } caliz; Killan. Skinner derives from the
HUSK, v. } verb: hullen, caput tegere, to cover the
head; and this from the A.S. *hel-an*, to cover. See
HULL.

Husk is, the cover of the seed or fruit; to husk, to take out of the husk or cover.

Husky, as applied to the voice, should, perhaps, be written husy, from the A.S. *hrosc-an*, to snore, to cough.

The young man desired to fill his heels, he cared not wherewithal, no not if it had been with the very husks and coddles, wherewith the hoggies were fedde.

Udell. Lark, ch. xv.

Certainly among the hard bones soft flesh is bredde, under the sharpe husks the chestnuts is nourished.

Golden Boke, let. 19. sig. O. o. iii.

Being thoroughly husked and cleaned, grind it into meal as is aforesaid.

Holland. Plow, book xviii. ch. vii.

The fruit or seed of all grains that is sown or set, is contained either within ears, as we see in (bearded) wheat and barley, and the same is denuded (as it were) with a palladium of ears, disposed upon in four ranks; or, is enclosed within long coats and husks, as the pulse kind.

Id. ib.

When the sun is dry, they take off the husk, and giving two good blows on the middle of the nut, it breaks in two equal parts, letting the water fall on the ground.

Dampier. Voyages, Anno 1686.

If now their waking state and low affairs

Can move your pity and provoke your cares,

Fresh hurray thyne before their cells comey,

And cut their dry and husky was away.

Adams. Virgil. Georg. 4.

This [chrysalis] also is its turn die; its dead and brittle husk falls to pieces, and makes way for the appearance of the fly or moth.

Fulley. Natural Theology, ch. xii.

Proser was dead, and Margaret Quirk

Grew husky, and had left the creak.

Andrey. Prætor's Guide.

HUSTINGS. Various Etymologies have been proposed. The one contained in the Quotation from Fuller, is supported by Cowell. Sommer, in his *Gloss. of Hist. Anglie. Scriptores*, derives from A.S. *ahst*, highest, and *thing*, iudicium, judgment. Spelman, who calls it the most ancient and high Court of the celebrated City of London, from A.S. *hus*, a house, and *thing*, *causa*, *res*, *lis*, *iudicium*; *quasi domus causarum, vel ubi causæ aguntur*. The D. *dingh*, and Ger. *ding*, are used in the same signification. The most popular usage of the word seems to support the opinion of Cowell, viz.

It is now chiefly used for a place raised or erected for Candidates at an election of Representatives in Parliament.

You are all for the *hustings* or *hustings*. It is spoken of those who by pride or passion are mounted or started to a pitch above the proportion of their birth, quality or estate; such as are all in subordination, so that common persons know not how to behave themselves unto them. It cometh from the *hustings*, the principal and highest court in London, (as also in Winchester, Lincoln, York, &c.) so called from the French word *hustier*, to raise or lift up.

Fuller. Worthies. London.

The chief of those [Courts] in London are the sheriff's Courts, holden before their steward or judge; in which a writ of *certi* lies to the Court of *hustings*, before the mayor, recorder, and sheriff.

Blackstone. Commentaries, book iii. ch. vi. sec. 9. note i.

It is only in times like the present, when attempts are frequently made to murder innocent men, that the progress of a candidate can possibly be from the *hustings* to Newgate, and from Newgate back to the *hustings*.

Tade. To the Electors of Westminster, 1796.

Those who are used to the factious exhibitions in Guildhall and Covent Garden, and are also well read in Grecian History, will readily admit the analogy which

HUSK.
—
HUS-
TINGS.

HUT-
TINGS.
—
HUT.

Spelman has found for HUSTING, a loco (*ut* *Prytanem* *Athenis*) *nuncupata*. He proceeds to cite a Chapter (35), from the Laws of Edward the Confessor, enjoining that a Weekly Court *domini Regis* should be held in London every Monday on the Hustings, and the origin is traced up even as high as Troy town. *Pindarus enim erat olim et edificata ad instar et ad modum et in memoriam veteris magnæ Trojae, et usque in hoc diem, leges, et jura, et dignitates, et libertates regiasque consuetudines antiquæ magnæ Trojae in se continet*. Little do the Citizens of London imagine that they are congregating *servi-seorsim* *locutores*. Spelman continues, that the well-known Troy weight has a like derivation, that in Saxon times the standard was kept in the Hustings, and was commonly called *pondus Hustingie Londonensis*. The day of holding the Court was changed in his time to Tuesday, but the instruments promulgated by it all ran with its original date, *tentus die Lunæ*. The powers of the Court of Hustings have already been described under that head.

HU'SWIFE, s. } D. *hus-wife*; *mater familias*.
HU'SWIFE, n. } q. d. *uxor domus*. Skinner. And
HU'SWIFELY, } see HUSBAND.
HU'SWIFEY, } To *huswife*; to manage, as a
HU'SWIF, } good *hus-wife* or *house-wife* should;
to manage with carefulness, economy, frugality, thrift.
Hussy, a corruption of *huswife*. Used as an ill or familiar appellation.

When *wesuer's* weight, is found in *Auswies* web.
Gauguier. The *Stile Gile*.

The name of a *huswife*, what is it to say?

The wife of the house, to the husband stay.—

The *huswife* is she that to labour doth fall,

The labour of her I do *huswife* call.

Tamer. The Description of *Huswife* and *Huswife*.

Amongst the rest the tamarisk there stood,

For *huswife* becomes only known most good.

Brown. *Britannia's Pastoral*, book i. song 2.

This care hath a *huswife*, all day in her head,

That all thing is seems be *huswife* fed.

Tamer. Instructions to *Huswife*.

Rat when by *Ceres huswife* and pine,

Men learn'd to bury the reviving grain,

And father *Jesus* taught the new-land vine,

Rise on the elm, with many a friendly twine.

Hall. *Satire* 1, book iii.

Some may think of *hut*, that by living *Sixers* into her tent, she was no better than a repining *hussy*. But nothing so.

Orw. *Cornu Sacra*, book iv. ch. iv. sec. 24.

This dwager

A simple sober life, in patience led,

And had but just enough to buy her bread:

But *huswife* the little heaven had lent,

She duly paid a groat for quarter rent.

Dryden. The Cuck and the Fox.

To shew the young *hussies* would persuade me, that to believe men's eyes, is a sure way to be deceived, and have often advised me, by an means to trust any thing so fallible as my senses.

Spectator, Nn. 242.

Consider before

You come to three score

How the *Auswie* will fier

Where'er you appear.

Swift. My Lady's Lamentation.

It was the hour when *huswife* morn

With pearl and lines hazy each thorn.

Churchill. The Ghost.

And you have but too well succeeded, you little hussy you.

Goldsmith. The Good-natured Man.

HUT, Fr. *hute*; D. and Ger. *Hutte*; Sw. *hyda*, *hugurium*, from Ger. *huten*; Sw. *hyda*, *clavare*, *protegere*; to hide, (A. S. *hgd-an*), to cover or protect. See

Kilian, Wachter, and Ihre. Tooke, in opposition to these authorities, conceives *hute* to be formed from the past participle *hored*, of the A. S. verb *hæf-an*, to have; thus, *hored* or *hov'd*, *hove* or *hood*, *hut*. According to the first, *hut* is

A place covered; to the second, a place raised: it is applied to, a small building for covering or protection

Yet seated or p. *scotia*, & *hoded* in *her* *batin*.

R. Brum, p. 273.

They continued their mirth till the moon went down, and then they left off. Some of them going into their *hute* to sleep, and others in their attendance in their Dutch houses.

Dampier. *Voyages*, etc. Anno 1691.

Notwithstanding the distance of this island from the main, we saw to our great surprise, that it was sometimes visited by the natives; for we found seven or eight frames of their huts and vast heaps of shells, the fish of which we supposed had been their food.

Cook. *Voyages*, vol. ii. book iii. ch. v. p. 173.

HUTCH, s. Fr. *huche*. A *hutch* or bin, a HUTCH, n. } trough or tub; also a mill-hopper. Coitgrave. The Sp. *Aucha*, Dalpino call, a box with a slit to put money in. In A. S. it is *hucaca*.

And Sommer and Lye say that Chaucer writes *seiche*, q. v. but this the latter thinks is so called from the wood of which it was made, the *wich* or *wich-elm*.

To *hutch*; to hoard, or lay up in store; as in a *hutch* or collar.

Warton (on Milton's *Comus*) says, "*Hutch* is an old word for *coffer*. Archbishop Chichele gave a borrowing chest to the University of Oxford, which was called *Chichele's Hutch*. Some perhaps may read *hutch'd* for it was in her own loyns."

— And some were white

Such as men to the cages white

Or taken of these prisoners

Or else *hutches* or *downs*.

Chaucer. The *Third Book of Fame*.

— And that no corner might

Be vacant of her plenty, in her own loins

She *hutch* th' all worship one, and precious gems,

To store her children with. Milton. *Comus*, l. 719.

For as a miller in his boiling *hutch*

Drives out the pure mealle necessity, (as he can)

And in his after leaves the coarser bran:

So doth the carker of a poet's name

Let slip such lines as might inherit fame.

Brown. *Britannia's Pastoral*, book i. song 2.

HUTCHINSIA, in Botany, a genus of the class *Tetradynamia*, order *Siliciclosa*, natural order *Crucifera*. Generic character: pod elliptic, entire, valves keeled, not winged, cells two-seeded; filaments without teeth.

Three species, natives of Europe. *H. petraea*, the *Lepidium petraeum* of English Botany, is a native of England.

HUZZ, Skinner and Junius consider HUZZA, s. } to be a word formed from the sound. HUZZA, n. } To *huzz* as bees, to make a noise like that of bees in their hives; as in the first Quotation from Pliny; in the latter, *huzzing* seems equivalent to *whizzing* or *hissing*. The derivation of *huzz* from Hungarian soldiers so called, or from *Hosannah*, appear neither of them very probable.

Huzz is the word shouted; To *huzz* is to shout the word *huzz*. *Hurrah* (pronounced *hoo-ra*) is in similar usage.

She only crieth not, nor keepeth a grumbling and *huzzing* as others do.

Hallam. *Plume*, book 2. ch. iii.

If the fire then burns in the chimney pale, and keeps there with a *huzzing* noise, we find by experience that it is fresh with tempest and stormy weather.

d. A. book xviii. ch. xxv.

HUT
HUZZ.

—
HUZZA.
—
HYADES.

They made a great *huzz*, or shout, at our approach, three times.
Everley. Memoirs, June 30, 1655.

A caldron of fat beef and stoup of ale
On the *huzzing* mob shall more prevail.
Then if you give them, with the clearest art,
Ragouts of peacocks' brains, or filbert tart.

Aug. Art of Cookery.

I have observed that the loudest *huzzes* given to a great man in triumph, proceed not from his friends but the rabble.

Pope. Ode on the Poet's Retirement.

Hail to the day which joins your trades together.

*Huza, my jolly coddlers! not *huzz*.*

My stable sweepers! I hail the joyous day.

Farmer. Epithalamium.

HYACINTH. } Lat. *hyacinthus*; Gr. *ῥιανθός*.
HYACINTHIAN. } See the Quotation from Pliny.
HYACINTHINE. } *Hyacinthine*, of or pertaining to the *hyacinth*; formed of, having the colour of *hyacinth*.

But before I leave the *hyacinth*, I cannot chuse but report the fable or tale that grew thereof, and which is told two manner of ways, by reason that the flower hath certain verses to be sung raising in and out, resembling these two letters in Greek, A, I, please and ease to be read; which, as some say, broken the lamentable moan [a] that Apollo made for his beloved wretched minion, *Hyacinth*, whom he loved; or, as others make report, sprung up of the blood of *Agave* who slew himself, and represented the two first letters of his name, A, I.

Holland. Pliny, vol. ii. book xxi. ch. xi. fol. 92.

And last of all the *hyacinths* we throw,

In which are writ the letters of our woe.

Browne. On the Death of Ed. Stafford.

— *Hyacinth* locks

Burst from his parted tresses many a long

Clustering, but not beneath his shoulders broad.

Milton. Paradise Lost, book iv. l. 301.

The letter'd *hyacinths* of darkness hue,

And the sweet violet, a sable blue.

Purcell. Theocritus, lyl. a.

But when indulging amorous play,

I frolic with the hair and gay,

With *hyacinthine* chaplet crown'd,

Then, there, the sweetest joys abound.

Id. Anacreon. Ode xli.

Who shall awake the Spartan life,

And call to solemn words to life

The youths, whose locks divinely spreading,

Like several *hyacinths* in vales rise.

Catullus. Ode to Liberty.

Her lips more fragrant than the summer's day;

And sweet as *hyacinth* much her *hyacinthine* hair.

Jonas. Tales. The Palace of Fortune.

HYACINTHUS, in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Asphodeli*. Generic character: corolla erect, bell-shaped or rounded, six cleft or six-parted; segments equal, three melliferous pores at the base; cells of the capsule mostly two-seeded.

There are about sixteen species of *Hyacinth* known, natives of Europe and Africa: of the *H. orientalis*, native of the Levant, the Dutch gardeners are successful cultivators of almost innumerable varieties; these are annually imported into England in large quantities, and are flowered to water. Several other species are hardy, and are frequently cultivated; the English *Hyacinth*, *H. non scriptus* of Willdenow, is the *Scilla nutans* of English Botany.

HYADES, a constellation of the Southern hemisphere. Their names, as given in a fragment of Hesiod produced by Tzetzes, (*Annot. in Hes. l. 119.*) were Phaele, (Phœbe), Coronis, Clelea, Phœo, and Eudore. Apollodorus (*Bibl. iii. 3.*) calls them the Nymphs of Nyssa, whom Jupiter rewarded with the title of

HYADES.
—
HYÆNA.

Hyades for their care of the infant Bacchus. These Nyseides, according to Hyginus, (*Phœb. 182.*) through the intercession of their nursing, obtained rejuvenescence from Medes, and were afterwards translated, under their new name, to the Stars. Ovid (*Fast. v. 167.*) alludes to the guardianship of Bacchus, and adds, that other authorities consider them to be granddaughters of Tethys and Oceanus. Hyginus, in another place, (*Phœb. 192.*) relates, that Atlas had twelve daughters and one son, Hyas, by Pleione or Oceanitis, whom others call Aëthra, a daughter of Oceanus. Hyas was killed by a boar or lion, (Timæus says a snake), and his sisters in consequence wept themselves to death. Five of them, Phrysia, Ambrosia, Coronis, Eudora, and Polyo, formed a constellation between the horns of Taurus, called Hyades by the Greeks, either because they were disposed in the form of the letter Y, or from *hæir*, to rain; their rising being supposed to be attended with much wet. The Latins ignorantly called them *Sucule*, *hæiræ hæiræ*, a subter, a blunder, upon which Cicero has commented. *Hyadas nostri imperitæ mætas* (scant) *quasi a subter erant non ab imbribus nominatae.* (*De Nat. Deor. ii. 43.*) The same charge was brought against his countrymen by Cicero's Freedman Tullius Tiro, and is rebutted by Aulus Gellius in the following strange passage, which Oisel has well characterized as containing *argue nugissimum*. Sed cum veteres nostri non usque eo rapacis et agrestis fuerint, ut stellas Hyadas idcirco Suculas nominarent quod hæc Latine sues dicuntur: sed ut quod Græci τριπύ, nos super dicimus, quod illi τριπύ, nos cupinus, quod (ill.) τριπύ nos subulcus, quod item illi τριπύ, nos primo cynus inde per y Græcæ Latineque litteræ cognationem sonans, sic quod ab illis τριπύ a nobis primo Syades deinde Sucule appellatae. (xiii. 9.) Alexander is referred to by Hyginus, (*Phœb. Ad. 21.*) for another derivation of their names as daughters of Hyas and Bœotia.

The chief of the Hyades in the left eye of Taurus is a bright star, named Aldebaran by the Arabs. The Romans used to call it *Palatium*, because its rising agreed with the Festival *Palilia*.

HYÆNA. } Fr. *Hyène*; It. and Sp. *Hyena*; Lat. *Hyæna*. } *Hyæna*: Gr. *ῥαῖνα*, porca, from *ῥα*, sus. I will laugh like a *hyæna*, and that when thou art inclin'd to sleep. *Shakspeare. As You Like It, fol. 201.*

Saw. Out, out *hyæna*; these are they wanted arts,
And arts of every woman false like thee;
To break all faith, all vow, deceive, betray,
There as repentant to subvert.

Milton. Samson Agonistes, l. 748.

And scoring all the taming arts of man

The *hyæna*, fellow of the fel.

Thomson. Summer.

— *Hyæna* The tiger when escap'd,

Or felt *hyæna* from an eager chase

Of dogs and hunters, looks not more diſtinct.

Glover. The Atcham, book xii.

HYÆNA, STOR, Illig. *Hyæna*, Pen. In Zoology, a genus of animals belonging to the tribe *Digitigrada*, family *Carnivora*, order *Sarcophaga*, class *Mammalia*.

Generic character. Incisive teeth six in each jaw, the second outer of the lower jaw thicker at its base than the others; cuspid very long, conical, and sharp; molar teeth large, five on each side in the upper jaw, the anterior three single-edged, the fourth, which is the largest, tricuspid, and armed with a little tubercle on its fore and inner edge, the fifth small, tubercular, and placed transversely in the jaw; in the lower jaw four,

HYÆNA. the anterior three thick and conical, the fourth the largest and bicuspid; feet four-toed, their soles hairy.

The Hyænas have a general resemblance to the Dog, but are easily distinguished by the greater length of their fore legs, and the hog-like mane which extends more or less along the back; they are morose and vicious in their appearance, and very voracious, but very cowardly, never daring to attack an animal which makes a show of resistance, except when escape is impossible, and they then fight furiously. They pass the greater part of the day in holes, which they dig for themselves, or in clefts or caverns of rocks, from which they sally out in search of prey; and if they cannot find any living animal, will satiate themselves on a dead carcass, however putrid, devouring it bones and all; and should this carrion fail, will tear up graves in order to satiate their ravenous appetite. At night they do not hesitate to enter towns in search of offal; and, according to Mr. Bruce's account, they come so numerous into Gondar, a town of Abyssinia, that "many a time, when the King has kept me late in the palace, on going across the square from the King's house, I have been apprehensive lest they should bite me in the leg." Their voracity, however, answers a very good purpose, as it assists the vultures in clearing away the putrid carcases which, in a hot climate, would produce dangerous consequences to mankind. Their gait is awkward, and when they are first disturbed they limp much in running, but after a short distance they gallop off very swiftly. In turning their head they also usually carry round the greater part of the body, and hence has arisen the old notion related in Pliny, that "their necks and the mane therewith, together with the back, are one entire bone without any joint at all, so as they cannot bend their necks without turning the whole body about." (ch. xix. book vii.) They are also stated by the same author to change their sex every two years; but at the same time he says Aristotle denies it. He mentions, moreover, that Hyænas have the power of imitating the cry of other animals; and this has been proved to a certain extent by the observation of Sparrman.

H. Fulgens, Desmarest; *Canis Hyæna*, Lin.; *Hyæna*, Buff.; *Striped Hyæna*, Pen. About the size of a large dog, and very strongly made; head flat and broad, the jaws longer than those of the Cats but shorter than of the Dogs; ears short and pointed; eyes wild, sullen, and ferocious; shoulders high; hair long and coarse, completely covering the short woolly hair surrounding its roots, and of an ash colour, striped from the back to the belly with black streaks, and barred with black across the legs: from the back of the head to the tail extends a long, stiff, ashy mane varied with black; tail very hairy, plain ash, or barred black: the oval pouch probably gave origin to the notion of the animal being an hermaphrodite. It has a peculiar cry, said to resemble in its commencement the moaning of the human voice, and ending like a person endeavouring to vomit. This animal is native of the Caucasus and Altaic chain of mountains, Asiatic Turkey, Syria, Persia, Barbary, Senegal, and the Cape of Good Hope, but here they are not very numerous. The Arabs, when they kill the Hyæna, bury the head to prevent it from being used for magical purposes. It is said that this animal cannot be tamed. Pennant, however, mentions some young ones he had seen tame at the Tower of London; and Mr. Hunter possessed one, which he kept at Earl's Court, so docile as to allow itself to be handled;

but after his death it was sold to a showman, and, from the confinement it was subjected to, became very fierce, and was at last destroyed by a tiger, into whose cell it had intruded by tearing down the partition.

H. Capensis, Desm.; *Canis Crocuta*, Lin.; *l'Hyène tacheté*; *Tiger Wolf* of the Cape; *Spotted Hyæna*, Pen. This is the most common species at the Cape of Good Hope; and although its presence requires caution on the part of the shepherds in regard to their cattle, yet it is a very valuable animal scavenger, as it is well known to come nightly to Cape Town and clear away the offal, bones, &c. which are thrown out in large quantities; and Sparrman says, that the Dogs are so well accustomed to it, that they feed side by side without molestation, and the Hyæna is rarely known to do mischief when thus satiated. Its general colour is reddish brown with dark round spots on the body, and the hind legs sometimes spotted, at other times barred; the head large and flat, of a dark colour, and whiskered both on the lips and above the eyes; the ears short; a short mane, the hairs of which point forward, runs along the ridge of the back. This animal is found in Ethiopia, Guinea, and the Cape of Good Hope; it seeks its prey only in the evening, often in flocks, but its peculiar howl gives ample notice of its approach. Sparrman considers the howl to be indicative of hunger, and the hollowness of the sound induces him to think that it proceeds from emptiness of stomach. It is this species which he has observed capable of imitating the call of other animals to a certain extent, thus alluring their young within its grasp. They are very powerful; and an instance is recorded of one kept at the Tower of London, which tore up a plank about seven feet long, nailed down to the floor of its den. Formerly they were known to carry off children from the negroes' cottages, but they are now more timid, and their depredations are confined to cattle. Sparrman relates in his Travels an amusing anecdote which he had heard related at the Cape. "At a feast near the Cape one night, a trumpeter, who had got his fill, was carried out of doors, in order that he might cool himself, and get sober again. The scent of him soon drew thither a Tiger Wolf, which threw him on his back, and dragged him along with him as a corpse, and consequently a fair prize, up towards Table Mountain. During this, however, our drunken musician awaked, enough in his senses to know the danger of his situation, and to sound the alarm with his trumpet, which he carried fastened to his side. The wild beast, as may easily be supposed, was not less frightened in his turn."

H. Villosa, Smith; *Strand Wolf*, or *Strand Juy* of the Cape; *Hairy Hyæna*. Is less than the last species; its general colour is dusky grey, marked with large black spots or oblique bands; the neck is yellowish, the head broad and grisy, its apparent breadth increased by the projection of the hair between the ears and throat, which assume the form of a ruff of a reddish white colour, marked more or less distinctly with a vertical dark stripe under the outer angle of each eye; the outside of the legs dirty white, striped transversely with narrow black bands, deficient on the inside. The hair on the neck and body is very long and shaggy, measuring, especially on the back and sides, as much as six inches. This animal is described by Dr. Smith in the XVth volume of the *Linnean Transactions*, from an individual he had for some time in his own possession. It is less powerful than the other species, and confines

HYÆNA. Its depredations to the destruction of smaller cattle, as sheep, goats, &c. But it does not appear less carnivorous. Dr. Smith's animal during confinement was always much excited by the approach of animals, which it would probably attack had it been at liberty; it preferred meat in which the blood remained to other, and not uncommonly bones to flesh; these it would for hours employ its teeth in breaking, and then suck out the marrow. It was extremely suspicious, and would not cross even a deal board which was placed across its den for a long while, until it had thoroughly convinced itself that no danger lurked beneath, by licking at and biting such parts as its teeth could get at. It was at first impatient of confinement, and endeavoured to escape by digging close to the wall of its prison-house; and the hole, which it had formed in a single night large enough to hide itself in, being filled up with stones, it removed them next night, and succeeded in reaching the foundation, the strength of which, however, stopped it. Dr. Smith relates a curious circumstance with regard to a secretion, similar to "impure candle grease," which the animal obtains by rubbing the nates "for about half a minute" against any hard substance; he first observed it upon an upright post in the apartment in which the animal was confined, and also saw it in the performance of the operation, after which it licked off the substance thus procured. Removing the post did not prevent its finding a new rubbing place, for it then selected a large stone, upon which the same substance was deposited; it hardly ever stirred without forthwith visiting this larder of its own, and always resorted to it after feeding. This is probably the animal alluded to by Cuvier in his *Ouvrages Postiches*, tom. iv. p. 384, and named by Desmarest *Hyæna Rufa*.

Another new species was assigned to this genus by Temminck, under the name *H. Picta*, the *H. Fenatica* of Burchell, but he is now satisfied that it belongs to the Dogs.

See Linnæi *Systema Naturæ* a Gmelin; Illiger, *Prodromus Mammalium*; Buffon, *Histoire Naturelle*; Pennant's *History of Quadrupeds*; Sparrman's *Voyage to the Cape of Good Hope*, &c.

HYÆNANCHE, in Botany, a genus of the class Diœcia, order Dodecandria. Generic character: male flower, calyx five to seven-leaved; corolla none; stamens ten to twenty; female flower, one style, stigma three, capsule three-celled; cells three-seeded.

One species, *H. Capensis*, a shrub, native of the South of Africa, called there the Hyæna poison-tree.

HYALEA, in Zoology, a genus of *Pteropodus* Mollusca, established by Forskæll.

Linnaeus first placed it with the *Anomia*; it has since been placed with the *Patella*; and Cuvier has pointed out its affinity to the genus *Clio*. In the *Annals of the Museum* Cuvier has given a dissection or description of the animal; and lately, Blainville, in the *Journal de Physique*, has given a fresh anatomy, in which he has controverted most of the accounts given by Cuvier, and evidently with justice in many instances. This being the case, we have given the latter author's generic character, not vouching for its accuracy in every particular.

Generic character. Body globular, formed of two distinct parts; the hinder, or abdominal, broad, depressed, and edged on each side by the double lips of the mantle sometimes prolonged; contained in a shell, the anterior or *cephalo-thoracic* parts dilated on each

side into wings or rounded flaps; head not distinct, provided with two *tentacula* placed in a cylindrical sheath; mouth, with two labial appendages running under the foot; vent on the binder part of the right side of the double lips of the mantle; gill pectinate on the right side; oviduct ending in neck part between the two parts of the body, that of the male organ at the base of the right *tentaculum*; shell very thin, transparent, symmetrical; above convex, beneath nearly flat; slit on the sides for the passage of the lobes of the mantle; aperture a narrowed slit, and often pierced behind.

The type of the genus is *H. tridentata* of Lamarck, the *Anomia tridentata* of Linnaeus.

Blainville has published a monograph, containing a description of thirteen species of the genus.

HYALINE, Gr. ὑάληος, vitreus, from ὕαλον, vitrum, and thia from ὕειν, plere; because vitrum, or glass, has the colour of water.

Witness this new-made world, another Heav's
From Heaven's gate not far, founded in view
On the clearest Apollon, the glancie sea.

Milton. *Paradise Lost*, book vii. v. 619.

HYAS, in Zoology, a genus of *Short-tailed Triangular Crabs*, allied to *Maia*, established by Dr. Leach.

Generic character. Antenna, with their first joint larger than the second, compressed and dilated externally; the third joint of the outer feet-like jaws short, slightly dilated externally, nicked at its extremity and on the inner side; pinchers much larger and shorter than the other legs, which are double the length of the body; legs cylindrical, elated; body long, subtriangular, rounded behind; forehead ending in two points.

The type of the genus *H. araneus*, Leach; the *Cancer araneus* of Gmelin, the *Cancer bufo* of Boac, which are found in the British Ocean.

HYBOS, in Zoology, a genus of *Dipterous* insects, established by Meigen.

Generic character. Antenna inserted on the front of the head, much shorter than the head, and formed of two curved or conical joints, with a long bristle at their extremity; palpi curved beneath the produced trunk; the thighs of the hinder legs enlarged. This genus is nearly allied to *Tachydroma*.

The type of the genus is *H. asiliformis*, the *Stomoxys asiliformis* of Fabricius.

HYBLA-HONEY, } From *Hybla*, a mountain of
HYBLÆAN, } Sicily famous for its bees and
honey.

That lovely spot which thou dost see
In Celia's bosom was a bee,
Who built her cavernous spire meet
T' th' hyblæan of her either breast.

Cervus. On a *Moir* in Celia's Bosom.

Charming Bombyce, though some call you this,
And blasse the ivory colour of your skin;
Yet I the lustre of your beauty own,
And deem you like *Hyblæan* honey-brown.

Fordun. *Theocritus*, idyl. 10.

Go, fly into thy hive again,
With more than *Hybla*-honey blest;
For Pop's sweet lips prepare the dew,
Or else far have a nectar-feast.

Thomson. *The Bee*.

HYBRID, } Lat. *hybrida*, or *ibrida*; Gr. ὕβρις,
HYBRIDOUS, } *injuria*, quod *injuriæ* contumeliosam
notat; (æ *adulterium*.) Scalliger (in *Farrone*) and
Vossius prefer an ancient Tuscan word, *umbri*, signify-
ing *purius*.

YALEA.
HYBRIDA

HYBRID. See Vossius and Martinus; also the Quotation from Pliny.

HYDER-
ABAD.

There is no creature engendered so soon with wild of the kind, as doth the swine; and in good sooth such beggers in old time they called *Hyderas*, as a man would say, half wild: inasmuch as this term by a translation, hath been attributed to mankind.

Hyland. Phasar, book viii. ch. liii.

She's a wild Irish bear, sir, and a *hybride*.

Iris Jeanes. The New Inn, act ii. sc. 2.

Let us therefore, by way of close, briefly recapitulate, and lay together the fore alleged reasons and arguments, why we should by all means detest our separatists and dissenters as Saint Paul (a most authentic example) did with those judging *hybrid* Christians, viz. not give place to them at all.

South. Sermons, vol. v. p. 494.

But now why such different species should not only mingle together, but also generate a animal, and yet that that *hybridous* production should not again generate, and so a new race be carried on; but nature should stop here and proceed no further, is to me a mystery and unaccountable.

Ray. Of the Creation, part ii.

HYCLEUS, in Zoology, a genus of *Heteromerous*, *Coleopterous* insects, established by Latreille, belonging to the family *Cantharidae*.

Generic character. Antennæ club-shaped, enlarging, with the end formed of nine joints, the last very large, and forming an ovoid button.

The type of this genus is *Myiabrur argenteus* of Fabricius.

Division.

HYAIDERABAD, which, as a Province (*Sûbah*) of the Moghul Empire, contained 42 Districts, (*Sarkars*), and upwards of 400 Townships, (*Perganas*), comprehending nearly the whole territory between the Gôdâverî and the Kṛishna, and all the low lands on the Eastern coast of the Peninsula from the Mahâ-nadi to the Pannâr, has been greatly diminished by the revolutions which have reduced the Mussulmân power in India, but still comprehends the territories of the most powerful remaining Mohammedan Prince, the Nizâm of the Dekan, whose dominions extend from the Tapî and Werdâ Northwards, to the Tum'hadra and Kṛishna Southwards, including the Provinces of Bîder and Nândîr, besides many Districts formerly attached to Aâreng-âbâd, Bîjâ-pûr, and Berâr; and together forming an area of nearly 95,000 square miles. The territory of Hyaidar-âbâd is now divided into the following Districts:

- | | |
|-----------------|------------------|
| 1. Pângal. | 9. Golkondâ. |
| 2. E'dgîr. | 10. Kâllkondâ. |
| 3. Gampûr. | 11. Malkîr. |
| 4. Dîwar-kondâ. | 12. Melidâk. |
| 5. Nalgondâ. | 13. Kôlâs. |
| 6. K'hammât. | 14. E'l'ghandel. |
| 7. Warangol. | 15. Malangûr. |
| 8. B'hongîr. | 16. Rângîr. |

Soil, level,
and climate

The greater part of this territory is hilly, though not mountainous, and being a part of the table-land of the Western Peninsula, is at a considerable elevation above the sea; its climate, therefore, is more temperate than that of the low lands, (*padén g'hât*), and the thermometer sometimes sinks to 45° of Fahrenheit's scale. Its rivers are merely torrents, either entirely dry, or reduced to ebains of pools in the hot season. Its soil is fertile, and would, if properly cultivated, be very productive; but from bad government the cultivation is discouraged in every way, and large tracts, once closely peopled, are now covered with brushwood and wholly desolate. Commerce is equally checked by the rapacious spirit of the administration, or the unrestrained extortion of its agents; so that, in 1809, the whole amount of European

goods annually imported did not exceed £25,000 in value. Nearly the whole Country is parcelled out into *jâ-gîrs* or feudal lordships, many of which were granted by the Mussulmân Sovereigns of the Dekan, and are considered as inalienable. Their possessors are bound by their tenures to maintain an armed force, which renders the more powerful of them nearly independent of the Sovereign. A small quantity of muslin, salt, and salt-fish and opium, the trade in which is contraband, and very injurious to the regular dealer, are almost the only articles of commerce. In 1801, the duties levied on goods imported amounted to about 15 per cent, *ad valorem*; and as this is considered as one of the most productive sources of the Nizâm's revenues, the British Government found it extremely difficult to obtain any reduction of it from his Ministers.

HYDER-
ABAD.
Temers.

	Rupess.	£.	
In 1788 his receipts were	1,23,13,880	1,539,235	Revenue.
Expenditure	96,72,408	1,209,090	

Leaving a surplus of . . . 26,41,475 . . . 330,185

In 1803 there was a deficit of 51,48,768 rupees, (£643,596;) but in 1810 the deficit amounted only to 15,30,178 rupees, (£191,272,) the receipts having been increased to 1,85,97,340 rupees, (£2,324,667;) but this augmentation of revenue was due to an aggravated system of extortion as well as an increase of territory on the destruction of the Mahratta power, not to any real improvement of the Country. This account does not include sums received from *jâ-gîr-dars*, or feudal landholders, which are continually fluctuating. The following estimate is probably a near approximation to the whole annual revenue raised on the Nizâm's territory:—

	Rupess.
Average receipts	1,85,87,214
Prime Minister's fees	17,18,342
Financial Minister's (Peshkâr) fees	2,56,390
Quit-rents of jâ-gîrs	85,00,000
Presents	1,00,000

(£3,648,968) 2,91,91,946*

A large portion of this sum is absorbed by the expenses of the Court, and much is embezzled in various ways by the agents of Government, but the greatest part is hoarded up in the Nizâm's private treasury; and in 1811 the deficit continued to increase, while the Country was so completely exhausted as to offer no prospect of any new resources.

The Country between the Kṛishna and Gôdâverî anciently formed the Hindû kingdom of Telîngânâ; a territory not originally possessed by Hindûs, as the languages still vernacular in it prove, and therefore, not properly a part of Hindustân, to the South of which it lies, forming a part of the Dakshina, (Dekhin, or Deksa,) or Southern region. It was conquered by the Mohammedans at an early period, and formed a large part of the territories possessed by the Bahman's Sultans. On the extinction of that dynasty, the Telîngânâ again became a separate Principality, under the

History.

* As 100,000 = 1 lak, and 100 laks (= 10,000,000) = 1 kôr, two millions, sixhundred in our system of notation, occur in Indian accounts, and they are consequently expressed by this change in the punctuation: the above sum will therefore be read of two kôrs, 91 laks, 91 thousand, and 246 rupees.

HYDER-
ABAD.

name of the Kingdom of Golkondâ, and its first Sultan, Cull Cutb-Shâh, ascended the throne in 1512. The last Prince of his line, Abû Husein, died in 1704, a prisoner in the Castle of Daulet-âbâd. His Kingdom became a Province (*Sûbah*) of the Moghul Empire, and after the death of Aurang-zêh, his Viceroy in the South (*Îlâk*) made himself master of the territories placed under his direction. This Chief, whose reign began 1717, died in 1748 at the reputed age of 104 years, still contenting himself with the humble title of Minister, (*Nazâm-i mulk*, i. e. Regulator of the Empire,) though really possessed of uncontrolled power. His successors, as is well known, took an active part in the wars which so long threatened the British interests in the Peninsula, but the growing power of the Mahrattas naturally alarmed a Musulman Prince, and 'Alî, the successor of Salâbet Jang, whom he caused to be assassinated in 1768, formed a close alliance with the British Government. Having, in 1793, for a short time abandoned those allies, he engaged in a war with the Mahrattas, which terminated in the loss of Daulet-âbâd, a very valuable part of his territory, a charge of three crores of rupees (£3,375,000) by way of indemnification, and the retention of his Prime Minister, 'Azim-ul-omârâ, as a hostage. In 1798 the Nezzâm was prevailed upon to form a subsidiary Treaty with Great Britain, in compliance with which a detachment of 6000 men was stationed in his territories. By a subsequent Treaty, in 1800, this force was increased to 1000 cavalry and 8000 infantry, for the maintenance of which, the territories acquired by him on the destruction of Tipû's power were ceded to the British Government in lieu of all future claims upon his treasury. This Treaty was offensive and defensive; and it was determined that, from that period, all external intercourse between the Nezzâm and foreign Powers should be exclusively managed by the British Government, which engaged to secure that Prince from internal insurrection and external invasion, and thus released him from the harassing demands of the Mahrattas, amounting to 45 lacs (£540,000) annually. 'Alî was succeeded, in 1803, by his son, Sikondar Jâh, who, in gratitude for the freedom from all opposition with which he ascended the throne, offered to relinquish the tribute of 7 lacs (£84,000) paid by the East India Company for the *Serkâr* (District) of Gantûr. This offer was, however, then declined, and the *peshkash*, or tribute, was redeemed, in 1822, for the sum of £1,000,200. In 1803 and 1804 the Nezzâm's territories were augmented by all the country South of the Injârd hills, and West of the Werâh, except the districts of Nernâdâ and Gâwêl-garh, retained by the Râjâ of Nâgpûr, and the whole tract between the Ajant hills and the Gôdâverî, including Gantû-pûr and the fertile tract round Jâlnû-pûr, was ceded to Hâider-âbâd by Sind'hîâ. Notwithstanding the many and great obligations of the present Nezzâm to the British Government, and the gratitude which he has at times expressed, he has frequently betrayed a strong inclination to violate his engagements and abandon his alliance; but as he is a weak Prince,

subject to occasional fits of derangement, it is not surprising that he should be the dupe of interested knaves, whose selfish and mischievous projects are thwarted by the vigilance of the British Residents and the presence of the subsidiary force.

Hâider-âbâd, (i. e. Lion's Abode, or Abode of Hâider,) the Capital of this Sovereignty, is in 17° 15' North and 78° 35' East, on the South side of the river Mâsi, which is little better than a wintry torrent. It is about four miles long and three broad, and is surrounded by a stone wall; its streets are narrow, crooked, ill-paved, formed by rows of houses, or rather wooden sheds of one story. A bridge over the Mâsi, broad enough for two carriages abreast, the Palace, and some of the Mosques are the only remarkable buildings; but the Tank, about a mile to the West of the town, is a public work very deserving of notice. A valley, enclosed on three sides by hills, has been converted, by a rampart or embankment (*band*) at its open end, into a vast reservoir, (*tanque*), nearly 17 miles in circumference, and covering about 10,000 acres. It is filled by a canal from the river. The embankment, formed entirely of granite, is 3350 feet in length, and nearly 50 feet high, in the middle of the valley. It was begun by the late prime-minister Mir 'Alan, and finished by his successor, Munir-ul mulk, in 1812. The Royal residence was removed from Golkondah by Mohammed Cull Cutb-Shâh, about A. D. 995, (A. D. 1587,) to a new site 4 cûs (6 miles) to the East, where he founded the City, named after B'hâgmât, his favourite mistress, B'hâgmât nagar, (i. e. B'hâgmât-town;) but being afterwards, says Ferishtah, ashamed of it, he changed its name to Hâider-âbâd. In 1687, it was taken and plundered by the troops of Aurang-zêh, and, on the fall of its native Princes, ceased to be a Capital, till the Nezzâm 'All removed thither from Aurang-âbâd, about 1762, since which time it has continued to increase in wealth and population, and has now probably not less than 200,000 inhabitants.

1. Pângal, in 16° 11' North and 78° 6' East, gives its Prangul name to a small district on the banks of the Krîshna.

2. Eldgir, a small district, of which the river B'hîma is the Western boundary, contains the towns of Fîrâzgâr, Daulet-âbâd, and Eldgir, in 16° 35' North and 77° 16' East.

3. Gantûpûr, to the South of Hâider-âbâd, is an extensive, but almost uncultivated and uninhabited district. Its Capital is in 16° 33' North and 78° 8' East, on a fortified hill, now abandoned as a place of strength. Its Mosque is one of the finest in the Nezzâm's dominions.

4. Dêwarkundâ, on the North side of the Krîshna, Dêwarkundâ contains the towns of Peitwâ and Nardinet, besides contains that from which the district is named, situated in 16° 40' North and 78° 57' East.

5. Nâlkondk, on the North side of the Krîshna, and Nâlgonda, crossed by the Mîsi, though fertile, is almost desolate. Its Capital is in 17° 51' North and 79° 16' East.

6. K'hamm-êlt, in 17° 16' North and 80° 11' East, Comamam is the chief town of a district bearing the same name, and bordering on the *Serkâr* of Râjmanderî. It is thinly peopled, and its extensive forests afford shelter

* The plant of Nâm, used, according to the extravagant style of adulation prevalent in India, instead of the singular, yet so Nâmsh has nearly banished Nâm from the Indian vocabularies. The close resemblance of Nezzâm to Nôrâm, (order, rank arrangement, &c., &c.) from which it differs only in its vowels and the doubling of the second consonant, has completely established the latter, though erroneous, in our language.

* Hence the language of the old travellers. Ferishtah, who lived in the first half of the XVIth century, says, that "it is called by the people B'hâgmât-nagar, not Hâider-âbâd." It must not be confounded with Bâgnagar, a corruption of Vijaynagar.

HYDER-
ABAD.City of
Hâider-âbâd.

Ghantpore.

Dewarkundâ.

Comamam

HYDER-
ABAD.

Warangul.

to gangs of robbers, who continually harass the industrious inhabitants of the adjoining territory.

7. Warangul, (Warangul, or Arankul), in 17° 54' North and 79° 34' East, is an ancient city, founded in A. D. 1067, and supposed to have been then the Capital of Andhra, or Telinga, a powerful State in the Peninsula. It was finally wrested from the Hindús by the troops of Abhedh Sháh Bahmani in 1421. The district named from it is little cultivated, especially on its North-Eastern side; a natural consequence of the arbitrary, oppressive, and impudent system of government prevailing in the Nezzám's territories.

Bongheer.

8. B'hángir, (for B'hówangir), to the North-East of Hhaider-ábád, on the Northern bank of the Mási, though small, is one of the most populous districts in the whole territory. Its Capital is in 17° 28' North and 78° 54' East.

Golconda.

9. Golkondá, to the East of Hhaider-ábád, is an extensive district, crossed by the Mási; the mountains of which consist principally of syenite, and contain no diamonds; but opal and chalcidines are found about 40 miles to the West. The diamond mines, now nearly abandoned, are in the alluvial beds on the banks of the Káshma and Pennár rivers, but the matrix is a sandstone breccia. As the inhabitants of this district are much engaged in cutting and polishing these stones, it is from that cause, probably, that its celebrity for them has arisen. Its fort is on a hill in 17° 15' North and 79° 32' East, four or five miles West-North-West of Hhaider-ábád.

After having been the residence of Hindú Princes possessed of a considerable territory, it became merely a Provincial town under the Bahmeed dynasty, but was again a Royal residence under their successors, the Gúth-sháhí Sultáns; the last of whom was taken prisoner by the army of Ádregab on the capture of the place, after a seven months' siege, in 1690. The fort is now a state-prison, and a place of refuge in case of any sudden alarm.

Colconda.

10. Kólkondá, in 16° 51' North and 77° 50' East, is the Capital of a large district little known, to the West of Golkondá.

Máikair.

11. Máikair, in 17° 10' North and 77° 15' East, gives its name to a small district on the banks of the B'hima.

Máidack.

12. Méidak, in 18° 5' North and 78° 24' East, is the chief town of a district traversed by the Mánjir, and lying to the North-East of Hhaider-ábád.

Kawlas.

13. Kúlas, in 18° 14' North and 77° 47' East, to the North-West of the Capital, is the principal place in a district little known, but enclosed on three sides by the river Mánjir.

Elgundel.

14. El-g'hándel, near the Northern extremity of the Principality, is on the North side of the little river Pannér, in 18° 17' North and 79° 4' East. The large district, named from it, is one of the least known in the whole of the Nezzám's territories, few parts of which have yet been visited by Europeans.

Málagur.

15. Málagúr is a small district North-East of Hhaider-ábád. Its chief town, bearing the same name, is in 18° 12' North and 79° 18' East.

Ramgheer.

16. Rám-gír, or Ráma-gír, at the North-Eastern extremity of the Principality, extends across the Góds-veri, but all to the North of that river is a part of half-civilized Hind territory of Góndwánah. The town of Rám-giri (Rám's Mount) is in 18° 27' North and 79° 28' East.

Páisonah.

17. Páisonáh is the Capital of a large zemíndárl in VOL. XXIII.

the North-Western part of the Nezzám's territories, and appears not to be comprehended in any of the preceding districts. It stands in a luxuriant valley, about four miles wide, and enclosed by lofty ranges of mountains. In 1794 the town was populous and flourishing, in 1813 it was found in a wretched state. Its Chief resides at Páikondá, an ordinary garhi, or mud fort, and his whole zemíndárl, though well protected by its position, is very unhealthy.

Hamilton, *Gazetteer, East Indies*, 2d edition, London, 1823; Hamilton, *Hindustan*, vol. ii. p. 122; Tiefenthaler, *Beschreibung von Hindustan herausgegeben von J. Bernoulli*, vol. i. p. 355; Scott-Waring, *History of the Mahrattas*, p. 260; Rennell, *Memoir of a Map of Hindostan*, p. 217, 247, 290; *Map of the Peninsula*, p. 32, 35.

HYDNOCARPUS, in Botany, a genus of the class Diocia, order Pentandria. Generic character: male flower, calyx five-leaved; corolla, petals five, with five nectariferous scales; stamens five, one style: female flower as the male; berry one-celled, many-seeded.

One species, *H. taciobiana*, a tree with flexible branches, natives of Ceylon.

HY'DRA.

HY'DRA-FRACTION, } Lat. *hydra*, or *hydras*, a water serpent, from the Gr. HY'DRA-FORM, } *ἵδρω*, water. From the qualities HY'DRA-HEADED, } ascribed to it in the Quota- HY'DRA-LIKE, } tion from Sandys, *Hydra* is applied to

Evils increasing from the attempt to suppress them; a numerous increase of evils; any multiform or multifarious evil or mischief.

To dire Lewatan *hydra* what art thou?

Her wounds were fruitful; from each seven'd head,

Each of her hundred necks two fiercer bred.

Sandys. *Ovid. Metamorphoses*, book ix. *Hecules and Achelous*.

And yet the *hydra* of thy cares revives

Still new born sorrows of her fresh domain.

Danuel. *Sonnets to Delia*, son. 15.

Carantes horn'd, *Hydra* and Elles dress.

Shakspeare. *Paradise Lost*, book x. l. 525.

Nor cease *hydra-headed* willfulness

So soon did loose his seat; and all at once,

As in this king.

Shakspeare. *Henry F.* fol. 69.

Runs *hydra-like* we forth our faults:

Our misdeeds do weasel still.

Our self-conceits be winged: and

We fly from good to ill.

Warner. *Alfred's England*, book ix.

Once more our awful Post arms, Cengage

The threatening *hydra-fraction* of the age;

Once more prepares his dreadful pen to wield,

And every Muse attends him to the field.

Tate. *Upon the Author of the Medal*.

Yet should Rebellion, bursting from the caves

Of Erebus, appear her *hydra-form*,

To poison Liberty, thy light divine;

Britannia! rescue Earth from such a bane.

Thompson. *Sicilian*, book v.

HYDRACHNA, in Zoology, a genus of Water Spiders, forming the type of a family, established by Muller, but lately contracted by Latreille.

Generic character. The mouth composed of plates, forming a produced sucker; *palp*: with a mobile appendage at their extremity.

Möller has given an excellent monograph of this genus, in which he has stated exceedingly interesting accounts of its manners and habits. The type of the

3 x

HYDER-
ABAD.RY-
DRACHNA

HY-
DRACHNA
—
HYDRO-
CEPHA-
LUS.

genus is *H. geographica* of Muller, pl. viii. fig. 3—5. One of the largest species of the genus is three lines long; on the slightest touch it feigns death like many other water insects.

HYDRENA, in Zoology, a genus of *Pentamerous* water insects, belonging to the family *Hydrophilidae*, established by Kugelan.

Generic character. Mandibles toothless; maxillary palpi very long, ending in a pointed slender joint; elytr of the antennae commencing at the third joint; body oblong, depressed; thorax longer than broad.

The genus is nearly allied to *Elophorus*. The type is *H. riparia* of Kugelan, the *Elophorus minimus* of Fabricius.

HYDRANGEA, in Botany, a genus of the class *Dicandria*, order *Diogynia*. *Generic character:* calyx superior, five-toothed; corolla, petals five; capsule two-celled, two-beaked, bursting between the persisting styles by a terminal foramen; seeds many, striated longitudinally.

Three species natives of North America, and the well-known *H. hortensis*, native of the East Indies; this, when first introduced into England, was treated as a stony plant, but has since been found to bear the open air in the Southern parts of this island, in which situation it will grow so luxuriantly as to cover a space of several square yards.

HYDRASTIS, in Botany, a genus of the class *Polyandria*, order *Polygynia*. *Generic character:* calyx none; corolla, petals three; nectary none; berry compound, granulations one-seeded.

One species, *H. Canadensis*, native of North America. **HYDRAULICK**, *n.* } *Gr.* ὑδραυλικός, from ὕδωρ, water, and αἰλός, a pipe; *adj.* } *q. d.* a pipe played by the motion of water.

See **ENCYCLOPEDIA, MIXED SCIENCES**, vol. iii. p. 200.

I look not on a human body, as on a watch or a hand-mill, &c. as a machine made up only of solid, or at least consistent parts; but as an *hydraulick*, or rather *hydropneumatocal* engine, that consists not only of solid and stable parts, but of fluids, and those in organized motion.

Boyle. Works, vol. v. p. 322. *A Free Enquiry into the received Notion of Nature.*

And as chemistry, that is conversant about fire, on even hydraulicks and *hydraulicks*, that teach us to make engines and contrivances for lifting up, and for the conveying of water, may in divers places be of so small use to the husbandman.

Id. B. vol. iii. p. 407. The Usefulness of Experimental Philosophy.

If we had never in our lives seen any but one single kind of *hydraulick* machine, yet, if of that one kind we understood the mechanism and saw, we should be as perfectly assured that it proceeded from the hand, and thought, and skill of a workman, as if we visited a museum of the arts, and saw collected there twenty different kinds of machines for drawing water, or a thousand different kinds for other purposes.

Pliny. Natural History, ch. vi.

HYDROCELE, *Gr.* ὑδροκύλη, from ὕδωρ, water, and κύλη, a watery swelling or tumour. See the Quotation.

Of watery tumours, *hydrocele* is one very remarkable species, which subdivides itself into many others. It may be generally defined, a watery swelling of the scrotum.

Warren. Surgery, book i. ch. xxiij.

HYDROCEPHALUS, *Gr.* ὑδροκεφαλός, water, and κεφαλή, the head. See the Quotation.

Hydrocephalus is a watery swelling of the head, having the same origin with other hydrocal tumors; it is most usually the disease of children.

Warren. Surgery, book i. ch. xxiij.

HYDRO-
CEPHA-
LUS.

—
HYDRO-
GRAPHY.

HYDROCHARIS, in Botany, a genus of the class *Dioecia*, order *Enneandria*, natural order *Hydrocharitideae*. *Generic character:* male flower, spathe two-leaved; calyx three-cleft; corolla, petals three; female flower as the male; stigmas six, two-cleft; short siliques three; capsule six-celled, many-seeded, inferior.

Two species natives of North America, and *H. morsus ranae*, the Frog Bit, native of watery places in England.

HYDROCHERUS, from the Greek ὕδωρ, water, and χερς, a pig, Brine; *Capibara*, Pen. In Zoology, a genus of animals belonging to the family *Hermistocystidae*, order *Rodentia*, class *Mammalia*.

Generic character. Nose sharp, obliquely truncated at the tip, and flattened from above; upper lip entire; molar teeth four on each side in each jaw, of which the posterior are the largest, and composed of simple parallel plates, whilst the anterior three have the plates forked on the inner side in the lower, and on the outer edge in the upper jaw; body covered with rough wiry hair, tailless; feet half webbed, four toes before and three behind, furnished with claws, which are rather longer than they are wide.

H. Paraguayensis; *Sus Hydrocharis*, Lio.; *le Cabiai*, Buff.; *River Hog*, Dampier; *Capibara*, Pen. About the size of a two years old Hog, is covered with coarse, short, yellowish brown hair; the legs are short, but the toes long and connected by a short web. The *Capibara* is a native of South America, living in fenny districts near the great rivers in large herds, and uttering a loud discordant cry, like the braying of an ass; it runs slowly, but swims and dives very well, and stays long under water; it feeds both on vegetable and animal food, sitting upon its rump, and holding its food to its fore paws like a Squirrel; it is a good fisher, and brings its prey ashore in order to devour it; is easily tamed, and made familiar. It is the largest of all the *Rodentia*, except the Beaver, grows very fat, and its flesh is considered good eating.

See Cuvier, *Régne Animal*; Pennant, *History of Quadrupeds*.

HYDROCOTYLE, in Botany, a genus of the class *Pentandria*, order *Diogynia*, natural order *Umbelliferae*. *Generic character:* umbel simple; involucres four-leaved; petals entire, spreading; fruit round or kidney-shaped.

A genus of more than thirty species, natives of both hemispheres. *H. vulgaris*, the marsh Pennywort, is a native of England.

HYDROGRAPHY, } *Fr.* hydrographie; *It.* and *Hydrographie*, } *Sp.* hidrografía; *Gr.* ὕδωρ, water, and γράφω, to write, to delineate or describe.

A delineation or description of the watery parts or portions of the globe.

Setting down always with great care and diligence, true observations & notes of all those countries, islands, coasts of the sea, and other things requisite to the arts of navigation and *hydrographie*.

Hobart. Voyages, &c. vol. i. fol. 417. *M. W. Barrington*.

He [Dr. Halley] likewise corrected the position of the coast of Brazil, which had been very erroneously laid down by all former *hydrographers*.

Anna. Voyages round the World, book i. ch. viii.

The artificer must in the framing of his little engines have had due

HYDRO. regard to all these, and consequently have had a comprehension of
GRAPHY. divers cabalistic and hydrographical truths.

Bible. Works, vol. vi. p. 734. The Second Part of the Christian
Firtuous.

HYDRO-
MANCY. **HYDROLEA**, in Botany, a genus of the class *Pentandria*, order *Digynia*. Generic character: calyx five-leaved; corolla rotate or bell-shaped; base of the filaments cordate; style long, diverging; stigma peltate; capsule two-celled, two-valved.

Six species, natives of the East Indies and Peru.

HYDROMANCY, Divination by Water, is said by Natalis Comes (II. 6.) to have been the invention of Nereus, and according to Delrio, a most respectable authority in these matters, it is a method of Divination, than which *nulla facundior impostura*. Jamblichus, he says, mentions one kind of Hydromancy to which the Emperor Andronicus Comnenus had recourse; not in person, for regard to his character (a character richly demanding such caution!) forbade this humiliation; *ipse quidem vis nocturnis sacris interesse nolit, metu fama ut arbitror, sed illud Hagio-christophoriz Stephano mandat*. This worthy applied to Sethos, a Diviner, who from his youth upward had been addicted to Magic, and on that account had been deprived of sight by the Emperor Manuel. The question proposed by Hydromancy was, who was to be the successor of Andronicus, a doubt which grievously perplexed the superstitious Tyrant, and left him in hesitation as to the fittest victim whom his suspicious vengeance might first sacrifice. The Evil Spirit when summoned, showed upon the water the letters S I, and upon being asked at what time the person so designated should succeed, he replied, before the Feast of the Exaltation of the Cross. His prediction was verified, for, within the time named, Isaac Angelus had thrown Andronicus to be torn in pieces by the infuriated populace of Constantinople. It should be remembered here that the Devil spells, as he repeats the Lord's Prayer, not in a natural order, but backwards. S I when inverted, would fairly enough represent Isaac according to all laws of Magic.

The same story is related with great spirit by Nicetas. (*Andron. Coma*. II. 9.) The arts with which the Tempter cheats the ear of his votary are vividly displayed, and there is one very picturesque touch, when the Fiend is asked respecting time, which we are surprised should have escaped Delrio, who evidently borrows from this source, though he refers to Jamblichus; *γενόμενος οὖν καὶ περὶ τοῦ καιροῦ ἐρωτῶντος, ἐκπεσὼν καὶ φοβησάμενος τὸ δῆτοι τὸ δαίμονος καὶ γενόμενος πάλιν ἐκβοήσας ἐπ' ἐκταραμένην ὁπταί μὴ ἀρπάζειν χρόνον*. The Annalist has already remarked, that he neither knows, nor indeed wishes to know, the method of practising Hydromancy, *Scd ipse p̄m γράμμα τε καὶ πάλιν οὐκ ἔδωκε, πάλιν δ' ἐξερῶντες ἔπειτα τὸν βαλόμενον*: but Delrio, on the contrary, *ad fugam superstitionis*, describes several kinds. In one, a ring was suspended by a thread in a vessel of water, and this being shaken, a judgment was formed according to the strokes of the ring against the sides of the vessel. In a second, three pebbles were thrown into standing water, and observations were drawn from the circles which they formed. A third depended upon the agitations of the sea; whence the learned Jesuit deduces a custom prevalent among the Oriental Christians of annually baptizing that element; at the same time taking especial care to show that the betrothing of the Adriatic by the Doge of Venice has a widely different origin. A fourth Divination was

taken from the colour of water, and certain figures appearing in it, which Varro (according to Apuleius in his *Apologia*) says afforded numerous prognostics of the event of the Mithridatic War. But this branch was of sufficient importance to deserve a separate name, and we read accordingly of *νευρομαντεία*, divination by fountains, these being the waters most frequently consulted. Among the most celebrated fountains for this purpose were those of Palicorus in Sicily, which invariably destroyed the criminal who ventured to adjure them falsely in testimony of his innocence. A full account of their usage and virtue is given by Macrobius. (*Saturn*. v. 19.) Pausanias (ii. 23.) has described a fountain near Epidaurus, dedicated to Ino, into which, on her festival, certain leaves were wont to be thrown. It was a favourable omen to the applicant if these offerings were retained; on the other hand, most unlucky if they were washed up again. So, also, Thebes cast golden dice into the fountain of Apomus, near Padua, where they long remained as a proof of the Imperial monster's good fortune in making the highest throw. (Soet. 14.) Several other instances of divining Springs may be found collected by the diligence of Boissard; (*de Divinatione*, 5.) and to a belief in them Delrio thinks a custom of the ancient Germans is referable, who threw their new-born children into the Rhine, with a conviction that if they were spurious they would sink, if legitimate they would swim. In a fifth method, certain mysterious words were pronounced over a cup full of water, and observations were made upon its spontaneous ebullition. In a sixth, a drop of oil was let fall on water in a glass vessel, and this furnished as it were a mirror upon which many wonderful objects became visible. This, says Delrio, in the *Modus Faganus*. Clemens Alexandrinus is cited (Strom. i.) for a seventh kind, in which the women of Germany watched the sources, whirls, and courses of rivers, with a view to prophetic interpretation; the same fact is mentioned by Vives in his Commentary upon St. Augustine de Civ. Dei, vii. 35. In modern Italy, continues the learned Jesuit, Diviners are still to be found who write the names of any three persons suspected of theft upon a like number of little balls. (*opistulae*.) which they throw into water, and some, *his multi cederatiora*, go to so profane an extent as to abuse even Holy Water for this most unsanctified purpose. (*Disquis. Magicae*, lib. iv. ch. 2. quest. 6. sec. 3.)

Boissard, as cited above, has explained more fully than Delrio two of these methods of Hydromancy. *Efficitur in aqua cyatho impositis cui annulus flos supensus ex digito libratur ad perpendicularum in aquam: tum verbis conceptus rogatur Demon. Si res que poscitur vera est, annulus suus sponte cyathum ferit, sin minus pendet immotus. Velis qui interrogatur mappā caput obvolvūt, super quam cyathus aquā plenus statuitur. Tum Genio evocato obmurmurat quo cupit scire. Quod si verbis exprimitur criminis de quo queritur, aqua effervescens confirmat cogitatum. A very similar account is given by Wierus, (*de Prestigiis Demonum*, li. 12.)*

In a fragment of Varro's Book, *de Cultu Deorum*, the practice of Hydromancy is attributed to Numa: *quod ergo aquam egerunt, id est exportaverit, Numa Pompilius, vende Hydromantiam sacerdoti, Nympham Egeriam conjugem dicitur habuisse. (Fragmenta, Ed 1625, 8vo. p. 50.)* Upon this statement St. Augustine has commented as follows in the passage to which we

HYDRO-
MANCY.

HYDROMANCY.

HYDROMEL.

have already referred: *Nam et ipse Numa ad quendam Dei prophetam, nullus sanctus angelus mittebatur. Hydromantiam facere compulsi est, ut in aqua videret imagines Thorum, vel potius Iudificationes Dæmonum, a quibus auderet quid in aëria constituisse aliquid observare deberet.* Quod genus Divinationis idem Varro a Persis dicit adlatum, et postea Pythagoram Philosophum unum fuisse commemorat. Strabo, in like manner, has ascribed the practice to the Persians; *καὶ δὲ τοὺς Πέρσας αὐτὰς αἰτίας ἀνακατασκευάζει καὶ τὸν Ἀρχαῖον Λακωνιστικὸν ὁρματισμὸν.* (xvi. p. 574. Ed. Cas.)

HYDROMEL, Fr. *Hydromel*; Lat. *hydromel*; Gr. *ὕδρωμι*, from *ὕδωρ*, water, and *μέλι*, honey.

As touching the mead called *Hydromel*, it consisted in times past of rain water well purified, and honey.

Holland. *Plume*, book xxxi. ch. vi. in divers parts of Moscow, and some other Northern regions, the common drink is *hydromel*, made of water fermented with honey.

Boyle. *Works*, vol. ii. p. 105. *The Usefulness of Natural Philosophy*, part ii. essay 5.

Aristotle, if the Treatise to which we are about to refer be really from his pen, is the first writer who mentions *Hydromel*, not precisely under that name, but as a wine made from Honey by the Taulantians, (near Epidaurum, Durazzo,) in Illyria. It was prepared by boiling the combs in water till half only of the original quantity was left. This decoction would keep to a great age, was rich and full bodied, and some, made in Greece, could scarcely be distinguished from old wine. (*εἰς ὁμοιωσιν ἀποσπιννύσκει*, 21.) The Abate Fortin, who published his *Viaggio in Dalmazia* in 1774, met with the same liquor in the same Country. *A Mostar e nel resto della Bosnia si prepara ancora dai Turchi col infusione di fiori nell'acqua, e per mezzo della fermentazione una sorta d'Hydromel, da essi chiamata Scorbitt, che corrisponde a quella che usavano gli antichi Taulantzi abitatori del paese medesimo.* He then refers to Aristotle, and adds, in testimony of the good qualities of the modern beverage, *I nostri vicini che arrebbono un remorso grandissimo se bevessero un bicchiere di vino, non anno poi gran difficoltà d'ubbricarsi collo Scorbitt.* (ii. 154.)

Dioscorides (v. 7.) speaks of *Hydromel* as known under the name of *medites*, both by the Greeks and Romans. Among other persons to whom he considers it medicinally useful, he recommends it *γυναικὶν ὑποποσώσεσιν*, a class of ladies which his interpreter and commentator, Marcellus Virgilius, has great difficulty in recognising; and he contends that it means women who, during their gestation, take a fancy against wine, rather than any who upon principle are professed water drinkers.

Pliny, in addition to the mention made of *Hydromel* in the Quotation above, has given it a good character in another place. "There is a wine, called *Hydromel*, made of water and honey oneley; but to have it the better some doe prescribe raisin water, and the same kept five years for that purpose. Others, who are more wise and skillful herein, doe take raisin water, newly falne, and presently seeth it until a third part be boiled away, then they put thereto a third part also of old honey in proportion to it; and so lett them stand together in the sunne for fortie daies together, from the rising of the Dog-starr. Others, after they have remained thus mingled and incorporate together ten daies, put it up and reserve it close stopp'd for use; and this is called *Hydromel*, (*Hydromeli*), which when it is come to some age, hath the vary tast of wine; and no places

affordeth better than Phrygie." (Holland's Translation, xiv. 17. Ed. Hard. 20.) And again more fully afterwards. "Since we are entred into the vertues and operations of Honey, I must of necessitie handle and declare the qualities of *Hydromel*, or Honyed wter, (*ayna muba*), so seare a dependant thereto. Of which there be two kinds. The one is fresh and asw made is hast upon occasion, and presently used: the other is kept and preserved. As touching the former *Hydromel*, if it be made as it should be, of desupmed and clarified honey, it is of singular use in that exquisit and sparse diet fit for sick persons, and samlly in meats of light digestion; such as is a thin gruell made of naked frumentie washed in many waters; also to be joyned with restorative, for to recover the patient's strength much enfeebled. Moreover good it is for the mouth and stomacke, to mitigate the fretting humors settled and bedded therein; and to coole the extremitie of heat: for I find in good authors, that to ease and mollifie the belly it is better to be given cold than otherwise: na also that it is a proper and convenient drinke for those who chill and quake for cold; likewise for such as be heartlesse, and have small or no courage at all, whom those writers call *Microspsychos*."*

He then proceeds to enumerate its medical virtues, which are very numerous. It is good for a cough; when mixed with oil it is a counterpoison against white lead; it is a preservative to such as have eaten "henbane and dwale," especially if takes with asses milk. "Being applied accordingly, it taketh down all sodaine swellings, cureth dislocations, and, in one word, doth mitigate all pains. Thus much of *Hydromel* asw made; for our moderne physicians have utterly condemned the use of that which is kept until it be stale. And this they generally hold, that it is not so harmlesse as water, nor so solid and powerful in operation as wine. Howbeit, let it be long kept, it turneth into the nature of wine; and (as all writers doe accord) then is it more hurtful to the stomacke and contrary to the sinews." (xxii. 24. Ed. Hard. 51. 2.) The French translator, in rendering this passage, observes in a note, that the best *Hydromel* with which he is acquainted is that made by the Ursuline Nuns at Metz; and also that he knew a person at Nancy who had been given over by his physicians in a complaint of the lungs, and who was reestablished by a copious usage of *Hydromel*, which he drank at his meals instead of wine.

The receipt given by Columella is much to the same effect as that by Pliny, with one addition, that the *Hydromelists*, after closely stopp'd their vessels and exposing them to the sun for forty days together, *tum demum in tabulatum quod fustum accipit reponunt.* (*de rust. xii. 12.*)

Holmshed by no means entertained so favourable an opinion of this composition as some of the writers whom we have named above. He is speaking of *Methegia*, one of the delicate sorts of drink, "whereof the Weibmen make no lesse account (and are without cause if it be well handled) than the Greeks did of their Ambrosia or Nectar, which for the pleasantness thereof, was supposed to be such as the Gods themselves did delight in. There is a kind of swish wash made also in Essex and diverse other places, with honycombs and water, which the homelie countrie wives, putting some

* Some read *μικροψυχισμο* out of Dioscorides, having a faint and weak sense.

HYDROMEL.

HYDROMEL.

HYDROMEL. pepper and a little other spice among, call Mead, verie good in my opinion for such as love to be loose bodied at large, or a little eased of the cough, otherwise it differeth so much from the true Metheglin as chaike from cheese. Truly it (the margin calls it Hydromel) is nothing else but the washing of the combes, when the honie is wroung out, and one of the best things that I know belonging thereto is, that they spend but little labour and less cost in making of the same, and therefore no great loss if it were never occupied." (England, i. 266, Ed. 1807.)

The drink of which Holiushed here speaks with an much contempt, probably had not undergone the fermentation which is necessary to bring it to the excellence of genuine *mekiprapov*, or Metheglin. In the Middle Ages *Medus*, *Medo*, or *Meda* superseded the Greek name; and the Spaniards prepared, and perhaps still use, a drink from honey and water flavoured with lemon peel, which they call *Aloza*. (Febronius, *de Arte Vin. conficiendi* Obs. 24. 5.)

Most writers who have mentioned Hydromel, whether under its ancient or modern name, refer to Diodorus Siculus (v. 34.) as an authority for its use among the *Ciltheri*; but Diodorus in that place speaks not of *διδυμολα*, but of *διδυμολα*, the *malum*, not the *apra malua* of the Latins; and the two, though perpetually confounded, should be as carefully distinguished as they are by Piny in a continuation of the last passage which we have cited from him above. It is not impossible that Diodorus may himself have confused the names, for Mead was certainly a favourite drink with the *Celtæ* and cognate nations. In the Court of the ancient British Kings the Meadmaker, *Meddydd*, claimed the eleventh grade in precedence. His land was freehold, the King provided him with a horse and a woollen garment, and the Queen with linen on the three chief Feasts. (Wotton, *Leg. Wallice*, i. 22. p. 43.) And, among the Triads, Mead is named as one of the three things of which the *primities* were to be offered to the King. They were 1. every eask of Mead; 2. every new sentence of a judge; 3. every new song. (Ib. p. 311.) Taliassin drew as fervid inspiration from the fragrance of Mead as the Teian Bard from that of wine; and an Ode of the Welsh Poet, *De Mulao seu Hydromeli*, (the words are again confounded,) is recorded by Lhuyd and Tanner. (*Bibl.* 706.) Mr. Sharon Turner, in his *Vindication of the Græviness of the Ancient British Poems*, &c. has printed this Poem, the *Mead Song*, which Taliassin is said to have written in order to procure the liberation of Elphin, whom his uncle Macgwn had imprisoned. The following is part of Mr. Turner's spirited translation. The Bard implores the Deity

That Macgwn of Mead be inspired with Mead and cheer us with it.

From the Mead-burn; the foaming, pure, and shining liquor
Which the bees provide, but do not enjoy.

Mead distilled I praise; its elixir is every where;
Precious to the creature whom the earth maintains;

God made it to Man for his happiness;

The fœces and the dregs both enjoy it.

(p. 59.)

In later days it does not appear to have lost its reputation. Even in Chaucer's time it is represented as one of the *offenders d'amon* with which Absalom, the Adonis of Parish Clerks, endeavoured to conciliate the favour of his mistress. Spiced ale and wafers piping hot from the oven were but ordinary love-tokens. The young wife of the Carpenter had seen fashionable life, and required choicer delicacies.

And for she was of town he proferred meale.

The Miller's Tale, 272.

So also Sir Thopas, when he is arming to fight the three-headed Giant, and requires his minstrels and jesters and merry men to make him game and glee, is presented, among other excellent beverages, with

Mede eke is a Masteloe (a meze or megle cup.)

Rome of Sir Thopas, 3357.

HYDROMETRA, in Zoology, a genus of *Heteropterus* insects belonging to the family *Grocoriidae*.

Generic character. *Antennæ* bristle-like, with the third joint much longer than the others; the front legs not folded; head cylindrical; trunk produced, in an inferior groove.

The type of the genus is *H. stagnorum*, of Latreille; the *Cinet stagnorum* of Linnæus. Common in stagnant pools.

HYDROMUS, from the Greek *hēōp* water, and *mus*, a mouse, Geoffr.; *Coypu*, Pen. In Zoology, a genus of animals belonging to the family *Clariculata*, order *Rodentia*, class *Mammalia*.

Generic character. Molar teeth two on a side in each jaw; their crowns obliquely quadrangular, and hollowed like a spoon; feet five-toed, the front toes distinctly divided, the hind either entirely or half webbed; claws sharp, flattened; tail as long as the body.

The circumstance which led to the separation of this genus from the *Linnæan* Rats may be traced to a drawing of an animal by Commerson, named by him *Myopotamus Bonariensis*, which bears a striking resemblance to the *Coypu* discovered by Molina in the rivers of Chili, and described by him under that name, and subsequently by Don Felix d'Azara in his *History of the Quadrupeds of Paraguay*, under the provincial name *Quoyra*.

In making inquiries with reference to this animal, M. Geoffroy found in the warehouse of a furrier at Paris many skins answering to d'Azara's description, besides two other species closely allied to it. Unfortunately neither Molina nor d'Azara have mentioned the characters of the teeth, but these Geoffroy has supplied from the species he discovered; and he considers it probable, from the near resemblance of the *Coypu* in other particulars, that it is closely allied in this also, and he has accordingly instituted the genus *Hydromus*, containing the *Coypu* and the other two above-named species.

The most remarkable external character of the *Hydromures* is the webbing of the hind toes, all of which are enveloped in membrane to the claws, except the outer, which is free, as are also all the toes of the fore feet, in which respect they resemble the Beavers, (with the exception that the latter have all the hind toes webbed,) as also in the shortness of the legs and the general proportions of the body; but the tail is very different, being as long as the body, of a rounded form, and covered with hair. They also differ from the Rats, in having but two instead of three molar teeth on a side in each jaw, and their crowns are excavated into two hollows by the contraction of the band of enamel, which assumes the form of the figure 8. They seem to connect the Beavers with the Rats, and are only found in the Southern parts of the New World.

The skin of these animals is covered with two kinds of hair; a very fine close kind of fur being situated about the roots of the longer hair and covered by it; this has been made use of in the manufacture of hats, as a substitute for or mixture with beaver, for the last

HYDROMEL.

HYDROMUS.

HYDRO-
MUS.
—
HYDRO-
PHIS.

thirty years in Paris. The skins are known by the name of *Racoonda*, and are imported by way of Spain from America.

H. Cuyppu, Geoff.; *Mus Cuyppu*, Gmel.; *Molina's Cuyppu*. Is the largest of the genus, being about twenty-one inches in length, and the tail twice as long. It is mentioned by Molina as in size and colour resembling the Otter. The general colour of the animal is reddish brown on the back, but inclining to a bright brown on the sides, whilst the belly is of the same colour, but dull; this colour varies, however, as the animal erects or smoothens its coat, which depends on the hairs, being bright brown at the tip and ashy at their roots; the mouth, nose, and the whiskers, which are long and rough, are white, excepting a few black hairs; the tail is scantily covered with short, rough, dullish brown hairs, and where these are wanting it is scaly. Sometimes varieties in colour are observed, the great dorsal stripe becoming red, whilst the sides are very pale reddish brown. It is a good-tempered animal, easily domesticated, and will feed on any kind of food; naturally it lives much in the water, but utters no cry, except when injured. It is found commonly in Buenos Ayres, Chili, and Tucuman, but rarely in Paraguay.

H. Chrysopterus, Geoff.; *l'Hydromis à ventre jaune*; *Yellow-bellied Cuyppu*. About half the size of the last species; the back reddish brown, the belly orange; the tail entirely covered with very short rough hairs, which are very thick at its root; it has the same colour as the back in three-fourths of its length, but the remainder is white; the coat is made up of finer and shorter hair than in the last species, and cannot be so easily distinguished from the fur which lays immediately close to the skin; the membrane between the toes does not reach so far. Native of Canal d'Entrecaux.

H. Leucogaster, Geoff.; *l'Hydromis à ventre blanc*; *White-bellied Cuyppu*. About the same size as the last, with the belly and about a third of the tail white; its specific difference consists in the hind toes being only half webbed, in the greater length of the head, and the coarser texture of the fur. It is a native of the Isle of Muria.

See Geoffroy, *Annales du Muséum*, tom. vi.; Illiger, *Prodromus Mammalium*.

HYDROPELTIS, in *Botany*, a genus of the class *Polyandria*, order *Polygynia*. Generic character: calyx five-leaved, slightly conniving; corolla none; capsules many, fleshy, oblong, two-celled, one and two seeded.

One species, *H. purpurea*, native of North America.

HYDROPHILUS, in *Zoology*, a genus of *Pentamerous*, *Colopoterous* insects, forming the type of the family *Hydrophilidae*, established by Geoffroy.

Generic character. *Antenna* of nine joints, the fore legs ending in two long spurs; the hood entire; the palpi filiform; the jaws horny, furnished internally with a long two-toothed tooth.

Linnæus considered these insects as forming part of the genus *Dytiscus*, to which they have some relation in habits. The type of the genus is *H. piceus* of Fabricius, the largest English water insect, and, though perfectly innocent, much feared by bathers. Meigen, in the *Memoirs of the French Museum*, (vol. xiv.) has given an interesting account of the transformations of this insect; and Leon Dufour, in the *Annals of Natural Sciences of Paris*, has described its digestive organs; Lyonnnet and Degeer have both studied its habits.

HYDROPHIS, from the Greek ὕδωρ, water, and

HYDRO-
PHIS.

ἵσκις, a serpent, Daud. In *Zoology*, a genus of animals belonging to the family *Serpentes*, order *Aplousia*, class *Reptilia*.

Generic character. Body long, slender, and slightly cylindrical, terminating in a tail, flattened laterally; both covered with small scales, but the top of the head with larger, generally about nine; the vent single, and without hooks; teeth very small, pointed; poison-fangs in the upper jaw.

This group of animals was well known to Ælian, who, in his *History of Animals*, book xvi. ch. viii., speaks of it as produced in the Indian sea; but doubts the poisonous nature of its bite. They are remarkable for their flat tail, which serves the purpose of an oar in sculling them through the water, and, notwithstanding Ælian's hesitation, for their poisonous fangs, which are very distinct. They are natives of warm climates.

H. Obacurus, Daud.; *Kalla-shoutur-sun* of the Indians; *Dusky Hydrophis*. About three feet in length; head small, flattened above and on the sides, covered with nine scales, exclusive of the triangular one on the nose; mouth large; eyes small and round, placed near the top of the head; scales carinated, oval, or roundish, and overlapping each other; general colour bluish black, becoming lighter on the sides and tail; the sides and belly encircled with broad, yellowish rings, becoming lighter towards the tail. Found in the estuaries about Calcutta; it swims with great velocity; if placed in fresh water or put ashore, it soon dies.

H. Chloris, Daud.; *Shoutur-sun* of the Indians; *Green Hydrophis*. Same length, its general colour leaden blue, striped transversely on the tail and belly with about sixty bands, others of the same colour completely encircle the neck. In this species Dr. Russell found two young ones alive of different sizes, besides an unhatched egg; they may, therefore, be presumed to be oviviparous.

H. Nigrocinctus, Daud.; *Kerril-pattée* of the Indians; *Black-banded Hydrophis*. Between three and four feet long; is of an olive green colour above and yellowish beneath, the body surrounded with fifty-eight black rings, and the neck with nine, all of which are broad above and narrow below. Is very venomous, a bird bitten by it dying in about seven minutes.

H. Cyanocinctus, Daud.; *Chittul* of the Indians; *Blue-banded Hydrophis*. About five feet long, is marked with sixty rings of beautiful light blue, separated by as many of yellowish white. A bird bitten in the thigh by this animal died in eight minutes.

H. Schisturus, Daud.; *Houli-pattée* of the natives; *Slate-coloured Hydrophis*. Rather more than three feet long, has the head black, the belly and sides buff, and the back bluish. Bird killed by it in five minutes.

H. Dorsalis, Cuvet; *Enhydrys Dorsalis*, Daud.; *Muttia Pam*, Ally Pam of the Indians; *Dorsal Hydrophis*. About a foot long, end as thick as a man's little finger; the neck narrow, belly carinated; general colour dirty white, with a broad black stripe along the ridge of the back, waving a little in its course to either side, and more so as it approaches the tail.

H. Curtus, Daud.; *Hydru Curtus*, Shaw; *Short Hydrophis*. About a foot long, of a pale yellow colour, marked with decurrent dusky bands, somewhat confluent above.

H. Spiralis, Daud.; *Hydru Spiralis*, Shaw; *Spiral Hydrophis*. Two feet in length; general colour yellow, marked with longitudinal chestnut bands, which become

HYDROPHIS.

—

HYDROPHORUS.

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

broader beneath; a series of large, round, blackish spots, commencing from about the middle of the back in the tail. It is very remarkable for having the body alternately flatter on one side than the other, and the pattern completely expressed on the flattened side only, thus constituting several alternate spiral curves.

Cuvier includes the *Apyurus*, *Leionotus*, and *Disturus* of Lacépède (*Annales du Muséum*, tom. iv.) in this genus, but they cannot possibly belong to it, as they have no poison fangs, and must, therefore, be placed amongst those Snakes which are not poisonous.

See Daudin, *Histoire Naturelle des Reptiles*; Russell, *Serpents of the Cornumandel Coast*; Shaw, *General Zoology*.

HYDROPHOBIA. } Fr. *hydrophobie*; It. and *Hydrophobia*; Gr. *ὕδρωφβια*, from *ὕδωρ*, water, and *φοβος*, fear.

Fear or dread of water.

See the Quotations from Holland.

Atheosorum, in the first book of his epidemial or popular diseases, writeth, that not only the said leprosy, but also the *Hydrophobia*, that is to say, the *fear of water*, occasioned by the biting of a mad dog, were first discovered in the days of *Acetipides*.

Holland. *Plutarch*, fol. 638.

One would think the ancients imagin'd this disease [*Phasacism*] had some relation to that which they call'd *Hydrophobia*.

Skeftcher. *Enchiridion*, sec. 6.

Here it is natural to ask, had the demons (whom you consider as bodiless and spiritual beings) any kind of being drowned? Or had they only (that symptom of one species of insanity in human beings) a *hydrophobia*, or dread of water.

Farmer. *On the Demons of the New Testament*, let. 5.

HYDROPHYLAX, in Botany, a genus of the class *Tetrandria*, order *Monogynia*. Generic character: corolla of one petal, funnel-shaped; calyx four-parted; berry dry, angular, two-celled, dissepiment transverse, seeds solitary.

One species, *H. maritima*, native of the East Indies.

HYDROPHYLLUM, in Botany, a genus of the class *Pentandria*, order *Monogynia*. Generic character: corolla bell-shaped, with five melliferous grooves on the inside; stigma two-cleft; capsule globular, two-valved, one-seeded.

Four species, natives of North and South America.

HYDROPHYTON, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Caryophyllæ*. Generic character: calyx five-leaved; corolla, petals five, ovate; filaments thick, pilose; stigma orbiculate; capsule one-seeded.

Two species, natives of the East Indies. Gaertner.

HYDROPHYSIS, in Botany, a genus of the class *Didynamia*, order *Angiospermia*, natural order *Partulacæ*. Generic character: calyx persisting, five-parted, two bractes on the exterior, the two interior lobes small; corolla unequally five-lobed; style simple; stigma capitate, three-lobed; capsule one-celled, many-seeded.

One species, *H. palustris*, native of Louisiana. DeCandolle.

HYDROPORUS, in Zoology, a genus of *Pentameræ*, Carnivorous insects, belonging to the family *Dytiscide*, established by Clairville.

Generic character. The four anterior *tarsi* in both sexes nearly alike, and spongy beneath, each having only four distinct joints, the fourth being nearly hid in a deep groove in the third; *scutellum* not visible; body oval or flat.

The type of the genus is *H. erythrocephalus*, Fabricius, common in England.

HYDROPSY, } Fr. *hydropsie*; Lat. *hydrops*;
HYDROPSICAL, } Gr. *ὕδρωψ*, from *ὕδωρ*, water, and
HYDROPSICALLY, } *ὥψ*, *aspectus*, *facies*.
HYDROPSICAL. } See the Quotation from Wiseman.

He that hath the *hydropsy*, the more he dryeth the more thyrsty he is.
Udall. Flowers for Ladies Spraying, fol. 83.

Some bones make best skeletons, some bodies quick and spendist ashes: who would expect a quick flame from *hydropsical* Heracitus?
See Thomas Brown. Uran-Buriall, ch. iii.

Yea, bloody Bonner had murdered many more, had not that *hydropsical* humour, which quenched the life of Queen Mary, extinguished also the fires in Smithfield.

Fuller. *Worthies*. London.

It may I confess by siccity and striction afford a confirmation unto parts relaxed, and such as be *hydropsically* disposed.

See Thomas Brown. Vulgar Errors, book ii. ch. iii.

It is just as if a physician should refuse to give drink to an *hydropsical* patient; he may have it if he be willing to die, but if the other refuse his ministry in reaching it, he is charitable and kind, not impious and usurping.

Taylor. *Rule of Conscience*, book iii. ch. iv.

Of limbs roosem, but withal assosed,
Softswolln and pale, here lay the *hydropsy*;
Unwisely man; with belly monstrous round,
For ever fed with watery supply.

Thomson. *Costs of Indolence*, can. i.

Watertish or *hydropsical* tumour are the effects of an extravasated serum, which according to the place on which it lights doth denominate the disease.

Warren. *Surgery*, book i. ch. xxiii.

They, set of halt,

Hydroptic tumour, not of red complexion.

Jayr. *The Flaccid*, book i.

HYDROSTATICK, } Fr. *hydrostatique*; Gr.
HYDROSTATICAL, } *ὕδρωψ*, water, and *στασις*,
HYDROSTATICALLY, } *scientia ponderum seu ponderandi*. The Science of weights or weighing bodies.

See *ENCYCLOPEDIA, MIXED SCIENCES*, vol. iii. p. 167.

And as chymistry, that is conversant about fire, so even *hydrostatics* and *hydrostatics* that teach us to make engines and contrivances for the lifting up, and for the conveying of water, may in divers places be of as small use to the husbandman.

Bogle. *Works*, vol. iii. p. 407. *The Usefulness of Experimental Philosophy*.

But this scarce avoidable imperfection of *hydrostatics* and the like experiments does not hinder, but that by their help we may make good estimates of the weights and bulks of very many bodies.

Id. *ib.* vol. v. p. 455. *Preface to Medicina Hydrostatica*.

One of the first pieces of black marble that I examined *hydrostatically*, was found to be in water of the same bulk scarce any more than $2\frac{1}{2}$ in 1.

Id. *ib.* vol. iii. p. 557. *On Origin and Virtues of Gems*.

It is known to *hydrostatics* that, according to a theorem of Archimedes, the weight of a body, belonging to that kind, may be gathered from the weight of the water, that is equal in magnitude to that part of the body that is immersed in that liquor, when the said floats freely upon it.

Id. *ib.* vol. vi. p. 482. *Medicina Hydrostatica*, sec. 2.

Cholesterol seems to have thought, that the advantage which the left [arteries] gain by going off as an single much more acute than the right is made up to the right by their going off together in one branch. It is very possible that this may be the compensating contrivance; and if it be so, how curious, how *hydrostatical*.

Fairy. *Natural Theology*, ch. xi.

HYEMAL, } Fr., Sp., and It. *hiemalis*; Lat.
HYEMATION, } *hiemalis*, from *hiems*, winter, *ἀρδ*

HYDROPORUS.

—

HYEMAL.

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

—

HYEMAL, τοῦ χειμ., *pluvr.*, to rain. *Hyemation* is not uncommon in Evelyn.

HYLEMA, Τὸς.

Of or pertaining to winter; wintry.

Beside vernal, estival, autumnal [*gustado*] made of flowers, the ancients had also *hyemal* gardens.

Sir Thomas Brown. *Miscellanies*, p. 92.

The American yucca is a harder plant than we take it to be; for it will suffer our sharpest winter, as I have seen by experience, without that trouble and care of setting it in cases in our conservatories for *hyemation*.

Evelyn. *Sylvia*, ch. xx.

HYGIEINAL, *Hygiea*, the Goddess of Health. Gr. Ὑγιῖα; Fr. *hygiénique*; health-preserving physick. Cotgrave.

Presenting some things relating to the *hygienical* part of physick. Boyle. *Works*, vol. ii. p. 103. *The Usefulness of Natural Philosophy*, Essay 4.

HYGROBIA, in Zoology, a genus of *Pentamerous*, Coleopterous insects, belonging to the family *Dytiscidae*.

Generic character. Tarsi of five distinct joints, the four in front in the male nearly equally dilated as their base into a small square peltite, which is folded on the legs; *antennae* shorter than the body; the outer *palpi* enlarged at the tip; body very convex; eyes prominent.

The type of the genus is *H. Hermannii*, the *Hydrachna* Hermann of Fabricius, common in pools near London.

HYGROMETER, Gr. ὑγρῶς, humidus, wet or moist, and μέτρον, a measure.

A measure of water or the properties of water.

See MIXED SCIENCES, METEOROLOGY.

I have news from Paris, from an ingenious acquaintance there, that a friend of his has found out a very sensible *hygrometer*, which, besides marking the measure of the air, will also be improved to wind up a pendulum; which if it succeeds, will be a kind of perpetual motion.

Boyle. *Works*, vol. vi. p. 540. J. Locke, *Ess. Arg.* 1678.

HYGROPHILA, in Botany, a genus of the class *Didymio*, order *Angiospermia*, natural order *Acanthaceae*. *Generic character*: calyx tubular, slightly five-lobed; corolla ringent, cells of the anthers parallel; capsule many-seeded.

Of this genus, allied to *Ruellia*, one species has been discovered, native of New South Wales.

HYGROSCOPE, Gr. ὑγρῶς, humidus, moist, and σκοπεῖν, observe, to observe or remark.

See MIXED SCIENCES, METEOROLOGY.

It seemed to me, if a static *hygroscope* could be had, it would be very convenient in regard of its fitness, both to determine the degree of the moisture, or dryness of the air, and to transmit the observations made of them to others.

Boyle. *Works*, vol. i. p. 788. A Static *Hygroscope*, &c.

HYLEBATES, from the Greek ὕλη, a wood, and βαίνειν, I walk, Illeg. Gibbon. In Zoology, a genus of animals belonging to the family *Simiada*, order *Quadrumania*, class *Mammalia*.

Generic character. Teeth regularly arranged, without any gap; incisive four in each jaw, upright; cuspid rather longer than the incisive, conical; molar five on a side in either jaw, anterior two bicuspid, posterior three quadricuspid; facial angle 60°; rump bare, furnished with callosities, but no tail; feet and hands five-fingered, the latter touching the ground when the animal is erect.

This genus is distinguished from other Apes by the enormous length of the arms, in consequence of which the fingers touch the ground when the animal stands upright.

H. Lar, Illig.; *Simia Lar*, Lin.; *le Grand Gibbon*, Buff.; *Great Gibbon*. About four feet high; the body long and slender; the head round; head, neck, back, sides of the body and legs black; a narrow circle of grey hairs surrounding the face; ocular region, nose, and extremities of both jaws brown and naked; upper part of the feet grey, soles black. Native of India.

The species known as the *Petit Gibbon* of Daubenton is probably a variety of the *Great Gibbon*.

H. Leuciscus, Illig.; *Simia Leuciscus*, Schneid.; *Motock*, Auden.; *Woumou*, Camper; *Ash-coloured Gibbon*. About four feet high, but having the arms even longer, and the callosities stronger than in the *Great Gibbon*; its coat soft, woolly, and ash-coloured; the face black, surrounded by a grey circle; feet, hands, ears, and top of the head inclining to black. Native of the Moluccas and the Isles of Sunda.

H. Syndactylus, Illig.; *Simia Syndactyla*, Raffles; *Siamang* of the Malays. In height about three feet, and entirely jet black; the hair long and soft, and forming a shaggy fleece; it is remarkable for having the fore and middle toes of the hind feet connected by membranes, as far as the middle of the second phalanx, and two loose naked folds of skin on the throat, which Sir S. Raffles says he has seen occasionally inflated with air. They are numerous in the woods about Bencoolen, which they make reecho with their peculiar loud cry.

See LINNÆI *Systema Naturæ* a Gmelin; Cuvier, *Règne Animal*; Raffles, in *Lin. Trans.* vol. xiii.; Pennant, *History of Quadrupeds*.

HYLLED, i. e. hilled or covered; concealed, hidden. See to HILL.

Mordei is no whitson and abominable
To God, that is so just and reasonable,
That he so will not suffer it hylled be;
Though it shold a yere, or two or three,
Mordei will out.

Chaucer. *The Nonnes Preestes Tale*, v. 15061.

HYLOZOISM,

Hy'LOZOIST,

Hy'LOZOEIC,

Hy'LOZOICAL.

Gr. ὕλη, matter, and ζῶν, life.
See the first Quotation from
Cudworth.

Hylozoism makes all body, as such, and therefore every smallest atom of it, to have life essentially belonging to it.

Cudworth. *Intellectual System*, book i. ch. iii.

There hath been already mentioned, another form of Atheism, called by us *hylozoical*.

Id. B.

The summa which the *hylozoical* casuist pays all his devotion to, is a certain blind shee-god or goddess, called Nature, or the life of matter; which is a very great mystery, a thing that is perfectly wise, and infallibly omniscient, without any knowledge or consciousness at all.

Id. B.

And from thence afterward to descend also further, to *hylozoism*, that all matter, as such, hath a kind of natural, though not animal life in it; in consideration whereof, we ought not to conceive every *hylozoist*, professing to hold a deity and a rational soul immortal, for a mere disguised atheist, or counterfeit historical theist.

Id. B.

Thus the *hylozoists*, by Cudworth's account of them, ascribed a little more to their atom, imagining them endowed with a quality which, though not perception, might be called the seed or principle whereout by the junction of many of them together perception might be completed.

Search. *The Light of Nature pursued*, vol. ii. part i. ch. ix.

HY'MEN,

HY'MEN'AL, adj.

HY'MEN'AL, n.

HY'MEN'AN, n.

Lat. *hymen*, *hymenæus*; Gr. ὑμῆν, ὑμῆναιος, *hymnus nuptialis*,
i. e. nuptial hymn or song.
HY'MEN.

HYLEMA, Τὸς.
HYMEN.

HYMEN.

HYMN.

— What was his design?

Was it to break the *hymeneal* tie;

That was half twisted?
Brown. Epistle to a Gentleman who fell sick, &c.

— Here in close recess

With flowers, garlands, and sweet-smelling herbs

Exposed Eve deckt first her nuptial bed,

And heavenly quires the *hymeneal* sung.

Milton. Paradise Lost, book i. l. 711.

And though the times for differing thoughts demand,

Though war's disorder from *Hymen's* holy band;

In plain unadorned wise his faith he plights,

And calls the Gods to view the lofty rights.

Rowe. Lucan, book i.

Here sacred pomp and genial feast delight,

And solemn dance, and *hymeneal* rite;

Along the street the sex-made brides are led,

With torches flaming, to the *celestial* bed.

Pope. Homer. Iliad, book xvii.

— Though silent we,

That then the Naiads *hymeneal* chant

And rocks resound to the Tritons' shell.

Whitehead. To the Nymph of Bristol Spring.

HYMENEA, in *Botany*, a genus of the class *De-*

randria, order *Monogynia*, natural order *Leguminosae*.

Generic character: calyx coriaceous, top-shaped, five-

parted; corolla, petals five, rather unequal; style

twisted; pod large, dilated, filled with a farinaceous

pulp.

Three species, natives of the West Indies and Madag-

ascar. *H. courbaril* is the Locust tree; the wood is

very hard and durable.

HYMENELLA, in *Botany*, a genus of the class

Tetrandria, order *Trigynia*, natural order *Caryophyllae*.

Generic character: calyx four-parted, spreading; co-

rolla, petals four, oblong, entire, the length of the calyx;

capsule three-celled.

One species, native of Mexico.

HYMENOPAPPUS, in *Botany*, a genus of the

class *Syngenesia*, order *Aqualis*. Generic character:

calyx many-leaved, spreading, scales ovate, coloured;

down many-leaved, chaffy.

Two species, natives of North America.

HYMENOPHYLLUM, in *Botany*, a genus of the

class *Cryptogamia*, natural order *Filices*. Generic

character: fructifications inserted into the margin of

the frond, distinct; involucre two-valved, flattish,

straight, opening outwards, longer than the column.

A genus of Ferns, containing about twenty-five species,

natives of both hemispheres. *H. Tunbridgeense* and *H.*

alatum are natives of England; the former is a rare

plant, and is scarcely to be found but on the rocks near

Tunbridge Wells.

HYMN, *v.* *Fr. hymne*; *It. and Sp. hymno*;

HyMN, n. *Lat. hymnus*; *Gr. ὕμνος, ὕμνος*

ὑμνικός, which *Hesychius* interprets

HYMNING, n. *ὑμνός, ὑμνός*, to sing or say. Gene-

rally applied to

HYMN-BOOK, *v.* A sacred or divine song; a song

of praise, adoration, or thanksgiving.

Pray, to sing such sacred or divine songs of

praise, &c.

The word of Christ dwell in thee, pleasured in al wisdom, and

techo and nouetie ghouid in saluen and pynner and apyrat

songs in grace syngye in ghoure heris to the Lord.

Wiclif. Colerici, ch. iii.

Let the word of Christ dwell in ye plentifully in al wysedome.

Teach & rebort your owne selues in psalmes, and hymnes, and spiri-

tual songs, which have fauour with them, singinge in your hartes to

the Lord.

Bible, Acts 155

VOL. XXIII.

HYMN.

HYP.

— Who went to meet

So oft in festivals of joy and love

Unmistaken, as sons of one great sire

Hymning th' Eternal Father.

Milton. Paradise Lost, book vi. l. 56.

When he them on his messages doth send,

Or on his owne dread presence to attend,

Where they behold the gloria of his light,

And carol hymns of love both day and night.

Spenser. Hymn on Heavenly Love.

Where she (fair lady) tuning her chaste layes

Of England's empress to her *hymne* sang,

For your affect, to hear that virgin's praise,

Makes choice of your chaste velle to hear her sing.

Murray for Magnificence, fol. 773. England's Eliza.

Thus they in hies' above the starry space

Their happy hours in joy and *hymning* spent.

Milton. Paradise Lost, book iii. l. 417.

That *hymnology* which the primitive Church used at the offering of bread and wine for the Eucharist.

Mede. Dactylus, p. 56.

To grace those nuptials from the bright shade

Yourself were present; where this mortal God

(Well pleas'd to share the feast) amid the quire

Stood proud to *hymn*, and tune his youthful lyre.

Pope. Homer. Iliad, book xiv.

We find it recorded by two of the evangelists, that our Saviour and his disciples, immediately after the institution of the Lord's supper, sang an *hymn* of praise unto God; probably the same of part of that *hymn* which the Jews used to sing after the Paschal supper.

Clarke. Sermon 6, vol. iv.

Around in festive song the *hymning* choir

Mix the melodious voice and sounding lyre.

West. Newman Ode.

As civility respects practice, those followers of the Count (Zarusdorf) the Moravian, give as little trouble. For (we) pass by their open *hymn*-book, a heap of blasphemies and heathen sentences.

Wharton. The Doctrine of Grace, book ii, ch. vi.

HYOBANCHIE, in *Botany, a genus of the class *Didynamia*, order *Angiosperma*. Generic character:*

calyx five-leaved; corolla ringent, with no inferior lip;

capsule two-celled, many-seeded.

One species, *H. sanguinea*, parasitic on the roots of

trees in the South of Africa. *Persea*.

HYOSCYAMUS, in *Botany*, a genus of the class

Pentandria, order *Monogynia*, natural order *Solanaceae*.

Generic character: corolla funnel-shaped, obtuse, ir-

regular; stamens inclined; capsule with a lid, two-

celled; seeds many, kidney-shaped.

Eight species, mostly natives of the Eastern parts of

Europe and Persia. *H. niger*, the Henbane, is a native

of England; it is very poisonous, but the whole plant

emits such a repulsive odour, that accidents are not

likely to occur from its being eaten.

HYOSERIS, in *Botany*, a genus of the class *Syngene-*

sis, order *Aqualis*. Generic character: calyx ap-

formed, nearly round; receptacle naked; down unequal;

simply bilobed and membranaceous; seeds usually en-

veloped in the scales of the calyx.

Seventeen species, natives of Europe and North

America. *H. minima* is a native of England.

HYP, *v.* See *HYP*, ante.

HYPHON, *v.* See *HYP*, ante.

Heaven send thou hast not got the *hype*?

How! not a word come from thy lips?

Then gave him some familiar thumps;

A college joke, to cure the dumpy.

Swift. Cassius and Peter.

By cures deposed, in positive *hype* and mood,

With slowest pace the tedious minutes roll,

Thy charming sight, but much more charming gut,

New life nectars and warms our chilly blood.

Wey. Hinc, a Poem.

HYPE-
LYPTUM.
—
HYPER-
BOLE.

HYPELYPTUM, in *Botany*, a genus of the class *Triandria*, order *Monogynia*, natural order *Cyperaceae*. Generic character: scales imbricated, one-bordered; calyx two-valved, membranaceous, valves somewhat unequal, scales opposite; style two-cleft, deciduous; nut enclosed in the calyx.

One species, *H. microcephalum*, a native of New South Wales.

HYPECOUM, in *Botany*, a genus of the class *Triandria*, order *Digynia*, natural order *Papaveraceae*. Generic character: calyx two-leaved; corolla, petals four, the two exterior petals broad; seed-vessel a pod. Three species, natives of Europe.

HYPELATE, in *Botany*, a genus of the class *Oc-tandria*, order *Monogynia*, natural order *Sapindaceae*. Generic character: calyx five-leaved; corolla, petals five, shining on the inside; style simple; stigma three-angled, deflexed; drupe one-seeded.

One species, *H. trifoliata*, native of Jamaica.

HYPER. Prior seems to mean a critic or criticism upon a critic or criticism. See *HYPERASTRICHUM*.

Critics read on other men,
And hyper upon them again;
From those remarks I give opinion
On twenty books, yet ne'er look in one.
Prior. Epistle to Fleetwood Shepherd, Esq.

HYPERANTHERA, in *Botany*, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx five-parted; corolla, petals unequal, inserted into the calyx; pod three-valved, knobbed; seeds winged.

Four species, natives of the East Indies. Willdenow. **HYPERASPIST**, Gr. *ὑπερασπιστής*, from *ὑπέρ*, over or above, and *ἀσπίς*, a shield; one who throws a shield over, a protector or defender.

Thus much then being acknowledged, I appeal to any indifferent reader, whether C. M. be not by his *hyperaspist* flatters in the plain field.
Chillingworth. The Religion of Protestants, &c. part i. ch. i. fol. 26.

HYPERBATON, Lat. *hyperbaton*; from the Gr. *ὑπερβαίνω*, *transgredi*, to transgress; in Latin this figure of speech is also called *transgressio*: (*que verborum perturbat ordinem*. Ad *Herm.* lib. iv. c. 32.)

See the Quotation from Smith's *Longinus*.

But if your message be with a violent *hyperbaton* to transgress the text, as if the words lay thus in order, neglect not the gift of privacy; this were a construction like a labyrinth that over a file of words twelve deep, without authority to bid them stop.
Milton. Annus. Roman. Defence, sec. 5.

An *hyperbaton* is a transposing of words or thoughts out of their natural and grammatical order, and it is a figure stamped with the truest image of a most forcible passion.

Smith. *Longinus*. On the Sublime, sec. 21.

HYPERPOLE, } Lat. *hyperbola*; Gr. *ὑπερβολή*, from *ὑπερβαίνω*, *superficere*, to cast or throw over.
HYPERBOLICAL, }
HYPERBOLICALLY, } Cicero uses the equivalent name, *veritatis superlatio atque trujectio*. de Or. lib. iii. c. 53.
HYPERBOLISM, } See the Quotation from Blair's
HYPERBOLIST, }
HYPERBOLIZE, } Lectures.

What was the portion of heaven's favours, when Omiscience it self sat in council to furnish him with all those accomplishments, which his specific capacity could contain? which questionless were as much above the *hyperbole* that find Poetry bestows upon its admired objects, as the Father's beauties are really below them.

Glauv. The Faculty of Dignitizing, ch. i.

What is true of the hills of some conspicuous tradesmen, "if ever paid, ever paid;" may be said of this *hyperbolic* epithet, "if ever beloved, ever beloved."

Failler. Worthen. Bedfordshire.

So as in all the Scriptures of the Old Testament throughout, is the word heaven very oft used for air, and taken also *hyperbolically* for any great height, as, Let us build us a tower, whose top may reach to heaven, &c.

Blalgh. History of the World, book i. ch. i. sec. 8.

For you have read peradventure it is not likely that you have heard by relation how strangely some of the ancient fathers do speak, and how they *hyperbolize* sometimes in some points in their popular sermons.

Munday. Appeals to Caesar, ch. xxi.

In gratitude to this book I have heard him *hyperbolically* say, that not only he owed more to Quintus Curtius, than Alexander did; but derived more advantage from the history of that great monarch's conquests, than ever he did from the conquests themselves.

Bayle. Works, vol. i. p. xvi. Life.

[I cannot but] cease to think the *Psalterist* an *hyperbolist*, for comparing the transcendent sweetness of God's word to that inferior one of honey.

M. B. vol. ii. p. 322. On the Style of the Holy Scriptures

The next figure is called *hyperbole*, or exaggeration. It consists in magnifying an object beyond its natural bounds. In all languages, even in common conversation, *hyperbolic* expressions very frequently occur; as with us the wind; as white as the snow; and the like; and our common forms of compliment are almost all of them extravagant *hyperboles*. Blair. Lectures 15. vol. i.

Some particular expressions are found in it, which, with all the allowance that can be made for the *hyperbole* of the oriental style, (of which, of late years, we have been accustomed to hear more than in truth as applied to the sacred writers,) are not easily applicable to the person, even to a royal marriage.

Horsley. Sermon 3. vol. i.

HYPERBOREAN, Lat. *Hyperboreus*; Gr. *ὑπερβορέος*, as if, *super Boream*, beyond Boreas, or the North.

Northerly; in the remotest North.

— Thus they lash on
The snail-paced *hyperborean* sights, till heaven
Hangs with a juster poise.

Armstrong. Facitius of Shakespeare.

The **HYPERBOREANS**, says Herodotus, (iv. 13.) lie beyond the Issedones, and possess the whole Country quite to the sea. This is given on the authority of Aristæus, who was reported to have penetrated as far as the Issedones; and it is conclusive that both he and Herodotus believed to a bounding Northern Ocean. But beyond the mere existence of a people so named, every thing belonging to the Hyperboreans was unknown to the Hionians. Of them, he says again, (ibid. 32.) neither the Scythians, nor any of the neighbouring people, the Issedones alone excepted, have any knowledge, and, indeed, what they say merits but little attention. The Delians, he continues, (33.) know more: for it appears that the Hyperboreans transmitted some offerings to Delos through the hands of intermediate nations, by a progressive route which he minutely traces. Further on, (36.) he implies a great doubt whether any such people really existed; for if there were any Hyperboreans, he argues that there should also be some Hyperbontians.

Major Rennell concludes that the Country of the Hyperboreans of Herodotus began about the meridia of the Tauris, and extended indefinitely Eastward, comprising those districts which in modern times are inhabited by the Russians and Siberians, especially such of the latter as are situated on the upper parts of the rivers Oby and Irish. That they were, as the Histo-

HYPER-
BOLE.

HYPER-
BOREANS

HYPER-
BOREANS.

rian recluses, the only nation not engaged in war with their neighbours, Major Rennell attributes to the misery of their country, which was not likely to tempt invasion from the South, and had no borders on the North. Nevertheless, this reasoning will not account for their own peaceable abode in realms of eternal frost and desolation; for the love of migration among North countrymen has become proverbial. But the same acute writer continues, that Hyperborean among the Greeks, as Thule among the Romans, was probably used with different applications at different times, according to the progress of Geographical discovery; both meaning the remotest Northern tract of which the writer possessed any knowledge. (*Geography of Herodotus*, 148.)

Strabo refutes the argument of Herodotus founded upon the nonexistence of Hyperboreans, and contends, on the authority of Eratosthenes, that it is very possible there may be such a people in the extreme South. (lib. i. p. 42. Ed. 1587.) In another place (lib. vii. p. 204) he speaks of those who describe the Hyperboreans as fablers, *οἱ τοὶ Ὑπερβορίων μυθεύοντες* and also lib. xv. p. 482. The clearest explanation which he gives of them is by declaring their name to be a relative term, *Ὑπερβορίων τοὶ βασιλεύοντες πρὸς ἄλλους*. (*ut sup.* p. 42.) Diodorus Siculus (ii. 47.) has left a very full account from Hecateus and other ancient writers of an Island to the extreme North, inhabited by the Hyperboreans. This Island is not less in size than Sicily, and it lies in the Ocean opposite to Gaul, as Rhodomanus interprets the words *ἀντικείμεν ῥῆς Κελτικῆς*. In this case our own Island, or Ireland, must be understood; but Wesseling prefers rendering *Κελτικῆς* Northern Germany, and refers the Island to *Σουονία*, or *Uplandia*. Diodorus proceeds, that the soil is distinguished by remarkable fertility, and produces two harvests; that this Island was the birth-place of Latona, and hence that the worship of Apollo is especially cultivated in it, and the natives are considered Priests of that Deity. Within its compass stands a magnificent consecrated district, (*ἱεράριον*), and a Temple of a circular form, richly adorned with offerings, and dedicated to the God of Day. In has also there a Sacred City, most of the inhabitants of which are harpers, who perpetually sing his praises in the Temple. The Hyperboreans speak an idiomatic language, and from the earliest times have been singularly well-affected to the Greeks, especially to the Delians and Athenians. Some Greeks have occasionally penetrated to this Country, and left behind them votive inscriptions in Hellenic characters; among these was that Abaris, of whose marvells Herodotus has spoken, without attaching much credit to them. (*ut sup.*) The Moon appears to be but a short distance from this Island, and the mountains on her face are clearly visible from it. (*ὡς τὰ ὄρη φαίνονται ἐκ τῆς νήσου*.) Apollo visits it at the end of every 19 years, when the Great Circle of the heavenly revolutions is completed; during his stay he plays on the harp, and dances continually, even during the night, from the vernal equinox till the rising of the Pleiades, and himself is his own theme of song. The hereditary descendants of Boreas, whose line has been regularly preserved, are Governors of the City and Guardians of the Temple. Beneath this mythos it is possible that much Druidical lore may be adumbrated; but it were idle to conjecture its explanation.

Cicero has noticed the connection of a God, whom he calls the third Apollo, with the Hyperboreans. (*de*

Nat. Deor. iii. 23.) Pliny, like Diodorus, has founded his account of them upon Hecateus. They have their year, he says, divided into one long six months' day and a night of equal length. "The country is open upon the sunne, of a blissfull and pleasant temperature, void of all noisome wind and hurtfull aire. Their habitations be in woods and groves, where they worship the Gods, both by themselves and in companies and congregations; no discord know they; no sickness are they acquainted with. They never die, but when they have lived long enough; for when the aged men have made good cheere, and annointed their bodies with sweet ointments, they leape from off a certaine rock into the sea. This kind of sepulture of all others is most happie. Some writers have seated them in the first part of the sea-coasts in Asia, and not in Eorpie, for that indeed some there be resembling the like manners and customes, and even so situate, named Atocori. Some have set them just in the mids betwene both Sunnes, to wit the setting of it with the Antipodes, and the rising of it with us; which cannot possibly be, considering so vast and huge a sea coming betwene. As for those that have placed them no where but in the six months day-light, (they) have written thus much of them, That they sowe in the morning, reape at noone, at sun-setting gather the fruits from the trees, and in the nights lye close shut up within caves." (Holland's *Translation*, iv. 12. Ed. Hard. iv. 35.)

The reader may find most of the above particulars, and some others also, touched upon by Spanheim, in a learned note upon the *Hymnus in Defum* of Callimachus, 281.

Among the Poets, the Geography of the Hyperboreans is first treated in the *Argonautica*, attributed to Orpheus, (1077.) but, as may be supposed, it is not laid down with sufficient precision by the Poet to enable us to rectify our Arctic Charts. The sea into which the intrepid navigators were hurried, was probably one thick beset with icebergs, whence it is described,

*οἷον κί τινος ἰσθμοῦ
πρὸς τὴν ἑσπέρην πύλιν, ὅθεν ἐκ δόλωνται.*

Herodotus (iv. 32.) states that they are mentioned by Hesiod, and by Homer, at least if Homer wrote the *Epigoni*. Their happy lot is spoken of almost proverbially by Æschylus:

*ναῖον πρὸς τὸν ἥλιον, ἡσυχίαν ἔχοντες
πυλῶν δὲ ῥίγας καὶ Ὑπερβορίων
πύλιν ποτιῖ.*

Choræ. 366.

Pindar makes them sacrifice Hecatombs of Asses to Apollo, and introduces the God as much amused at certain distinctive properties of those animals. (*Pyth.* x. 57.) But in this place, with Pindar, the Hyperboreans were inhabitants of the Fortunate Islands, as in some degree they seem to have been with Pliny, from the passage which we have just noticed. We read in the Greek Ode of their Virgins dancing to the lyre and the flute, and wrestling their locks with golden laurel at solemn Festivals. Disease was unknown among this holy race, which was free from the inroads of all-devouring Age. Neither War nor Toil approach them, and they escaped the avenging wrath of Nemesis. These, it is plain, are widely different from the savages of the North. In another place, (*Ol. iii. 25.*) Hercules is said to have brought the olive wreath with which the Olympic victors are crowned from the Hyperboreans, *ἱερὸν ἄνθ' ἐκ τῶν ὑπερβορίων*. It is needless to remark

HYPERBOREANS. upon the inconsistency which would make the olive of Northern growth.

HYPERCRITICK. } Gr. *ὑπερ*, above, and *κρισις*, critical; from *ὑπερ-κρίειν*, to discern.

HYPERCRITICAL. } *critic*, critical; from *ὑπερ-κρίειν*, to discern.

Critical above or beyond; sc. the bounds of reason.

My offices and titles are, the supreme theomastix, *Hypercritic*, of manners, prophetastry of abuses, &c.

Carew. Calum Britannicum.

The *Hypercritical* controller of Poets, Julius Scaliger, does so severely censor nature, that hee seemed to sit in the chair of the scornfull.

Comda. Remains, p. 16. Inhabitants.

But I recollect the censure that has justly fallen on Zulus, if on all the race of *Hypercriticks*; I recollect also the true idea of finding spots in the sun.

Knox. Winter Eccegetics, even. 128.ii.

I enclose my remarks which you may throw into the fire, if you do not like them; they are as you seemed to wish, somewhat *Hypercritical*, and perhaps too severe.

Sir William Jones. Works, vol. i. p. 132. Letter to Count Ricaschi.

HYPERDULIA. } Gr. *ὑπερ*, above, and *δουλειαν*, service.
HYPERDULICAL. } *Service above or beyond; sc. what is usually paid.*
HYPERDULY. }

Cotgrave calls the Fr. "*Hyperdulie*. The highest worship, worship that belongs only to God."

Take care that you observe what sort of image it is, and then proportion your right kind to it, that you do not give *latin* to that where *hyperdulie* is only due; and be careful that it does only be due that your worship be an *hyperdulie*.

Taylor. Discourse from Popery, part ii. book ii. sec. 6.

Now call you this devotion, as you please, whether *duly* or *hyperduly*, or *indirect*, or *relative*, or *reflected*, or *sacramental* worship, which is bestowed on such images.

Berens. Saul and Samson, ch. xvi.

HYPERICUM. in *Botany*, a genus of the class *Polyandria*, order *Polygynia*, natural order *Hypericeæ*. Generic character: calyx five-parted, segments ovate, equal; corolla, petals five; styles one, three, or five; filaments numerous, divided into five bundles; capsule, cells the same in number as the styles.

A genus containing more than one hundred species, natives of both hemispheres; nine species are natives of England, elegant shrubs. The *H. Androsæmum*, with large yellow flowers and fine foliage, is a great ornament to parks.

HYPERTHETICAL. Gr. *ὑπερθετικόν*, superlative, from *ὑπερθεσις*, *supra-positio*.

But herein this case is ruled against such men, that they affirm these *hyperthetical* or superlative sort of expressions and illustrations are too bold, and bombastful.

Chapman. Homer. Iliad, book xv. Comment. fol. 199.

HYPHENE. in *Botany*, a genus of the class *Dioecia*, order *Hexandria*, natural order *Palmeæ*. Generic character: male flower, calyx five-parted, filaments united at the base; female flower, calyx six-parted, segments rather unequal; drupe one-celled.

One species, *H. cucuphera*, native of Egypt. See the Quotation from Tooke.

What a sight it is, to see writers committed together by the ears, for commonness, syllables, posture, colour, common *Asphæra*, and the like?

Ben Jonson. Discoveries, fol. 90.

All the *Asphæra* in the world, (supposing *Asphæra* had been then known) would not have truly joyed together the *dulce radicans*, or *dulce loquens*, of Horace.

Horat. Religious Melancholy.

If then I see, a gold-ring, a brown-tide, a silk-string; here are the substantives, *adjective* given, yet names of things, and denoting substances. If again I say, a golden ring, a brown tide, a silk string; I do gold and brown and silk cruise to be the names of things, and cease to denote substances; because, instead of coupling them with ring, tide, string, by a hyphen, thus, I couple them in the same words by adding the termination *en* to each of them.

Tooke. Theorum of Parry, vol. ii. p. 429.

HYPHYDRA. in *Botany*, a genus of the class *Monocotyledonæ*, order *Gynandria*. Generic character: male flower, calyx five-parted; corolla none; stamens six; female flower, calyx none; corolla none; style one; stigmas three; capsule three-valved, one-nerved.

One species, *H. amplexicaulis*, native of Ceylon.

HYPSUM. in *Botany*, a genus of the class *Cryptogamia*, natural order *Musci*. Generic character: capsule with a lid, veil smooth, outer fringe of sixteen teeth, dilated at the base, inner a variously toothed membrane.

A very numerous genus of Mosses, chiefly natives of the Northern hemisphere; seventy-six species are natives of England. They are all figured in Sowerby's *English Botany*.

HYPOCALYPTUS. in *Botany*, a genus of the class *Dicandria*, order *Monogynia*, natural order *Leguminosæ*. Generic character: calyx five-lobed; corolla pea-flowered; pod compressed, lanceolate.

One species, *H. obcordatus*, a shrub with purple flowers, native of the South of Africa.

HYPOCHERIS. in *Botany*, a genus of the class *Syngenesia*, order *Aqualia*. Generic character: calyx slightly imbricate; receptacle chafy; down on a foot-stalk, flutched.

Six species, native of Europe and Barbary; *H. maculata* and *H. radicata* are natives of England.

HYPOCHONDRE. } Gr. *ὑποχόνδριον*, qui sub
HYPOCHONDRIUM. } *costalagine* est; from *ὑπο*,
HYPOCHONDRIAC. } under, and *χόνδριον*, the
HYPOCHONDRIACAL. } cartilage.

If from the liver, there is usually a pain in the right *hypochondrie*. If from the spleen, hardness and grief in the left *hypochondrie*, a rumbling, much appetite, and small digestion.

Burton. Anatomy of Melancholy, fol. 200.

Such as are troubled with the *hypochondriacque* wind, do often dream of navigations, and agitations upon the waters.

Bacon. On Learning, by G. Watts, book iv. ch. i. sec. 3.

In the beginning of the Spring, much troubled hee was with the inflation of the masticæ and *hypochondriacal* parts.

Helland. Sarcenæ, fol. 75. Octavio Cesar Augustus.

Some grow sullen and peevish that they be not advanced; others are naturally *hypochondriac* and saturnal, tempers of the basest alloy.

Evelyn. Publick Employment, &c. preferred to Solitude.

Those who are constantly and habitually thus troubled in mind are known, by a great many symptoms, not only to be persons of a melancholy complexion, but also to be highly under the power of *hypochondriacal* melancholy.

Sharpe. Works, vol. iii. Sermon 2.

The mistake of him who looks on himself in this light, is almost as absurd as that of the *hypochondriac* visionary, who, in the tempestary madness of his reverie, imagines himself transformed into an insatiable solitaire.

Knox. Essays, No. 22.

Terror has frequently excited languid *hypochondria*, to exertions they had deemed impossible; and all their former malaises have been obliterated by their apprehension of impending danger.

Cogan. On the Passions, vol. i. p. 306. (Farr.)

HYPHEN.

HYPOCHONDRE.

HYPO-
CRISY.

HYPOCRISY,

HYPOCRITIZ,

HYPOCRITICK,

HYPOCRITICAL,

HYPOCRITICALLY,

HYPOCRITISE.

Fr. *hypocritise*; It. and Sp. *hypocritica*; Lat. *hypocritia*; Gr. *hypocritas*, from *hypocritas*, in its consequential usage, *simulate*, *dissimulate*, to feign or pretend what is false; to conceal or suppress what is true.

Simulation; dissimulation; the feigning or fiction of virtues not possessed; the concealment, cloaking, or suppression of real vices.

Woe to you scribbles and scribbles *hypocrites*, that ben lyk to sepulchris whilid, which withynne forth tennys false to men; but wythynne thou art full of bones of dede men and of alle filthe. So ye without forth tennys just to men, but wythynne ye ben full of *hypocrite* and wicheidnesse. *Wylf.* Matthew, ch. xxiii.

Woe to you scribbles and scribbles *hypocrites*, for ye are lyke unto paynted tombes whiche appere beautifull outwarde; but are withyn full of dead bones and of all filthynesse. So are ye, for outwarde ye appere righteous unto men, when withyn ye are full of *hypocryse* and iniquite. *Bolt.* Am. 1551.

For certes may a predicacion
Cometh of tyme of evil extencion,
Sum for pleasure of folke, and flatterie,
To ben avensed by *hypocrite*.

Chaucer. The Pardouners Tale, v. 12345.

There ben lousers of such a sorta
That feigned them as humble portie,
And all is but *hypocrite*,
Which with floure and flatterie
Hath many a worthy wyle begged.

Gower. Conf. des. book i. fol. 11.

My wone, an *hypocrite* is this;
A man, which feigneth conscience,
As though it were all assenave
Without, and is not so within;
And deeth so for he wylde wone
Of sin destroye the vaine wone.

Id. B.

As teaching that same *hypocritical* tupper, I know that they be of this minde, that thei suppose it to be the greatest injury to the selves that may be when it is relinced & improved.

Calver. Foure Golden Sermons, sig. C. 2.

The scrupul or ayered conscience that he hath in the matter, is concerning y^e break^e of her promys made to God, and that patric he is hure, unpardonably, doubtfully, *hypocritically*, and vicerly agaynst hymself, so to note her in new gudye office both a lawfull wyfe and an whore.

Bale. Apology, fol. 84.

For vnder the Turke's they yet conveye som hope either by tribute geynge) or by their odds *hypocritical* holy flatering flatterer to stande atyll in their dignities (glorey) ryche) powerous and auctorite.

Jogr. Expansio of Daniel, ch. vii.

For neither was nor argel can discern
Hypocrite, the only evil that waker
foribible, except to God alone,
By his permissiue will, through heaⁿ's and earth,

Milton. Paradise Lost, book iii. l. 663.

The next thing required is sincerity of heart in doing them: we must detest them out of the fear of God, and conscience of his commandments, not out of respect of profit, or fear, or praise of men; for such as do so are *hypocrites*.

Mole. On Texts of Scripture, book i. disc. al.

Indeed it is an evill matter for any to make a slight formal profession, to ren in a round of *hypocritical* duties, and live a moral civil life: this is evill, there is nothing miraculous in this: but it is evill to pluck out the right eye, and to cut off the right hand?

Hypocrite. Sermons, fol. 733.

But men may on this sort visit God *hypocritically*, for they may come for the fashion, they may leave with *that* ear; yes, they may understand, and yet never determine with themselves to obey that, which God requirith.

A Sermon preached by John Knox, May xxvi. 153.

Hypocrite is a more modest way of sinning, it shows some reverence to religion, and dees so far from the worth and excellency of it as to acknowledge that it deserves to be counterfeited.

Tillotson. Works, Sermon 3.

For *hypocrite* and
Allows no sins but those it can conceal.

Hyperion. The Medd.

Hypocrite, detect her as we may,
(And no man's hatred ever wrong'd her yet)
May chime thus merit still—that she admits
The worth of what she mimics with our care,
And thus gives Virtue indirect applause.

Gower. The Tsch. book iii.

He who, from a principle of gratitude to heaven, renounces those favorite sins which most easily beset him, and devotes himself to the service of his Maker, can never be suspected of perverted sanctity or *hypocritical* devotion.

Porteus. Sermons 15. vol. ii.

HYPOLENA, in Botany, a genus of the class *Dioecia*, order *Triandria*, natural order *Rutaceae*. (Brown.) Generic character: calyx six-angled: male flower, anthers simple, petalate; female flower, style two and three parted, deciduous; nut use-needed.

Two species, natives of New South Wales.

HYPOLEPIS, in Botany, a genus of the class *Dioecia*, order *Monandria*. Generic character: male flower, calyx none; corolla one petal, six-parted; receptacle bearded; female flower as the male; capsule inferior, seven-celled, seven-valved, many seeded.

One species, *H. sanguinea*, parasitic on shrubs, native of the South of Africa.

HYPOSTASIS, { Fr. *hypostasie*; It. *hypostasi*;
 { Lat. *hypostasis*; Gr. *hypostas*;
HYPOSTASY, { (from *hypo*, sub, and *stasis*,
HYPOSTATICAL, { *stare*; *stare*, *stare*, sub.) subsis-
HYPOSTATICALLY, { tence; subsistence.

See the Quotations from Gardiner (Bishop of Winchester) and Tillotson.

Where as in that vision the rest is an ineffable mystery, the two natures in Christ to have one subsistence called & termed as *hypostasis*.

Stephen Bishop of Winchester. Of Transubstantiation, fol. 117.

Here is a manifest indication of a higher mystery, viz. a trinity in the Persian theology; which Gerardus J. Vossius very fully understood, according to the Christian hypothesis, of a Divine Trinity, or three *hypostases* in one and the same *Dyus*, whose distinctive characters are goodness, wisdom, and power.

Cudworth. Intellectual System, book i. ch. ix.

But the word *hypostatical* is understood only by those, and but few of those, that are learned in the Greek tongue, and is properly used, as I have said before, of the union of the two natures of Christ in one person.

Hobbes. Answer to Bishop Bramhall, fol. 434.

Now it is evident that the object of their adoration (that which is represented to them in their minds, their thoughts and persons, and by which God principally, if not solely, takes estimate of human actions) in the blessed sacrament is the only true and eternal God, *hypostatically* joined with his holy humanity, which humanity they believe actually present under the veil of the sacramental sign.

Taylor. Liberty of Prophesying, sec. 20.

For he [Sabellius] blasphemes by affirming that the father is the son, and on the other side that the son is the father, but those men in a manner teach three gods, whilst they divide the holy unity into *hypostases*, alien and wholly divided from each other.

Bishop Hall. Works, vol. ii. p. 133. The Catholic Doctrine concerning the Trinity.

And this may suffice to have been spoken in general concerning that great mystery of the *hypostasis*, as they that love hard words love to call it, or personal union of the divine and human natures in the person of our blessed Saviour.

Tillotson. Sermons 45.

If the consecrated bread be really Christ's body, and his soul and deity be *hypostatically* united therewith (as they all teach), then I cannot see but that we are bound to perform divine worship to the elements in the sacrament, or to that which is common speech a protestants call bread and wine.

Shorpe. Works, vol. vii. Sermon 13.

HYPOTENUSE, { Gr. *hypotenusa*, that which
HYPOTENUSAL, { subrends, or stretches below;
from *hypo*, *sub*, *subtendere*, to stretch below; usually

HYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISYHYPO-
CRISY

HYPOTHECATE. applied to the side of a right-angled triangle subtending or opposite to the right angle.

HYPOTHECATE. Let a man of good parts know all the maxims generally made use of in mathematics ever so perfectly, and contemplate their mutual supposition, as much as he pleases, he will by their assistance, I suppose, never have come to know that the square of one hypotenuse, in a right-angled triangle, is equal to the squares of the two other sides.

Lacks. Of *Human Understanding*, book iv. ch. xii. sec. 15.

If the *hypotenuse*, or screw be free, the perpendicular elevation must be three, and the basis four.

Wilkins. *Dissertation*, ch. iv.

HYPOTHECATE. } Lat. *hypotheca*; Gr. *ὑπο*-
HYPOTHECATION. } *θεσις*, *suppositio*, *inversio*, *supponere*, (*vero*, under, and *reversus*, to place.)
To place or put under (obligation or bond); to pledge, to pawn.

The property thus settled was distinguished like all other *hypothecated* estates, by small columns, and inscriptions, called *lita*, erected on the land, or affixed to the houses, and containing a specification of the sum for which they were pledged.

Sir William Jones. *Works*, vol. ii. p. 307. *A Commentary on Isma.*

As the African *derivation*, or *hypothecation*, were open and numerous like our old institutions, they seem to have provided for the issue of the marriage no less effectually than the estates in strict settlement so strongly tied by our conveyances.

Id. *B.*

HYPOTHECATE. } Lat. *hypotheca*; Gr. *ὑπο*-
HYPOTHECATION. } *θεσις*, *suppositio*, from *ὑπο* and *θεσις*,
HYPOTHECATE. } *θεσις*, *supponere*, to put or place
HYPOTHECATION. } under.
HYPOTHECATE. } That which is put or placed
under, subjected to; as. question, inquiry; a supposition; that which is supposed.

Then began I to speak, and said; there be yet other kind of sports and plays called mimes, of the which, some they call *Apollonians*, as it were, moralities and representations of histories.

Holland. *Plutarch*, fol. 623.

And verily of this nature be all those *hypothetical* propositions, copulative, disjunctive, &c.

Id. *B.* fol. 1102.

Hypothetical necessity is that which the supposition or *hypothesis* of God's foreknowledge and pre-ordination lays upon future contingents.

Clarke. *Leibniz's Fifth Paper.*

I answer, that this precept commands some things absolutely, which oblige all; some things only *hypothetically*, that is, in case God shall discover it to be his will to be obey'd in such particular instances; and consequently oblige there only, where God shall make such discoveries.

South. *Sermans*, vol. viii. p. 447.

Occurrent proof is, that the Greeks soon lost or entirely neglected it, when they began to *hypothecate*.

Warburton. *The Divine Legation*, book iii. sec. 4.

Essential errors in first principles, naturally and necessarily lead to erroneous inferences; and it is in vain that *hypothetical* notions will be assumed, in order to give the desired consistency to any particular theory.

Cogan. *On the Passions*, vol. v. p. 232. *The Mediatorial Office of Christ.*

HYPOTIS. in Botany, a genus of the class *Hexandria*, order *Monogynia*, natural order *Norcia*. Generic character: spathe two-valved; corolla six-parted, persisting; superior; capsule elongated, narrow at the base; seeds roundish, naked.

About twenty species, elegant bulbous plants, mostly natives of the South of Africa.

HYPOTISPRYMUS. from the Greek *ὑπο*, high, and *πρῶτον*, a ship's stern, Illig.; *Potoroo*, White. In Zoology, a genus of animals belonging to the family *Colubrida*, order *Marsupialia*, class *Mammalia*.

Generic character. Incisive teeth eight above, the

last on each side distant from the others; the middle two slightly conical, straight, and four times the length of the others; incisive to the lower jaw, two inclined forwards; molar five on a side in either jaw, grinders, and tuberculated; snout sharp, upper lip cleft; ears long and rounded; whiskers half the length of the head; tail moderate sized, scaly, and slightly covered with hair; fore feet five-toed, the outer two toes the shorter; hind feet thumbless, four-toed, the inner two connected, the middle twice as long as the others, and stronger; toes clawed, those of the fore feet adapted for digging.

This genus is considered by Cuvier as connecting the predacious with the herbivorous mammalian animals, and he speaks of the separate tooth on each side in the upper jaw, which is esteemed by Illiger merely as an incisive separate from the other, as a cuspid tooth; but they are especially distinguished from the predacious by the deficiency of the thumb on the hind foot. The length of their hind legs has given rise to their name, and in this circumstance they very much resemble the Kangaroos, to which, except in size and the disposition of the teeth, they approach very near; and like them their progression is by leaping. Only one species is known.

H. Morinus, Illig.; *Macropus Minor*, Shaw; *Lesser Kangaroo*, Pen.; *Kongaroo Rat*, Phillips; *Potoroo*, White. About the size of a Rabbit six months old, of a pale brown mouse colour on the back, becoming lighter on the belly. Native of New Holland; its habits little known.

See Illiger, *Prodromus. Mammalia*; White, *Voyage to New South Wales*.

HYPTIS. in Botany, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: calyx five-toothed; corolla ringent, superior lip two-cleft, inferior lip three-parted, intermediate segments forming little bags; stamens inserted into the tube, declining.

Thirteen species, natives of the Northern hemisphere.

HYPUDÆUS. from the Greek *ὑπο*, under, and *δαίμων*, the ground, Illig.; *Campagnol*. In Zoology, a genus of animals belonging to the family *Claviculata*, order *Rodentia*, class *Mammalia*.

Generic character. Incisive teeth covered by the lips, two in each jaw, smooth in front, the lower having a wedge-shaped, rounded, cutting edge; molar three on a side in each jaw, the binder the smallest, all placed close to each other, with broad crowns, having the ivory and enamel intermixed; snout short and obtuse; ears small and rounded; tail round, hairy, and short; toes distinct, five in front, or four with a thumb nail and five behind.

This genus has been separated from the *Lioness* genus *Mus* by Pallas; the animals are wild, and live in holes which they burrow in the ground. Some of them are natives of England, but the most destructive are found only in Northern regions.

H. Amphibius, Illig.; *Mus Amph.*, Gmel.; *le Rat d'Eau*, Buff.; *Water Rat*, Pco. About seven inches long; body covered with long black hairs, intermixed with reddish; belly iron grey; tail five inches long, covered with short hair. It lives on the banks of rivers in holes, which it digs in search of roots, on which it feeds. Though its feet are not webbed, it swims and dives well, a fact which Cuvier denies. They are

HYPUS-PRYMUS.
HYPUS-PRYMUS.

HYPU-
DÆUS.

found all over the world, but never in bouses or dry districts.

The *M. Terrestria*, Lin., and *Schermans* of Hermann, are both of this species.

H. Arvælis, Illig.; *Mus Arv.* Gmel.; *le Campagnol ou Petit Rat des Champs*, Buff.; *Meadow Mouse*, Pen. About six inches long, the head and upper part of the body ferruginous, mixed with black, belly deep ash colour; legs short, feet dusky; tail an inch and a half in length, thinly covered with hairs, and terminating in a tuft; this short tail easily distinguishes it from the other species in England. They live in companies on high and dry lands, in burrows about six inches from the surface, and divided into several apartments, from which the pregnant female sinks a hole of two or three feet in depth, terminating in a chamber about the size of a man's fist, which she lines with dry grass, and in it drops six or eight young at a birth. During summer they live in the fields, but in winter retire to the woods, where they are more readily provided with food. It is common in England, and in France is a very severe scourge, not only devouring the seed as soon as sown, but destroying it during every period of its growth. A writer in the *Dictionnaire des Sciences Naturelles* states, that according to a *procès-verbal* laid before the French Government a few years ago, the damage done in La Vendée alone in the course of two years amounted to 2,720,373 francs.

Various methods have been proposed for the destruction of these voracious Mice; grain poisoned with arsenic was suggested, but given up for fear of accident; decoctions of the *Euphorbia*, or of the *Daphne Thymelæa*, have been used, in which the grain is steeped for some days; and in some instances circular holes, about twenty inches deep, have been proposed as traps, but these can only be employed in very stiff land, for if the sides of the hole have any irregularities, the animal gets out and escapes. Notwithstanding all these plans, however, these Mice could not be kept under were it not for heavy rains which destroy them in their holes.

H. Economus, Illig.; *Mus Econ.*, Pall.; *le Campagnol de Près*, Cuv.; *Economic Rat*, Pen. Rather more than four inches long, of black colour mixed with yellow, dusky on the back, throat, chest, and belly hairy, ends of the feet dusky; tail rather more than an inch. Native of Siberia and Kamtschatka, and said to be found occasionally in Switzerland and France. The Economic Rats always avoid a sandy district, and form their burrows with much ingenuity, immediately below a turf soil; the chambers they construct are about a foot in diameter, the roofs are of a flattened arched form, and the entrance by several, sometimes as many as twenty, narrow apertures. Close by these, other chambers are formed, which serve as magazines for the store of food gathered for their winter support, consisting of various kinds of plants, which they collect in the summer, and, after having dried in the sun, lay by till required; and occasionally they may be observed bringing out and spreading them abroad, in order to get them perfectly dry. This duty devolves principally on the female, who is much larger than the male, and is busily engaged during the summer, whilst the male wanders about alone, and feeds upon leaves, but never trenches on the winter stock, which is so great that twenty or thirty pounds of fresh roots are frequently found in one hoard. Only a single pair are found in each of these large nests, and in summer only

the female, as the male does not return before autumn.

These Campagnoles present an instance of migration, but at uncertain periods. Pallas seems to think it dependent on some instinctive foreboding of an unusual and bad season, in which their food would fail. And the Kamtschatkans are so well aware of this fact, that they are much alarmed by their departure, whilst their return in October is hailed with joy and festivity, as indicative of a good season for the chase and fishery. When about to migrate, they collect in large numbers during the Spring, and proceeding Westward, cross the Gulf of Penschinska, and then take a Southward direction. Nothing appears to stop them; they proceed onward, either over land or across rivers, or even arms of the sea, without swerving from their course, and about July reach the rivers Ochotska and Judoma, a distance of about a thousand miles. The immensity of their numbers may be in some degree estimated, when it is stated, that travellers have been detained for two hours whilst the little four-footed army passed by. Of course during this pilgrimage their numbers are considerably diminished by accident, and the violence of rapacious animals, but still the troop is not destroyed, as is proved by their return. They are never molested by the Kamtschatkans, indeed it is said, that if they find them exhausted on the banks, after having crossed a stream, they sedulously endeavour to restore them. The advantage derived from these little animals to the Kamtschatkans is very great, and the supplies they obtain by despoiling their nests are most ample; in return for which they leave some other article of food, or trifling present, with a view to propitiate them.

H. Socialis, Illig.; *Mus Soc.*, Pall.; *Social Campagnol*. About three inches long; the whiskers white; ears oval and naked; the upper parts of the body light grey, paler on the sides, and becoming white on the shoulders and belly; the nose dusky; tail slender, and about an inch in length. They live in large societies in the sandy districts of Hygania and the Caspian Desert, where the ground is often studded with little hillocks of earth thrown out from their burrows. They swarm in the Spring, but are not seen, or very rarely, in the autumn, and it is a query whether they migrate or shelter themselves in the bushes and hayricks; they feed principally on tulip roots.

H. Gregalis, Illig.; *Mus Greg.*, Pall.; *Baikal Rat*, Pen.; *Baikal Campagnol*. About the same size as the last, but has the legs stronger and the tail thicker; the general colour is also the same, but the specific difference is seen in the black whiskers. Are found about the Baikal Lake, and in Siberia and Hyrcania, and feed on the *Lilium Pomponium*, *Allium Tenuissimum*, and *Trifolium Lupinistrum*, the roots of which they store up against winter. They do not migrate.

H. Altharius, Illig.; *Mus Al.*, Pall.; *Garlic Rat*, Pen.; *Garlic Campagnol*. Is about four inches long, and in colour nearly resembles the last, but is distinguished by the greater length of the tail, which is streaked with a dusky line above, and the rest white. Found about the rivers Lena and Jenesei.

H. Ruticola, Illig.; *Mus Rut.*, Pall.; *Red Rat*, Pen.; *Red Campagnol*. Same size; upper parts tawny red, sides greyish yellow, under parts and feet white; nose and face very bristly; ears naked, except at tip, which is covered with a rusty down; the tail full of

HYPU-
DÆUS.

HYPU-
DAES.
HYRAX.

hair, dusky above and light beneath. Native of Siberia; does not burrow, but lives under logs, and is not torpid during winter; is not particular in its food.

H. Saxatilis, Illig.; *Mus Sax.*, Pall.; *Rock Rat*, Pen.; *Rock Campagand*. Same size; whiskers short, snout dusky, surrounded with a slender white ring; ears rising above the fur, covered at their tips with a brown down; upper parts brown, mingled with grey, sides grey, belly light grey; legs strong; tail sparingly covered with hair. Found in the Mongolian Desert and about the Baikal, living amidst the rudest rocks, in the crannies of which it loves its hole. At first the burrow has a large and oblique winding passage, in which are one or more holes sunk downwards, and leading to the nest, which is formed of soft herbs.

H. Lemmus, Illig.; *Mus Lemmus*, Lin.; *le Lemming*, Buff.; *Lemmus*, Pen. This animal is about the size of our common Rat, and is covered with a very thin skin, the fur of which on the head and back is black and tawny, disposed in irregular patches, and the belly white tinged with yellow; its tail not above half an inch in length. The Lemmus, Lemman, or Lemming, as it is commonly called, inhabits Norway and Lapland, the country about the river Ob, and the Northern part of the Uralian chain. It makes its appearance in these countries at irregular periods, sometimes after an interval of three years. Whence it comes is very doubtful; Linnaeus considers it indigenous to the Norwegian and Lapland Alps; Pontoppidan, however, asserts the Kolens Rock, which divides Nordland from Sweden, to be its original resting place. From whatever district, however, it may be derived, it is one of the most severe scourges to which the Northern part of Europe is subjected. They migrate Southward in myriads, and so suddenly, that it was formerly thought they were generated in and fell from the clouds, as mentioned by Olaus Magnus. *Per tempestates et repentinos imbres e caelo decidunt, incomptum unde, an ex remotioribus insulis, et huc vento delatae, an ex nubibus feculentis nate deferantur.* (Gmel. Sept. Hist. xviii. 16.) It is probable that they migrate in consequence of want of food, and as they proceed they destroy every thing, leaving a perfect waste behind them. Nothing stops their progress, neither rocks nor water, the former they compass, the latter they swim across, and although destroyed by thousands by the voracious animals, more especially the Arctic Fox, they journey onwards to an unbroken and devouring mass. They move principally by night, and rest during the day. Occasionally they breed during their journey, and carry their young either on their backs or in their mouths. By the time they have reached far Southward their numbers are so diminished that they become scarce, and few, if any, return to their original habitations. And what assists in their diminution is the frequent fights which occur among them. Mr. Arthur Brooke mentions a very curious circumstance respecting them, viz. their destruction by the Rein Deer, of which Mr. Richards informed him he had been witness.

See Pallas, *Novæ Species Quadrupedum e Glirium Ordine*; Buffon, *Histoire Naturelle*; Pennant, *History of Quadrupeds*.

HYRAX, from the Greek *ὕρξ*, or *ὕρξ*, a pig; the derivation uncertain, Hermann; *Daman*, Buff. Its Zoology, a genus of animals belonging to the family *Lemmingsia*, order *Pachydermata*, class *Mammalia*.

Generic character. Incisive teeth covered by the

lips, in the upper jaw two, strong, curved, separate from each other, in the lower four, inclining forwards, close, cylindrical, and their edge cut off obliquely forwards; cuspid teeth small and deciduous, sometimes wanting, always placed in a gap between the incisive and molar; molar complex, seven on each side in either jaw; snout sharpish, with the nose slightly prominent; ears short and round; body covered with thick hair; tail a mere tubercle; feet four-toed in front, the second the longest, outer shortest, three-toed behind, inner the longest; all furnished with little rounded flat hoofs, excepting the hind inner toe which is furnished with a strong claw.

This genus was included by Pallas and Erxleben among the *Cariæ*, but separated from them by Hermann, and it seems to connect the clawed with the hoofed animals, the structure of its molar teeth resembling that of the *Rhinoceros* in miniature, and its plantigrade motion and general form with the *Cariæ*. There appears to be but one species.

H. Setonæ, Hermann; *H. Syriacus* and *Capensis*, Gmel.; *Daman Israel*, Buff.; *Bristly Cary*, Pen.; *Klip daas*, or *Rock Badger of the Cape*; *Bristly Daman*. About seventeen inches in length, upper parts grey and ferruginous, under white; on the upper lip a strong bristly mustachio, another above the eye, and other bristles shooting irregularly from the close thick hair. They are found in Abyssinia, Egypt, and at the Cape of Good Hope; is gregarious, living among the rocks, into the clefts of which they retire when disturbed; they are used as food by the Arabs of Mount Libanus and Arabia Petrea.

Mr. Bruce considers, and is probably correct, that this is the animal mentioned in Psalm 104. v. 18, as the *Coney*, "The high hills are a refuge for the wild Goats; and the rocks for the *Conies*;" and also *Proverbs*, ch. xxi. v. 26, "The *Conies* are but a feeble folk, yet make they their houses in the rocks;" which agrees with what has been already said of their habitations.

Buffon has described two species, *H. Syriacus* and *H. Capensis*, but they are the same.

See Linnaei *Systema Naturæ* a Gmelin; Hermann, *Tab. Affinitatum Animalium*; Cuvier, *Règne Animal*.

HYSSOPUS, in Botany, a genus of the class *Didynamia*, order *Gymnospermia*, natural order *Labiata*. Generic character: corolla, inferior lip three-parted, intermediate segments slightly created; stamens straight, distant.

Three species, natives of Europe and North America. *H. officinalis*, the common Hyssop, is a native of the South of Europe.

HYSTERICK, } Fr. *hystérique*; "Affection hystericæ," Hystericks, } derick. The subjection of the } Hystericæ, } matrix. Cotgrave. It, *isterio*; Gr. } *ὑστερικόν*, ad uterum pertinens; *ὑστερικὸν νόσος*, passionis (sc. suffocationis) uteri seu vulvæ.

Hystericks, or *hystericæ fits*, are properly fits arising from disorders in the womb; but is applied with more latitude to other fits of women.

Many of their *hystericæ* patients had made complaints of such great coldness in the upper part of the head, and some also along the vertebrae of the neck and back.

Boyle, Works, vol. ii. p. 690. An Examination of Mr. Hobb's Doctrine touching Cold.

Anna Satula sets out a perfume from Sorrel, and arrives a stick at London: in one place it is eat for sauce, and in the other cases *Apré तरह* fits.

Tutler, No. 310.

HYRAX.
HYSTERICK.

HYSTERICK. Their strong and ungrateful odour, though as disagreeable as any fetid stuff, may be conducive to prevent many distempers, and to cure nervous and hysterical humors.

Pennant. British Zoology. The Goat.

HYSTRIX.

It has, also, in consequence of that contrariety of passions in which it is subject, occasioned the most dangerous and obstinate maladies; *hysterica, epileptica.*
Copon. Works, vol. L. p. 300. Medical Influence of the Poisons.

HYSTERON PROTERON. Gr. ὑστερον, posterior, the latter; πρότερον, prior, the former: the last first; or according to the proverbial phrase, To set the cart before the horse.

A figure in *Rhetoric*, used for the purpose of inversion.

How wild
A *Hysteron proteron*'s this, which Nature crosses,
And far shore the top the bottom loses,
Bosman. Psyche, can. 1. st. 85.

HYSTRIX, from the Greek ὄφις, a hair or bristle, Lin.; *Porcupine*, Pen. In *Zoology*, a genus of animals belonging to the family *Hemiclericulata*, order *Rodentia*, class *Mammalia*.

Generic character. Incisive teeth two in each jaw, wedge-shaped, molar five on a side in each jaw, cylindrical, complex, and grinding, marked on their crown with four or five deep grooves; body covered with strong and sharp quills, projecting beyond others shorter, or from among hair or wool; tail variable in length; feet four-toed in front, five-toed behind, armed with strong claws.

The covering of these animals among the *Rodentia* resembles that of the Hedgehog among the *Sarcoptera*, and like it they are capable of raising the quills, (which are much larger and stronger than in the Hedgehog,) when irritated, in doing which the rattling of them makes a loud noise, and adds to the formidable appearance which the Porcupine then makes. All of them, except the crested species, have the tail long, and in some it is prehensile also. They live in burrows, and have much the same habits as the Hare and Rabbit. The grunt which they emit has caused their supposed resemblance to the Pig.

H. Cristata, Lio.; *le Porc-épic*, Buff.; *Crested Porcupine*, Pen. Rather more than two feet in length; has a long crest of stiff bristles on the top of the head reclining backwards; head, belly, and legs covered with strong bristles, terminating in soft, dusky hair, from which project the quills, which are very sharp at their extremities, varied with black and white, and nine inches long on the hinder part of the body; tail also covered with quills. Native of India, Southern Tartary, Persia, Palestine, and Africa; it is also found wild in Italy, but is not indigenous, and seems to have degenerated, as its quills are shorter and crestless. When enraged, it runs its nose into a corner, sets up its bristles, and utters a snorting noise. The assertion of its shooting its quills is fabulous.

H. Prohensilis, Lin.; *le Porc-épic à queue prenanse*, Buff.; *Quandu de Brazilias*; *Brazilian Porcupine*, Pen. Upper parts, sides, and base of the tail covered with spines, the longest of which, measuring three inches, are on the lower part of the back and base of the tail, very sharp, white, and barred with black at their tips; they adhere closely to the skin, which is naked between them; as they approach the belly they become shorter and weaker, and on the under parts and legs are converted into dark brown bristles; the tail, which is

eighteen inches in length, is slender, and tapers towards the tip, the last ten inches of it nearly naked, being covered only by a few hairs; it is strongly prehensile; the claws are long, but the only appearance of thumb is a short protuberance. Native of Brazil and Mexico; lives in the woods, and feeds not only on fruits, but also poultry; it climbs but slowly, and is decoyed uses its prehensile tail.

H. Fasciculata, Lin.; *le Porc-épic à queue en pin-céau*, Buff.; *Brush-tailed Porcupine*, Shaw; *Malacca Porcupine*, Pen. Has the body covered with quills and long bristly hair intermixed, the quills flattened like a sword blade; belly and legs covered with short, reddish, prickly hairs; tail long, and terminated by a bundle of spines, flattened like leaves of parchment. Native of India.

H. Dorata, Lin.; *l'Urson*, Buff.; *Canada Porcupine*, Pen. About the size of a Hare, but in form resembles the Beaver; head, upper parts of the body, tail, and legs covered with soft, long, dark brown hair, bidding among them the quills, of which the longest are three inches; intermixed with these are a few stiff and very long hairs, tipped with dirty white; under surface of the tail white. Native of North America. Their spines easily fall out, and are used by the Indians among their ooze ornaments.

H. Macroura, Lin.; *Long-tailed Porcupine*, Pen. The body covered with long, stiff, sharp-pointed hairs, which are iridescent; the tail as long as the body, tapering much towards the tip, which is covered with a thick tuft of bristles, which appear as if jointed, swelling out in the middle like grains of rice; they are transparent and silvery. Native of the Indian Archipelago.

See *Linnaei Systema Naturæ* a Gmelin; *Cuvier, Règne Animal*; *Pennant, History of Quadrupeds*.

HYTHE, *Ilthe*, or *Hidr*, in Saxon *Hythe*, the Haven, called by *Leland Portus Hithinus*, and in some old Records *Hethe*, a Borough and Market Town in the County of Kent, and one of the Cinque Ports. *Leland* and *Lambard* differ not a little respecting its ancient condition. The former represents it as having been a very great town in length, containing three Parishes, which in the reign of Edward II. was grievously afflicted by the burning of 18 score houses and more, and afterwards by a Pestilence. (*Itinerary*, vii. 140.) *Lambard*, who very honestly states his predecessor's opposite opinion, remarks, that both from the name and privileges of the town, he had been inclined "to think that it had been of more estimation in time past, than by any other thing now apparent may well be conjectured." Nevertheless, that having found "little (or in manner nothing) concerning this town committed to memory," either in the Saxon Antiquities or in *Domesday Book*, he "became of this mode, either that the place was at the first of little price, and for the increase thereof endowed with privileges, or (if it had been at any time estimable) that it continued not long in that plight." (*Perambulation of Kent*, 184.)

In the reign of Henry IV. Hythe again suffered dreadfully from fire, more than 200 houses having been burned, so that on a survey made by Elizabeth only 129 were remaining. That Queen, in the 17th year of her reign, incorporated the town, although Barons had been returned by it to Parliament as early as the 42d Edward III. The present town consists of one long principal street, parallel to the sea, and a few lesser streets crossing it at right angles. The Church of St Leonard is

HYSTR X.
HYTHR.

HYTHE.



on a steep rising ground above the town. It is a large and handsome building, which in spite of modern repairs still affords many interesting remains of Norman Architecture. The chancel probably is not later than the reign of Henry III. In a Crypt beneath it is preserved a large pile of skulls, traditionally reputed to be the remains of an invading army defeated in the neighbourhood before the Conquest. They are unnoticed both by Leland and Lambard. A clear spring rises in the Churchyard, and across each end of the town flows a small stream. Two Hospitals, St. John's and St. Bartholomew's, afford Alms-houses to about sixteen poor people. The first was founded for Lepers in the XIVth century; the second was the beneficence of Haymo (Noble) de Iffeth, a native of this town, Confessor of Edward II., and consecrated Bishop of Rochester in 1319, who, as Godwin informs us, in *oppido Hythensi Ptochotrophium S. Bartholomaei pauperibus decem alendis instituit et predia dotavit viginti marcarum annui censu*. He voluntarily retired from his Bishopric in 1332. (*De Praesent.* 352.)

Numerous Martello towers and several small forts protect the neighbouring beach, and on the heights and in the town itself are extensive Barracks. The sea has so far retreated that the body of the town is nearly a mile from the shore. Population, in 1821, 2181. Distant 65 miles South-East from London. Though said by Leland once to have possessed four Churches, it is now a Chapelry to the Parish of Saltwood. *Saltwood Castle* stands about a mile Northward from Hythe. It is beautifully situated on an eminence, bosomed in trees, and the ruins are extremely picturesque. Of its foundation nothing certain is known: it has been attributed both to the Romans and the Saxons, but the present remains are entirely of Norman character. It appears to have belonged to the See of Canterbury in the time of Henry II., and it is said to have been the

rendezvous in which the four Knights who assassinated Thomas à Becket assembled before the perpetration of that bloody act. Courtenay, who was promoted to the Archbishopric in the 5th of Richard II., greatly improved this Castle, where he resided much, and annexed to it a Park. His arms still remain over the principal entrance. The Manor was exchanged with the Crown by Archbishop Crammer; at present it belongs to the family of Deedes of Sandling. The Keep, a superb massive square tower, with circular turrets at the angles, is still in a very perfect condition, and is inhabited as a farm-house. Many other parts of the ancient building, though unroofed, may be satisfactorily traced by their walls. The Church of *Saltwood*, dedicated to St. Peter and St. Paul, dates from the reign of Edward III. Population, in 1820, 370.

From Hythe to Boulogne, Lambard says, "is the shortest cut over the sea between England and France, as some bold opinion;" an opinion which we need not say is positively wrong: "others think that to be the shortest passage which is from Dover to Calais; and some that which is from the one Nesse to the other. But if there be any man that prefereth not haste before his good speed, let him (by mine advice) prove a fourth way, I mean from Dover to Withsand: for if Edmund Haadenham, the penner of the Chronicles of Rochester, lye not shamefully (which thing you know how farre it is from a Monk), then at such time as King Henrie the Second, and Lewes the French King, were after long warre reconciled to amity, Lewes came over to visit King Henrie, and in his return homeward saluted Saint Thomas of Canterburie, made a princely offer at his Tombe, and (because he was very fearful of the water) asked of Saint Thomas, and obtained, that neither he in that passage, nor any other from thenceforth that crossed the seas between Dover and Withsand, should suffer any manner of loss or shipwreck." (168.)

HYTHE



I.

I is of a narrower power than E, and uttered with a less opening of the mouth, the tongue brought back to the palate, and striking the teeth next the cheek teeth. That e and i oftentimes change places has already been noticed. See E. Wilkins classes i as a lingual vowel, (less apart and free than a and e,) the breath being emitted betwixt the middle of the tongue, in a more convex posture, and the palate. It is called by Ben Jonson a letter of a double power. As a vowel, in the former or single syllables, it hath sometimes the sharp accent; see in *blinding*, thriving; or all words of one syllable qualified by e, as *thine*, strike. But the flat in more, as in these, *bill*, *little*, and the like. In the other power it is another letter, and would ask to enjoy another character; for where it leads the sounding vowel, and beginneth the syllable, it is ever a consonant;

as in *jump*, *conjure*. And before diphthongs; as *joy*, *juice*. See Ben Jonson and Wilkins. I, and also y, are prefixed to words in old English, as i-du or y-du, i-go, or y-go. They are the remains of the A. S. *e*, *y*.

I is constantly written *I*, in elder authors.

I, (the pronoun,) Goth. *ik*; A. S. *ic*; Ger. *ich*; D. *ik*; Sw. *jag*; Fr. *je*; It. *io*; Sp. *yo*; Lat. *ego*; Gr. *ἐγώ*. And in old English, *ich* or *ig*, now pronounced *I*: *miro inter se conventu* (says Wychter) *et fortè arcaud quidam vi et ratione natura*. This *arcanus* *vis et ratio* might probably be discovered if the common origin and meaning of a word, so variously written, and so uniformly applied, could be ascertained. The success of Mr. Tooke with the pronouns *it* and *that*, and tho article *the*, give reason to expect that he might have

I.
JABBER.

made this discovery. Lennep says that the Gr. $\epsilon\gamma\omega$, is $\epsilon\gamma\omega$; meaning *qui agit, unde eximii transit ad primum personam agentem denotandum*. Of $\epsilon\gamma\omega$, (differently pronounced and probably written $\epsilon\gamma\omega$, $\epsilon\gamma\omega$, $\epsilon\gamma\omega$, $\epsilon\gamma\omega$) the verbal part is $\epsilon\gamma$, $\epsilon\gamma$, &c.; the termination ω is the personal pronoun $\epsilon\gamma\omega$, or as Dr. Gregory Sharpe says, the first person of the present indicative is formed by adding ω from $\epsilon\gamma\omega$ or $\epsilon\omega$, I am, to the root; but still the ω is to be accounted for before $\epsilon\gamma\omega$ could receive from usage its character of a personal pronoun. As the old English *ich* or *ig* has left the modern *I*, a similar corruption (merely dropping the guttural γ) may from $\epsilon\gamma$, $\epsilon\gamma$, or $\epsilon\gamma$, have given ω . Repetition is, and always has been, a constant resource to give emphasis; and $\epsilon\gamma\omega\epsilon\gamma$, $\epsilon\gamma\epsilon\gamma$, $\epsilon\gamma\omega\epsilon\gamma$, i. e. the verb $\epsilon\gamma$ repeated, may have been intended, by the force or emphasis of repetition, to fix the act expressed by this verb $\epsilon\gamma$ upon the speaker, and by the corruption of a rapid pronunciation, the repeated syllable or second $\epsilon\gamma$, $\epsilon\gamma$, may have sunk into the mere vocal sound ω : $\epsilon\gamma\omega$ thus formed from $\epsilon\gamma\epsilon\gamma$, or $\epsilon\gamma\omega\epsilon\gamma$, would be appended to the verb $\epsilon\gamma$, and constitute the first person $\epsilon\gamma\omega\epsilon\gamma$; which would become successively $\epsilon\gamma\omega\epsilon\gamma$, $\epsilon\gamma\omega$. The Lat. *aug-ere* is considered by Lennep to have sprung from the Gr. $\epsilon\gamma\omega$; that they had the same source is very probable, and that such source was the Guth. *auk-an* is not improbable. See Wachter, *Proleg.* sec. 6.

I is used by the person speaking for or instead of the name (*nomen* or *noun*) by which he is called to fix the action of the verb, expressed or understood upon the person so speaking; and is, in Grammar, denominated the first personal Pronoun.

So the *ich*: so may *I* the: so may *I* prosper.

Hald getrafen ich ist rom. Mat. xiv. 27. Gerecht. lyb ajn. Confidetur, ego sum. Have ye trust (i. e. trust). I am. *Wichf.*

Engelsoed ys a wet god lood, *ich* wense of eche lood best,
Y set lo *je* end of *je* world, as al lo *je* west.

R. Gloucester, p. 1

At *je* last *je* chased out *je* Bortons so cleese,
Away into Wales *je* kjed is I wene.

R. Branner, p. 7.

Estward *ich* behelde, after the moon
And saw a toure as *ich* troude.

Piers Plouman, f. 2.

Nay say, quod he, than have I Cristes cause,
Let he, quod he, it shal not be, as the *ich*.

Chaucer. The Pardoner's Tale, v. 12881.

And shortly when the soone was gon to reite,
So halde I spoken with hem everich on,
That I was of hir fellowship anon,
And made for and ertly for to rise,
To take our way that as I you devise.

Id. The Prologue, v. 32.

Bot ikam olde; me list not play for yge.

Id. The Reun Prologue, v. 3865.

So pray I to my lordes all,
Now in mis age, how so befall;
That I met stondee in their grace.

Gower. Confessio Amantis, book viii.

JABBER. }
JA'SSERRAN. } To gabble, or to talk quickly,
JA'SSERMENT. } rapidly, noisily, and, thence, sense-
lessly, thoughtlessly: with a confused indistinct utterance; to make a confused noise, similar to that of indistinct utterance.

And further then nyght Saynt Austyne haue sayde to that bewtyke,
as we maye say to this heretike, that whatsover the Jewes would
joke or tangle saye, ye that are Christen men, and falsely pro-
fesse Christe, whyche fallow from his fayth styl preceide by
name, ye cannot say but that the Jewe is truly and reasonably
answered.

Sir Thomas More. Works, fol. 665. Defence of the Second Reuue against Tyndale.

At last, and in good hour, we are come to his farewell, which is to be a concluding taste of *his jehohannism* in law, the dactyl, and the (antist) that ever corrupted in such an unwill'd boghede.

Milton. Works, vol. i. fol. 307. Colasterion.

Now thousand tengors are heard in one loud die:

The monkey-mimics rush discordant in;

'Twas chattering, prancing, mousing, jehohannism all.

Pope. The Dunciad, book ii.

Both parties joine'd their best

'Twas sent the Babylonian babooners,

At all their dialects of jehohannism.

Butler. Hudibras, part iii. can. 2.

Dira forms of death spread havoc, so the flies,

Pain at her skirts and mair'y by her side,

And jold'ring species c'er her traces glide.

Jeans. Hymn to Lachrym.

LABOROSA, in Botany, a genus of the class *Pen-
tandria*, order *Monogynia*, natural order *Solanaceae*.
Generic character: calyx five-cleft, short; corolla
tubular; stamens inserted into the tube; stigma capi-
tate.

Two species, natives of Bonaria. Willdenow.

IACARANDA, in Botany, a genus of the class
Didynamia, order *Angiospermia*, natural order *Bigno-
niaceae*. Generic character: calyx five-toothed; corolla
tubular at the base; throat dilated, border five-lobed,
unequal; filaments five, one long and sterile, villous at
the apex, stigma two-cleft; capsule large, orbicular,
woody, two-valved; receptacle fleshy; seeds membra-
neous at the margin.

Two species, *I. Caroliniana*, and *I. Brazilian*; the
latter produces the rosewood so much used for furni-
ture.

JACENT, *Fr. jacent*; *Lat. jacens*, from *jacere*, to lie
down. Lying.

Because so laid, they [brick or squared stones] are more apt in
swagging down, to pierce with their points, than in the *jacens* posture,
and so to crevice the wall.

Reliquie Wattemans, p. 20.

JACINTH, i. e. the *hyacinth*, a gem; *Fr. jacinthe*.
And that that statue on hem kaddes for habourous, and of iacint,
and of brymstone.

Wichf. Apocalyp. ch. ix.

I saw them that sate on them, having firy halbergs of a
scarlet colour.

Bible, Apoc. 1851.

Jacinto albeit they differ much from Amethysts in some respect,
yet to know they approach very near; and this is only the difference
between them, that the brave violet colour, which in the Amethyst is
full and rich, in the Jacint is diluted and weaker.

Holland. Phisic, book xxiv. c. 9.

The yellow jacint, strength'n'g sense,

Of which who bath the keeping,

No thoder hurts nor pestilence,

And much provoketh sleeping.

Dryden. The Maske Elysium. Nymphe 10.

Her radiant ear, like that which bears the sun,

Bright with the jacinth and pyragon stone.

Holt. Jerusalem Delivered, book xviii.

Holland, in continuation of the passage cited above,
as usual, makes Pliny speak at considerable length
concerning the JACINTH, but we do not find that
he has set down the marvellous property mentioned

JACINTH.

in the citation from Drayton. "The Jacint also at the first sight is pleasant and acceptable, but the lovely beauty thereof vanisheth away, before it hath given a man youth. And so *farre* is it off from contenting the eye fully and satisfying the pleasure thereof, that it fideth sooner than the dainty floure of that name, Hyacinthus: so quickly doth the lustre passe away, in manner before it come to the eye. Æthiopia furnisheth us with Jacintus and Chrysoliths both, which are transparent and carie the colour of gold: howbeit those of India be preferred before them; they of Bactriana likewise, if they be not spotted and flecked with divers colours. The worst of all others be the Arabian: for they bee not onely skewed in colour, but also foull and troubled: and looke what radiant lustre they have, interrupted it is with a cloud of spots; and if any chance to be clean otherwise, yet a man that looketh on them would say, they were full of their owne dust. The best are those which being laid into gold, cause it to looke whitish in manner of silver, in comparison to them. Such as bee cleare and transparent, Goldsmiths use to set within a houppe of gold, so as they may be seeme both beneath and above. The rest had need of a good Latten foile to give them a lustre: howbeit now adayes some that are not skilful lapidaries have taken up a custome to call some Jacinta Chrysoliths, which incline to the colour of a base gold called Electrum, the which in a morning are more beautiful and glorious to the eye than all the day after. Those Jacints that come from Pontus are knowne by their lightnesse; some of them be hard, and of an orange red; others be soft and foule. Bocchus mine author reporteth that they be found in Spaine also, in that place where hee saith they sink pits for to level water, and out of which the peasants doe take forth Crystall. He affirmeth also that he hath seen a Chrysolith (or Citrine Jacint) of twelve pounds weight. Moreover there be certain Jacintus which have a white veine coming between, and these are called *Leucochrysi*. And of this kind some be named *Copnia*, because they be smaller. You shall find of them like unto glasse beads, and yet of a shining yellow in manner of Saffron. And verely false Jacintus there be counterfeited by glasse so artificially that a man shall hardly discern them by the eye; howbeit handle and feele them, ye shall soon find the deceit, for the fine Jacintus indeed are colder naturally than those that be counterfeited. Among these Jacintus I may range well ynough those stones which are called *Melichrysi*, which shew as if clear honey shone through gold. These we have from India, but of all other they be most subject to injure, and will soonest breake." (xxxvii. 9. *Ed. Hard.* 41. et c.)

Jonston, in his *Thaumaturgraphia*, corroborates part of Drayton's statement. *Hyacinthus in celo superbit dicatur impensis, nullo obscurior. Pertinaci frigiditate densat corpora atque reficit, et gradatim a serevitate peste adurit.* (iv. 22.) But the properties of this gem are much more fully opened by Marbodeus, who, after speaking of three species of Jacintus, adds:

*Confortata cunctis virtutibus habetur,
Translucentem figunt, et venas aspicimus.
Sed quodvisque prorsus nullo suspendere possum,
Nec digitis perire, terras æquarum obducit,
Nec sibi præferat regionis cuncta morabit,
Sed magis hauriunt, cunctare dignus honoris,
Jusqueque super petis, nullum petere repulsum.*

de lap. pret. cap. 38.

JACINTH.

JACK.

Albertus Magnus (*de virt. lap.* 11.) recommends it in like manner as beneficial to travellers, and in conformity with Drayton, as a soporific, on account of its coldness. *Psalus* prescribes it in case of coughs, ruptures, and melancholy, to be drunk in vinegar. (*de lap. virt.* p. 33.)

The Jacint is classed by recent Mineralogists as a sub-species of pyramidal *Zircon*: colours red, brown, more rarely yellow, green, and grey; semi-transparent, or transparent and refracts double; easily frangible. It is found imbedded in gneiss and syenite, in basalt and lava, and dispersed through alluvial soil; abundantly in Ceylon; in Auvergne, near Pisa, in the trap rocks round Lisbon, and in the Shire of Galloway.

JACK, Mr. Tyrwhitt in his note upon v. 14816 of Chaucer says: "I know not how it has happened, that in the principal modern languages, *John*, or its equivalent, is a name of contempt, or at least of slight. So the Italians use *Gianni*, from whence *Zani*; the Spaniards *Juan*, as *Bobo Juan*, or foolish *John*; the French *Jean*, with various additions; and in English, when we call a man a *John*, we do not mean it as a title of honour. Chaucer, in v. 3708, uses *Jacks fool*, as the Spaniards do *Bobo Juan*; and I suppose *Jack* has the same Etymology."

Pennant, also, in his *Zoology*, (iii. 312.) remarks: "It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank. Thus the Dutch call him *Pickle Herring*, the Italians *Macaroni*, the French *Jean Polage*, the Germans *Hans Wurst*, i. e. *Jack Sausage*, and we dignify him with the title of *Jack Pudding*." Thomson in his Etymons suggests an odd connection between *Jack* with a pudding or a sausage, and the Phallic emblems exhibited during the *Saturnalia*.

A *Jack-o'-lent* appears to have been some puppet which was thrown at in *Lent*, like Shrove-tide cocks. Stevens.

Jack-an-apes, and *Jack-monkey*. The Quotations from Tindal and Strype seem to speak for themselves, although Ritson has endeavoured to derive the term from *Jack Napz*, a person, says Archdeacon Nares, never heard of.

Jack-sauce, a saucy *Jack* or fellow.

Jack-guardant, a term equivalent to one still in use, a *Jack-in-office*; i. e. one who is proud of his petty office. Stevens.

Jack of the Clock, Fr. *Jacquet*. A *Jack* of the clock-house, or the little man that strikes the quarters in a clock. Cotgrave. Still preserved at St. Dunstan's, Fleet Street.

See further illustrations in Archdeacon Nares's *Glossary*.

Go to window, *jacke-fod*, *what said*

Chaucer, *The Miller's Tale*, v. 3769.

It is but a common point of pleasure doing, that *everie* *so* *we* *verth*, to doe *an* *other* *man* a *commotion* at a *time*, in the *ende* that the *like* *commotion* *may* be *doone* to *thee* *again*.

Urb. *Lute*, ch. vi.

What helpeth it also that the priest who he goeth to mass discerneth himself with a great part of the passion of Christ, and playeth out the rest under silence with signes and profers, with nodding, becking, and mooving, as it were *Jack-an-apes*, when neither he himselfe neither any man els woteth what he meaneth.

Tyndall, *Workes*, fol. 132. *The Obedience of a Christian Man.*

For every pett maketh them of a saundry manner & many more manly then the gestures of jacksnappers.

Id. fol. 282. *An Answer unto More's First Book.*

JACK. Then stoppeth forth Sir Laurence Lottier, and he plays jack munday at the altar, with his turn and half turn (he means, it is said of the many ceremonious postures then used), and an hundred toys more.

Bale in Styrge. Nimrod's. Queen Mary, Anno 1553.

Or do you play the flowing river, to tell tv Cupid is a good hare-binder, and Vulcan a rare carpenter.

Shakespeare. Much Ado about Nothing, fol. 102.

See now how wit may be made a jack-a-ale, when 'tis upon ill employment.

Id. Merry Wives of Windsor, fol. 59.

And I persuade myself, the satemporary rhymes of some antic jack-pudding may deserve printing better; so far am I from thinking aught he says worthy of a serious answer.

Milton. Defence of the People of England, ch. i.

Every jack-a-ance of Rome shall thus odiously dare to contrail and disgrace it.

Hud. The Humour of the Married Clergy, book ii. sec. 12.

I have myself caught a young jackanapes, with a pair of silver fringed gloves, in the very fact.

Spectator, No. 311.

For, of all catals and all fowl,
Your solemn-looking ans and owl
Rin'd much more mirth, he darted over it,
Than those jack-puddings, pug and porret.

Adelphi. Cupid and Hymen.

They [the Spaniards] take all proper precautions to improve their breed, and I have seen a jack-an from that country, above three hands high.

Goldsmith. Animated Nature, vol. ii. ch. ii. p. 29. The Ass.

The name of JACK KETCH seems now to have become permanently generic for the common Hangman; but it has had more than one similar predecessor. *Derrick* and his cables are noticed in the *Beltman of London*, 1608. *Gregory* (Brandon) is frequently mentioned in publications during the time of the Great Rebellion; and it is from this Worthy, probably, that the London Executioners derive their reputed title of Esquire; for it is recorded that Brooke, a York Herold, procured by an artifice from Sir William Segar, at that time Garter King at Arms, an attestation and confirmation of armorial bearings to the above-named Gregory. (*Anstey's Register of the Garter*, l. 399.) This History, which occurred as early as 1616, is related at length by Dr. Smith, in his *Vita Camdeni*, (xxix.) prefixed to the Edition of his *Epistola*, 1691. Brooke, or Brooksmouth, who was a consummate rogue, out of spite to Sir William Segar, whose name Smith kindly conceals, employed a man to carry to him a Coat of Arms ready drawn, pretending that they belonged to one Gregory Brandon, a Gentleman of London, then living in Spain; and to beg that he would immediately enframe them, as the vessel by which they were to be conveyed was just about to sail. Sir William Segar received his fee, and incusively signed and sealed the document. Brooke immediately represented to Lord Arundel, one of the Commissioners for the Office of Earl Marshal, that these Arms, the bearing of the Kingdom of Arragon with a Canton of Brabant, had been granted to the common Hangman of London. The Earl acquainted the King with the matter; and James, indignant at the supposed insult offered to Spain, resolved to dismiss the unhappy King at Arms, and fine him severely in the Star Chamber. Upon some further explanation Segar pleaded oversight, and Brooke impudently avowed the fraud, which he said he had practised in order to expose the sordidness of the King at Arms. Both were committed to prison. Segar was released, upon the presentation of ample testimonies to his inte-

grity; and Brooke also contrived to obtain pardon, after a severe reprimand. It is almost needless to add, that Brooke is the same person who was the bitter enemy and the malicious calumniator of the learned Camden himself.

Gregory was succeeded by *Dun*, who is immortalized to *Hudibras*. (Part iii. *Can.* 4. 1534.) *Dun* is mentioned also by Tom D'Urfey, in the early part of *Butler's Ghost*, (p. 29.) published in 1682; but before that Poem was wholly printed, *Jack Ketch* (p. 54) had assumed the office, of which ever since he has continued in nominal possession.

JACK, *v. a.* a kitchen jack, and jack, lignum bifurcatum, are accounted for by Skinner, as in the Quotation from Watts.

The velocity of motion prevents the sense oft. Thus a bullet passeth by us, and out-runs the slowest opticks; and the fly of a jack in its swiftest rounds, gives the eye no notice of its circulations.

Glennel. The Vanity of Dogmatising, ch. ix. fol. 78.

If we suppose a man tied in the place of the weight, it were easy for a single hair fastened unto the fly or balance of the jack, to draw him up from the ground.

Witken. Archimedes, ch. xiii.

The celebrated watchmaker [Mr. Tompkins] who was originally a jacksmith.

Dryden. Letter 17. To Mr. Tisno, 1696.

So footboys, who had frequently the common name of Jack given them, were kept to turn the spit, or to pull off their master's boots; but when instruments were invented for both these services, they were both called jacks, though one was of iron, the other of wood, and very different in their form.

Watts. Logic, part i. ch. iv.

Beckmann (iii. 453.) has not traced the invention of a roasting Jack beyond the middle of the XVth century, when Scappi, Cuoco Secreto di Papa Pio V. gave an engraving of one, *molinella a fumo*, in his Opera. But in the Will of Roger Ive Clericus, Magister Collegii Beate Marie Magdalene de Battalfeld iuxta Salopiam in the reign of Henry VI., dated October 30, 1444, the testator bequeaths to the Chaplains of his College *bras alias aneus in Coprind, duas spiter et duas Rakken de ferro, unam Cobbard, unum veru cum rotis ferris et suis ponderibus ad anandum et vertendum cibaria*. This document is printed at length by Dugdale, in his *Ecclesia Collegiate*, p. 186. Ed. 1673. In the days of Montague, who travelled through Germany and Switzerland to Italy, lo 1580—1, a Jack was sufficiently uncommon to be thought worthy of a particular description. He saw one at Brisen, in the Tyrol. *Il y avoit là une façon de tourner la broche qui estoit d'un engin à plusieurs roues, où monstroit à force une corde autour d'un gros vaseau de fer. Elle venoit à se bander, on arredoist non reculement on maniere que ce mouvement devoit tira d'une barre, et lors il le faillist remonter; quant au vent de la fumée venoit on avoient ces plusieurs. (Journal, l. 165. Rome, 1771.)*

The common roasting Jack consists of a double set of wheels, a barrel round which the rope fastened to the pulleys is wound, a perpetual screw, and a fly; occasionally there is added a multiplying wheel, upon which the rope is first wound before it passes upon the barrel; as this wheel is considerably larger than the barrel, the Jack is proportionably longer in turning down. The *smoke Jack* is moved by a fan placed horizontally in the chimney, and being carried about perpetually by the smoke of the fire, requires no machinery for winding it up. Spiral flyers colling about a vertical axle are sometimes used, and occasionally a vertical wheel with saile like the floatboards of a mill.

JACK.

JACK. } Junius says, "Jack, jacket, or
JACKET, } kossock, *Galicum pallium*. Fr. *ja-*
JACK-ROTT, } *que, casaque*; It. *giacco, casaco, ca-*
sachino; Sp. *jaca, casaca*; B. *jacke, kajacker, kasacke*.
He adopts from Vossius the Gr. *κασος*; Lat. *casu*, ap-
plied generally to that which, any thing which, covers;
and that *jacke* is corrupted from *kajacker*. See Vossius,
de Vit. lib. iii. c. 3. Skiooer suggests the Lat. *sagum*,
which (see Du Cange in *v.*) was "a military vest
throw over the armour," peculiar to the Gauls, as
Varro, Diodorus Siculus, and others testify. Wachter
(*hoc non obstat*) prefers the Gr. *ιαγς*, *legmen*, a cover-
ing. See CARSOCK.

The coat of mail is itself called a jack, as well as the
vesture thrown over it.

A jacket, (*tunica brevior*, Skinner,) a short coat.
Jack-boots, large boots to cover or protect the legs.

— *Ræna*, whom with sword through breast shield,
And through his plated jacke his thrust into the syde.

Phædr. Virgil. Æneid, book x. sig. B. v. 2.

Hubbeggs had they upon the lyke jackes of yow myght.

Id. Id. Id., part i. Q. 6.

But at those dayes the yemen had they hymnes at lybarte, for
theyre boyss were then fastened wth one poynt, and theyr *sackes*
[were] longe and easy to shete in, so that they myght drawe bowen
of great strength, & shote arrowes of a yerde longe, heyde the backe.

Fulgan. Anno 1415.

The whiche came shortly to London, a lytell before his coronacion,
and mysterly in the Moore Fields was upon him, men in theyr beste
sackes.

Id. Anno 1435.

Aloft their shirts they wear a garment iacker wise.

Hobbes. Virg. Æneid, vol. i. fol. 387. *M. G. Turberville.*

And at the first appearing of day-light, when as now the enemies
were within view (as who before time had not been in sight) all
glittering with their bright helmets, and terribly clad in stiff
and stonborne jacks, our soldiers eagle of fight, and sharply set to give
battail, charged upon them right valiantly.

Holland. Arminius Julianus, fol. 242.

And first for the *Æquian* and *Volscian*, those eternall and perpetuall
enemies of this citie, they shall not so come at any time strike
and get out their heads, but we will be straight upon their jacks.

Id. Lucius, fol. 250.

Some of them have jacks made of plaited-leaves, which were
as rough as any bear's skin.

Dampier. Voyages, &c. Anno 1687.

A nail snout and head ascom'd, she lavon;

And would draw on jack-boots, as soon as gloves.

Young. The Love of Fame. Satire 6.

They [the minnows, or thief-takers] wear a short striped waistcoat,
and over it a red jacket, with large silver buttons like bells hanging
from it.

Swinburne. Spain. Letter 9.

Du Cange, omitting the sources which we have given
above for JACK, *Jacke*, *Jacque*, proceeds to another,
which he introduces with convenient Etymological he-
sitation, *neque an a Jacobis factiois*. That is from
the insurgent peasants in the reign of John II. of
France, in the year 1358. The Noblese, whenever
they exercised any of their oppressive privileges upon
a peasant, spoke of him contemptuously, as *Jacques bon*
homme. In the furious and most atrocious reprisals
to which the great mass of the commonalty was driven
by desperation, at the time of which we are now speak-
ing, they were headed by a chief named Caillet, who
assumed the title which had been given in tyrannical
mockery, and from whom his band of followers was
termed *la Jacquerie*. Du Cange, although he throws
out this suggestion, does not produce any connecting
link between the two words. Of the enormities of the
Jacquerie many particulars may be found in Froissart
(*Jobes's Translation*, ch. 179—182. vol. ii. p. 387.)

Du Cange, however, gives a very full and valuable
account of the Jack itself, such as it was worn by the
Royal Archers of France, from a Charter of the time
of Louis XI. *Premièrement leur faut deduis Jacques*
de 30, toilles, ou de 25. à un cuir de serf, à tout le moins;
et si sont de 31. cuir de serf, ils sont de bon. Les toilles
usées et delivées moyennement sont les meilleures, et doi-
vent estre les Jacques à quatre quartiers, et faut que les
manches soient fortes, comme le corps, reservé le cuir.
Et doit être l'assiette des manches grande, et que l'assiette
prenne pres du collet, nonpas sur l'os de l'espaule, qui
soit large dessous l'aisselle, et plantureux dessous le bras,
avec faulce et large sur les costes bas, le collet fort comme
le demourant du Jacques: et que le collet ne soit pas
trop hault derrière pour lamour de salade. Et faut
que ledit Jacques soit lavé devant, et que il ait dessous
une porte piece de la force dudit Jacques. Ainsi sur
le dit Jacques et ainsi, moienant qu'il ait un pourpoint
sans mancher, ne collet, de deux toilles seulement, qui
n'aura que quatre doys de large sur l'espaule: auquel
pourpoint il attacherà ses chausse; ainsi flotera dedans
son Jacques, et sera à son aise; car il ne vit onques tuer
de coups de main, ne de fleche dedans les dits Jacques
ses hommes, et se y soulent les gens bien combattre.
Pere Daniel, in citing this Charter, adds, that it is far
from a new invention, for that such armour is mentioned
by Xenophon. (tom. i. p. 242.)

JACK, "A Jacke of Leather to drioke in, because
it somewhat resembles a *sack*, or coat of mail, or
leather." *Mishnew.*

In the middle of this design appear the tops of *bagots* and black
jacks, like charres down'd o' th' marches.

Broomfield and Fletcher. The Scornful Lady, act ii. sc. 1.

Boily of use, I'm dry still; give me the jack, boy;

This wooden ball holds nothing.

Id. The Bloody Brother, act ii. sc. 2.

Nothing was moveable save joynt-stocks, the black jacks, silver
tankards, and bowls.

Evans. Miscellaneous Writings, p. 700. *Mendos Meliora.*

Preface.

Heywood in his *Philocoonista*, or *the Drunkard*
opened, directed, and anatomized, 1635, p. 45, tells
an amusing anecdote of some Frenchmen, who, when they
saw "the great Black Jacks and Bombards at
Court, reported at their returne into their Country,
that the Englishmen used to drioke out of their
Bootes."

Mr. Fosbrooke, *Enc. of Ant.* 278. says, "Jack sig-
nified a man servant, or leather pot, Jiff, a maid ser-
vant, or metal pot." Instances illustrative of these
meanings are adduced by Stevens in *The Taming of*
the Shrew. (iv. l.)

JACK, the oame of a fish; perhaps (says Skinner)
from *jaculum*, (as *Pike* and *Pickard* from a *pik*, or
spear,) because like a javelin, either in shape or
motion.

The *Eno lucius* quits the name of *Jack* and assumes
that of *Pike* as soon as it attains the length of twenty-
four inches.

Jack is also a name given to the small Bowl at which
the others are cast in the Game of BOWLING, &c. In
nautical language to a small Union flag, generally
hoisted on the Bowsprit.

Sometimes poor jack and onion are his dish.

And then he smits those friars who stink of fish.

King. Art of Cookery.

JACK —
JACOBITE

Is the midst of his discourse the bell rung to dinner, where the gentlemen I have been speaking of had the pleasure of seeing the huge *jack*, he had caught, served up for the first dish in a most sumptuous manner.

Or, if they venture further to attack,
Like bowmen, strive to beat away the *jack*.

Beller. Thomas Learney, part ii.

He introduced us by repeating the economies which he had performed at Hushon, after which I hoisted an English *jack*, and took possession of this and the three neighbouring islands, Hushon, Osabette, and Botsola, which were all in sight, in the name of his Britannic Majesty.

Cook. Voyages, &c. vol. ix. book ii. ch. xx.

JACKDAW, a kind of chough: and *jack* may here be a mere corruption of *chough*, *chong*, *chuck*, *jack*, or *jack*. And see *Daw*.

The trivial name of the *Corvus monedula*.

In the neighbour quarters of the Insularians were adjoining, ye shall have infinite and insupportable flocks and flights of choughs and jackdaws: the voracious tharven, nay the only tharven of all other birds, especially for silver and gold, that it is a wonder to see what means they will make to steal and filch it.

Holland. Plover, vol. i. fol. 283.

He spreads himself, and cuts the air,
And steady flight soon brought him there.
Lo! how devout! and woe! he was!
To find they were but mere jacksaws.

King. The Eagle and the Robin.

The *jackdaw* is black, but ash-colored on the breast and belly. He is not above the size of a pigeon. He is *decile* and loquacious. His head being large for the size of his body, which, as has been remarked, argues him impudent and crafty. He builds in steeples, old castles, and high rocks, laying five or six eggs in a season.

Gmelin's. Anatomical Nature, vol. iii. ch. ii. p. 153.

JACKSONIA, in Botany, a genus of the class *Decandria*, order *Monogynia*, natural order *Leguminosae*. Generic character: calyx five-parted, rather unequal; the pea-flowered corolla and stamens deciduous; germin two-seeded; style subulate; stigma simple; pod ventricose, ovate or oblong, interior of the valves pubescent.

Two species, *J. scoparia*, and *J. spinosa*, natives of New South Wales.

JACOBIN, } In their present application words
J'ACOBINISM, } entirely modern; and taking their
J'ACOBINISM, } origin from the circumstance of a
faction of French revolutionists holding their meetings
in a monastery of the Jacobin, or Dominican Friars.

The Dominicans were so called because their first establishment in Paris was in a Hospital of St. James, (Matt. Paris, ad ann. 1198.)

I have a good opinion of the general abilities of the *jacobins*: not that I suppose them better born than others: but strong passions awaken the faculties.

Burke. On a Regicide France.

They must know, that France is formidable, not only as she is France, but as she is Jacobine France.

Id. ib.

They arose from her [Austria] own ill policy, which dismantled all her towns, and disconcerted all her subjects by jacobinical innovations.

Id. On the Policy of the Allies.

For my part, without doubt or hesitation, I look upon *jacobinism* as the most dreadful and most shameful evil, which ever afflicted mankind, a thing which goes beyond the power of all calculation in its mischief; and that if it is suffered to exist in France, we must in England, and speedily too, fall into that calamity.

Id. On the Conduct of the Ministry.

I think no Country can be aggrandized whilst France is jacobinized.

Id. On the Policy of the Allies.

JACOBITE, } One of the faction who adhered to
J'ACOBITISM, } James II. and his family.

What *jacobite* can be imagined enough to hope that his cross should revive, when he beloveth the heretical king and queen, who fill our

throne, suspicious parents of a numerous progeny of young heroes JACOBITE — JACTATION.
and heroines, rising up to emulate their virtues, and to gladden, like them, the British nation.
Boilingbrook. Works, vol. ii. p. 140. Remarks on the History of England.

What gives abstinence without strength, and meanness without spirit, to the *Jacobite-Tories* at this time?

Id. ib. vol. ii. p. 298. The Idea of a Patriot King.

The spirit of *jacobitism* is not only gone, but it will appear to be gone in such a manner as to leave us room to apprehend its return; if we reflect that it hath died away, while all that could be done to keep it alive was doing by those who professed it, and by those who valued and recommended themselves on their opposition to all effects of it; if we consider the numbers of people who have abandoned this interest, notwithstanding the utmost provocations to the contrary.

Id. ib. vol. ii. p. 142. Remarks on the History of England.

JACOBITES, in Ecclesiastical History, were a branch of the Sect of Monophysites, deriving their name from Jacobus Baradaeus, or Zannulus, a Syrian Monk of the Vth century, who greatly contributed to their aggrandizement.

The votaries who have performed a pilgrimage to the shrine of St. James of Compostella are also termed *Jacobites*.

The Dominicans appear also to have borne this name as well as that of *Jacobin*, q. v.

JACOBUS, a coin so called from the King (James) in whose reign it was struck.

You have quickly learnt to count your hundred *jacobuses* in English.

Milton. Works. Defence of the People of England, ch. vii.

A *Jacob's Staff*, similarly named in Teut. *Jacob's staff*, or *steck*, is explained by Minshew to mean the staff which the Pilgrims to St. James of Compostella, for the most part, carried. Skinner adds, that it is also *dolo*, (as Minshew too gives it,) which he explains to mean a tuck-stick, *baculum intra quem latitat pugio aut gladio*. But in its common usage it is an *ANTHOLARE*, which Skinner expounds to be *Baculus quo, tanquam scalis Jacob's Patriarche, in celum sydera contemplaturi ascendimus*. Archdeacon Nares says more plainly, that it was also called a *cross staff*, and that both names were derived from its resemblance to that of the Pilgrims.

In the *Merchant of Venice* (ii. 5.) Shylock swears "by Jacob's Staff;" but this is plainly the Staff of the Patriarch, namely, that with which, in his own words, he "passed over this Jordan." (Gen. xxxii. 10.)

JACQUINIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Napota*. Generic character: corolla ten-cleft, stamens inserted into the receptacle; berry one-seeded.

Six species, small trees and shrubs, natives of the West Indies.

JACTATION, } Lat. *jaetatio*, *jaetatio*, from
JACTULATION, } *jaetare*, *jaetare*, and these from
jactare, to throw, to cast.

A throwing, tossing, or casting.

So hills amid the sire encountered hills,

Har'd to and fro with jactations drev,

That under ground, they fought in dismal shade.

Milton. Paradise Lost, book vi. l. 645.

Jactations were used for some amusement and alloy in great and constant pains, and to relieve that interquillity which attends most diseases, and makes men often impatient of lying still in their beds.
Sir William Temple. Works, vol. ii. p. 236. Of Health and Long Life.

JACTI-
TATION.

JADE.

JACTITATION. *Causa jactitationis matrimonii.* One of the principal Causes in Law relating to Marriage. When one party spreads a report (*jactitaf*) *falsely* and *maliciously*, (for both these particulars must be proved,) that he or she is married to the other, whereby a common reputation of their matrimony may ensue, the injured party may libel the other in the Spiritual Court: which Court, unless the defendant makes out a proof of actual marriage, will enjoin perpetual silence on that head; the only remedy which it is competent to administer.

JA'DE, v. Skinner thinks he should trifle if he *JA'VE, n.* } derived jade from the A. S. *ead, teit,*
JA'VEAY. } *g. d. Eapua, qui jam ire deuit.* The in-
JA'DISH. } terpretation may be wrong; the Etym-
ology perhaps is right. In the North jade is pro-
nounced, or called *ynd, yand*; and the A. S. *ead,* the
past tense and past part of *ean*, to go, gives in old
English *yede, or yode, i. e. good, gone.* See *Yad* in
Jamieson. A jade then may be one, that has *yade,*
yode, good, or gone; and is, consequently, wearied,
tired with going. Hence

To jade; to do, or cause to do, to treat as a jade.
To tire, to weary, to fatigue, to wear out with fatigue
or labour; to suffer, to subject to, hard, harsh, or ha-
rassing employments or occupations, to harass, to
dispirit, to depress. And, further,
A jade; a wearied (horse or other animal) worn
out, dispirited; and, thus, resisting labour; and hence
applied to horses, or other animals, that refuse or are
unwilling to work; are restive, of mischievous tem-
pers, play mischievous tricks. Applied sportively, or
ironically, to young women.

In the passage quoted from Shakspeare, Warburton
cuts the knot, he transposes the words *jades* and
beasts.

Be little, although thou ride upon a jade.

Chaucer. The Nonnes Preestes Prologue, v. 14818.

Then ripper mellowed yeeres, thought good to terme their trade,
And bad Repentance hold the reines to rule the lewislike jade,
Gaucuige. Hecdes. The Complaint of the Greene Knight.

Dr. Myrk but the King how pale he looks with fear.

Oh! this same whorose conscience, how it jades us!

Beumont and Fletcher. Philaster, act i. sc. 1.

Am I Petruchio, fear'd, and spoke of,

And on my wedding night am I thus jaded?

Id. The Woman's Prize, act i. sc. 1.

Sov. The honourable blood of Lancaster

Must be shed by such a sanded groome.

Shakspeare. Henry VI. Second Part, fol. 137.

So both together travel, till they met

With a horse smiles clad in mourning weed,

Vpon a mangy jade vnmerry set,

And a lewd looke her leading thorough dry and wet.

Spenser. Faerie Queene, book vi. can. 6.

DAIZ. It is a beast for Pegasus: he is pure ayre and fire—he is
indeede a horse and all other iades you may call beasts.

Shakspeare. Henry V. fol. 81.

And presently

Backward the iade comes o'er, and his full poyser

Becomes the rider's load.

Beumont and Fletcher. The Two Noble Kinsmen, act v. sc. 4.

It is not comely to be held to the earth

Like high-fet jades upon a biting-day

In antique trappings.

Ford. The Lover's Melancholy, act ii. sc. 2.

— Seeth all foul meent
Of boyzours and rough jade're to disneyt
His Lord, that kept it beuety.

Beumont and Fletcher. The Two Noble Kinsmen, act v. sc. 4.

He that is timorous and flexible, apt to decline opposition when
he can, and where he cannot in yield to it, will be jaded and be rid
like an ass. *Smith. Sermons, vol. vi. p. 72.*

When I say all this I cannot deny but there are perverse jades
that fall to men's lots, with whom it requires more than common
proficiency in philosophy to be able to live.

Spectator, No. 479.

So, in this wretched state of care,

The rabble are the aspiring jades,

That haue'd on us their backs to show us

A judack trick at last, and throw us

Butler. Hudibras, part iii. can. 2.

— What thousands seek

With dishes tatter'd from their native taste,

And mad variety, to sport beyond

Is wiser will the jaded appetite!

Armstrong. The Art of Preserving Health, book ii.

JAGO, v.

JAGO, n.

JA'OOT,

JA'OODNESS.

Perhaps from the A. S. *aga, a*
saw, D. *saegen*; Ger. *saegen, discin-*
dere.
To cut out, so as to leave projec-
tions, like the teeth of a saw.

They kyrtles all to jagged.

Shelton. Elimeas Running.

The sin of a serpent, the beares of rotes jagged

Golden Bole, ng. L. 1.

Thy bodice belated out, with bumbar and with bagges

Thy rowles, thy ruffes, thy coates, thy coites, thy jertins, and thy
jagges.

Gaucuige. A Challenge to Beauty.

And on his backe an yreouth vestiment

Made of strange stuffe, but all to worne and ragged;

And underneath, his breech was all to torne and ragged.

Spenser. Faerie Queene, v. can. 9.

To the end, that these isser garments, these bowt with long jagges
and pures, might shew againe with varietie of shewes seeme goodly
foremen of living creatures.

Holland. Ammann, fol. 11. Gallus and Constantinus.

Or also the ground by piercing Canus was'd,

Was jagg'd with frost or haup'd with glazed snow.

Thomson. Castle of Indolence.

First draw rudely your leaves, making them plain, before you give
them their teiss or jaggedness.

Peacham. On Drawing.

Her jaws grin dreadful with three rows of teeth;

Joggy they stand, the gaping edge of death.

Pope. Homer. Odyssey, book xii.

Three long rollers, twice-nine inches round,

With iron cas'd, and jagg'd with many a cogg.

Grainger. The Sugar-Cane, book iii.

**JAIL, } See GAOL. Low Lat. *gaiola*; Fr.
JA'ILER, } *geole, gaiole, gayole.***

A prison; a place of imprisonment or confinement.

Though it seem not impossible place that there might be a place
where soules might be kept for a space, in be taught and instruct: yet
that there should be such a *jaye* as they jayle, and such fustians as
they laynt, is playne impossible and repugnance to the Scripture.

Tyndale. Wicken, fol. 435. The Testament of Mr. W. Trause.

And when they had beaten them sore, they cast them into prison,
considering the *jayle* to keep them surely. Whiche *jayle* where
he had received such commandement, thrust them into the yanes
prison, and made their lute fast in the stocks.

Bible, Anno 1551.

Tea. Call forth an officer; currie this mad knave to the jail.

Shakspeare. The Taming of the Shrew, fol. 227.

JADE.

JAIL.

JAIL.
—
JAMARICA.

Then doth thy aspiring soul the body leave,
Which we call death; but were it known to all
What life our souls do by this death receive,
Men would in birth be *jeu-dieu*'ry call.

Dover. The Immortality of the Soul, sec. 33.

For those who have no better a reason for being honest than fear
of a gibbet or a *jeu*; I should not, I confess, much covet their com-
pany or acquaintance.

*Shaftebury. Essay on the Freedom of Wit and Humour, part iii.
sec. 4.*

At present, the King being entirely in the hands of his jailers, and
his mind broken to his situation, can send none but the enthusiasts
of the system. *Herbe. Thoughts on French Affairs.*

The operation of the old law is so savage and so inconvenient to
society, that for a long time past, once in every parliament, and twice
twice, the legislature has been obliged to make a general arbitrary
jeu-dieu, and at once to set open, by its sovereign authority, all
the prisons in England. *M. Speech at Bristol.*

JAKES, A. S. "Cac-hus. Latrina. A privy or jaker,
a house of office." *Sommer.*

Rale, another great antiquarian, said, "that a great number of
those that purchased those monasteries received the books of those
libraries; some to serve their *jakes*, some to scour their candlesticks,
some to rub their boots; some," &c.

Sirry. Observations upon Archbishop Parker, book iv. sec. 2.

Here all his suffering brotherhood retire
And 'scape the martyrdom of jakes and fire.

Pope. The Dunciad, book i.

Their tenets, the Fracilianists says Tillotson, were as horrible
confusion of all sorts of impieties, which flowed into this sect as
into a *jake*.

Jortin. Remarks on Ecclesiastical History, Anno 379.

JALAP, in Medicine, the root of the *Convolvulus*

Americana; so called from the city Xalapa in Mexico,
near which it is found. It is also met with near Vera
Cruz and on the South of Florida. It was first brought
to Europe in the beginning of the XVIIth century; it
is imported in transverse slices, which are solid, hard,
and weighty; externally blackish or dark brown; in-
ternally of a dark grey. It has scarcely any smell, and
very little taste. In doses of a scruple, or half a dram,
it is an effectual and safe cathartic, acting with great
mildness. It is diuretic as well as purgative, and
therefore is a favourite medicine in dropsies. It is ex-
hibited in Tincture, Extract, and Resin.

JAM, v. to *jam* (says Grose) is to render firm by
treading, as cattle do land they are foddered on.

Perhaps from the A. S. *ge-cmn-tian*, to make even, to
level. *Eman-land* is in A. S. *planities*.

To level; to press down close; to press or squeeze
close or fast.

Jam is used as a substantive in Works on Cookery,
for a conserve of fruits, reduced to a paste by *jamming*
or pressure.

In a stage-coach with lumber crams'd,
Between two bulky bodies jamms'd,
Did you sit or writhe yourself about,
To find the seat and cushion out?

Long. Epistle to J. B. Esq.

The pass called *Purgatorio* had very near proved a hell to us;
for we thought at one time that the carriages must have remained
jammed in between the rocks.

Switzerland. Spain. Letter 3.

J A M A I C A.

JAMAICA, the third of the West Indian Islands in
size, but raised by British enterprise and industry to be
the first in importance, lies between the parallel 17°
44', and 18° 12' North latitude, in longitude 75° 55',
and 78° 48' West from Greenwich. The extreme length
of the Island is 172 miles, with a breadth of 58 miles
in the widest part, or a medium breadth of nearly 40
miles. The name, originally written *Jaimaca* or
Jamica, is said to have signified in the language of the
natives, a country abounding in springs. The Spanish
Historians wrote the word *Xaymaca*. But as Columbus
at first named the Island St. Jago, some of our writers
have erroneously supposed that *Jamica* was the aug-
mentative of *Jama*. Long, in his *History of Jamaica*,
derives the name of the Island from a species of fruit
which was common on its Southern shores.

The appearance of Jamaica from the sea is one of the
most imposing imaginable, and the prospects which the
Island offers on a near approach, are not unworthy of
its rank as a colony or the exuberance of the region in
which it is situate. A chain of mountains extends
through the entire length of the Island from East to
West, the peaks of which are visible at the distance of
20 leagues. On the Northern side the hills commence
at a little distance from the shore, rounded into a great
variety of beautiful forms, and separated from each other
by romantic valleys. These hills, wholly divested of a
rude or abrupt character, rise by gradual terraces to the
central mountains. Surveyed from an eminence of the

interior they present to view a labyrinth of swelling
woods and winding valleys. The whole country is a
natural forest, with patches of verdure as fresh and
bright as that of England. The pimento or all-spice
tree in particular, which is remarkable for the beauty
of its foliage, is spread in great abundance over this
undulating surface. The mangrove grows along the
shore, and behind it the coconut-plant, and palm-tree
attract and gratify the eye of the stranger by the airiness
and singularity of their appearance. On the South side
of the Island the scenery has a different character. The
rugged soaring ridge of the Blue Mountains, with its
deep gaps and bare precipices, is not concealed from
sight by the woody hills which lie beneath it, but ap-
pears reared with impending desolation over the level
savannas bordering on the sea. These are vast plains
clothed chiefly with extensive cane-fields, and displaying
all the activity of European cultivation, with the exu-
berance of the torrid zone. Few Countries are more
susceptible of ornament than this, and yet few of the colo-
nists take much pains in embellishing their estates with
sylva beauties. A great portion of the interior remains
but imperfectly known. The dreary and threatening
aspect of the mountains which seem flung together by
some great convulsion of nature; the comparative
barrenness of the high lands, unfitted for what is called
colonial produce; and the heat of the climate, which
makes indolence overpower curiosity, and prevents
every exertion when interest is not the motive, may

JALAP.
—
JAMAICA.

JAMAICA. explain why a part of the Island, highly interesting to the Naturalist, should still remain not at all or very imperfectly explored.

Minerology. The Geology and Minerology of Jamaica have been but imperfectly studied. Though the Natural History of the Island has been repeatedly written, yet the mineral kingdom has received but little attention. The highest point of the Blue Mountains is said to be 7431 feet above the sea. The Liguanea hills, which run between the mountains and the savannas on the South side of the Island, are composed generally of a fertile marl containing marine exuvie. The early writers assert that the Spanish inhabitants had mines both of silver and of copper. The ores of this latter metal are very abundant; some lead mines were opened in the last century, but want of fuel and the high price of labour rendered it impossible to work them with profit. Sulphureous and chalybeate springs are found in many parts of the Island.

Rivers. No part of the West Indies is so well watered as Jamaica; every valley has its rivulet, and every hill its cascade. Besides the countless smaller streams, there are some larger rivers; none of these, however, are navigable, except Black River, in the parish of Elizabeth, in which flat-bottomed boats bring down the rum, sugar, and other produce from the interior; on some of the others, as the Rio Cobre, canoes and small boats can sail a considerable way up.

Climate. There is little variation of seasons here except what is occasioned by the alternation of rainy and dry weather. In the months of December, January, and February, the air on the mountains is, indeed, sensibly colder, but this difference is seldom perceptible on the sea-side. The periodical rains do not take place with perfect regularity. Sometimes the Spring rains do not set in till the beginning of June, and occasionally later. In other years they begin in March or even February, and continue for two months or more. The autumnal, or Fall rains, as they are here called, usually take place in October and November, sometimes earlier sometimes later. They are essentially necessary to the planter to bring forward his young canes, which are generally planted at this season. The Spring rains are by far the most violent. During their prevalence the air is insufferably sultry. The thermometer at the sea-side ranges from 75° to 85°, and occasionally mounts to 100°. The showers come on with astonishing rapidity. The clouds gather in an instant, and the torrent pours down before the negroes employed in the fields can retire from its fury. The Spring rains are frequently partial, so that one district or even one estate is parched with drought, while the adjoining one is refreshed with daily showers. There is not any season in Jamaica which can be properly called unhealthy. The vicissitudes of hot and cold, wet and dry, which are dangerous to health in all Countries and in a hot climate particularly so, are more to be guarded against in the wet season. But with proper precautions health may be preserved in all seasons. Intemperance and irregularity destroy many more constitutions than any pernicious quality in the air, and the terror with which the diseases of the climate are regarded, unquestionably renders them doubly fatal. The yellow fever seldom or never visits the mountainous parts of the interior, nor are the negroes and brown people at all subject to it. Besides the yellow or bilious fever, intermittent fevers, pleurisies, &c. are common in Jamaica, but consumptions are

little known. Young men, on their first arrival, are peculiarly liable to febrile disorders, which would in all probability be avoided by the precaution of residing for a few months in a healthy part of the interior by way of seasoning. A few years ago the West Indies, and Jamaica in particular, were regarded as the graves of the British troops; few regiments sent thither ever returned. The mode of avoiding the ravages of the yellow fever was found out accidentally in the Maroon war. The year before that event (1794) a regiment, 500 strong, arrived in Montego Bay on the North Coast of Jamaica, and in the first year it was quartered there, lost nearly 300 men by sickness. When the war was terminated, however, and the military were stationed on the site of the old Maroon town, about 20 miles up the country, it was found that the troops posted there were as healthy as if quartered in the heart of England. This spot has been since converted into the head-quarters of the military.

The limit of the miasma and pestilential atmosphere in this zone is supposed to be at an elevation of about 1300 feet above the sea. At that height the air is perfectly salubrious. The high district called Pedro Plains, on the South-West coast of Jamaica, is said by Bryan Edwards to vie with any spot on the surface of the globe in the mildness of its temperature and the purity of its air. At the estate of Cold Spring, 4200 feet above the level of the sea, the same Historian thought the climate the most delightful he had ever experienced; the thermometer seldom falls below 55°, or exceeds 70°, and many English fruits, as the apple, peach, strawberry, &c. flourish there in perfection.

Jamaica is situated near the limits of the great volcanic region of South America, and it is in consequence liable to earthquakes. On the 7th of June, 1692, at mid-day, an earthquake destroyed the town of Port Royal. The convulsion lasted about three minutes, when the town sank several fathoms under water. The walls of the buildings may still be seen in cald weather. The heavy buildings throughout the Island were thrown down; shattered mountains ruined many settlements; general sickness ensued; order and industry were totally at an end, and a mischievous confusion prevailed until the terror subsided. 3000 lives were lost by this visitation. Smart shocks are felt almost every year; in 1802, and again in 1816, they were more violent than usual, but without doing any damage.

Hurricanes are more frequent, and in many instances more terrible and destructive than the most awful earthquake. A succession of hurricanes desolated this and some of the neighbouring islands for seven years, beginning in 1780, with the exceptions only of 1782 and 1783. Of this series of visitations, the first, occurring in 1780, was by far the most destructive; but the sphere of its activity in Jamaica was confined to the Western part of the Island. The desolation, however, which it occasioned is scarcely equalled in the records of human calamity. The amount of property destroyed exceeded two millions sterling. The fate of the little seaport of Savannah la Mer, on that occasion, was as sudden and terrific as that of Port Royal. The sea bursting its ancient bounds overwhelmed that unhappy town, and swept it to instant destruction, not leaving behind a vestige of man, beast, or habitation. It is said that upwards of 20 hours before the commencement of that great hurricane, a very uncommon noise, resembling the roar of distant thunder, was heard to

JAMAICA. issue from the bottom of all the wells in the neighbourhood of Kingston. When a hurricane subsides, every object around wears a dismal appearance. The trees are stripped of their verdure or lie scattered on the ground, the fields of canes are torn up by their roots, and blown about like straws, the plantain trees, from which the inhabitants of this quarter of the globe draw a great part of their subsistence, are every where destroyed. What adds to the horror of such a situation is the knowledge that hurricanes are frequently the forerunners of long droughts, which arrest the young crops in their growth, and annihilate the hopes of the succeeding year. This accumulation of evils was never so severely felt as after the great hurricane of 1780, when the negroes throughout the Island perished in great numbers, partly by diseases brought on by unwholesome food, and partly by absolute starvation.

Productions. The vegetable productions of Jamaica form a numerous and interesting catalogue. While the high mountain lands permit the cultivation of many European plants, the low savannas are covered with a tropical vegetation. The native forests abound with a great variety of valuable timber, woods for dyeing, and ornamental cabinet work. The mahogany tree grows to a great size, but is nearly exterminated; there are at present few trees of the species remaining in Jamaica, except in the remote and mountainous parts of the Island, whence it is difficult to remove them. The malingary exported even during the middle of the last century when the woods were much thinned, was estimated at £25,000 sterling *per annum*. The cedar grows to an immense size, sometimes measuring 30 feet in circumference, with 70 or 80 feet of naked stem before it throws out any branches. The black and green ebony, the *lignum vitae*, fustic, logwood, and satin wood are important articles of commerce. The bitter wood of Jamaica was at one time imported into England as a substitute for hops, of which it possesses all the valuable properties, but heavy duties laid on it served as an effectual protection to the hop growers. The palmetto or cabbage tree, which rises conspicuously in all the woods of Jamaica, is perhaps the most graceful of all the vegetable creation. Ligon, in his account of the first conquest of Barbadoes, mentions some of this species above 200 feet in height; the finest trees were soon cut down, but in Jamaica Bryan Edwards was disposed to think he had seen palmettos 150 feet high. The trunk of this tree is a straight, smooth, slightly annulated column, large at the base, and tapering uniformly towards its summit, where it takes the form of a well-turned, finely-polished baluster, of a lively green colour, gently swelling from its pedestal, and diminishing again to its top, where it expands into branches, waving like plumes of ostrich feathers. The green portion of the trunk is edible, and being thought to resemble the cabbage in flavour has procured the tree its name.

The *Bombax esoba*, or wild cotton tree, is another giant of the woods. Its trunk is hollowed into canoes large enough to hold eight or nine hogsheads of sugar; some have been seen, it is said, able to contain from 60 to 100 men. The low country round the Island is nearly denuded of forest, in consequence of the great quantity of wood annually consumed as fuel in the plantations, so that some estates have to import coals from Great Britain at a great price to manufacture their produce. The culture of the bamboo would be perhaps the easiest mode of remedying this deficiency.

Among the fruits which grow here luxuriantly may **JAMAICA.** be enumerated the pine apple, the orange, the shaddock, the sappadillo, (a luscious fruit growing spontaneously in the woods,) the pomegranate, the grenadillo, the musk melon, the neesberry, resembling in flavour a mellow pear, and the avocado pear or vegetable marrow, which bears, however, no resemblance to the European pear. The Botanic Garden established in Jamaica in 1773, has been the means of naturalizing many East Indian fruits. The mango, the durian, the bread fruit, and the jack fruit are the principal of these; the shaddock was an earlier importation. Some of these exotics were a present from Lord Rodney to the Island, having been the cargo of a French vessel bound from the Mauritius to St. Domingo, and captured by one of his cruisers; but the greater part were brought by Captain Hlgh who was sent by the British Government for the purpose, from the Islands of the Pacific and Indian Oceans. Some of these imported plants are merely objects of curiosity to the scientific, as they will never, in all probability, prove here an object of profitable culture; such are the sage palm, the nutmeg tree, cinnaon, mace, tea plant, &c.; but this is not the case with most of the fruits. The mango is now so abundant in Jamaica that bugs are fed with it; the more delicate varieties are picked for exportation. The bread fruit has also multiplied with extraordinary rapidity, but has not proved so important an acquisition as was expected, the negroes always preferring to it the plantain and the yam. Of this last nutritive and palatable root, there are several species cultivated; some of the largest have been known to weigh 70 pounds. An excellent law exists here relative to roots, or as they are called, ground provisions, by which all estates are required to have 10 acres of such provisions for every 100 negroes, over and above the negroes' grounds and plantain walks; this is intended as a resource against scarcity or famine in case of a hurricane. Among the exotics we may mention the Baobab or Adansonia, the trunk of which sometimes measures 50 feet in circumference.

The productions of the European kitchen-garden thrive **Excellent** here more easily than the fruits of Europe, and the chief **vegetables** towns of the Island are supplied with cabbages, lettuce, carrots, turnips, parsnips, artichokes, kidney beans, peas, asparagus, &c. in the utmost abundance. Some, however, think the native growths, as the choco, ochra, Lima bean, and Indian kale, more agreeable than the esculent vegetables of Europe.

The principal grain cultivated in Jamaica is maize, **Grain, &c.** or Indian corn, which commonly produces two crops in the year, and sometimes three, yielding from 15 to 40 bushels an acre, according to the soil; Guinea corn yielding but one crop of from 30 to 60 bushels the acre; and rice in no great quantity, the situation proper for its growth being deemed unhealthy, and the negroes being employed in the cultivation of articles that yield more profit. The pastures of the Island are of much greater importance than the tillage. The Guinea grass is considered as next to the sugar-cane in importance, as most of the grazing and breeding farms throughout the Island were originally created, and are still supported, chiefly by means of this invaluable herbage. The settlement of the Northern parishes is ascribed by Bryan Edwards to the introduction of this excellent grass, which happened accidentally in the middle of the last century; the seeds having been brought from the coast of Guinea as food for some birds, which were

JAMAICA presented to a gentleman residing in the Island. Fortunately the birds did not live long enough to consume the whole stock, and the remainder being carelessly thrown into a fence grew and flourished. It was not long before the eagerness displayed by the cattle to reach the grass attracted notice, and led to the careful propagation of the seeds; which now thrive in some of the most rocky parts of the Island, bestowing verdure and fertility on lands which otherwise would not be worth cultivation.

Cattle, &c. The grazing farms have latterly increased very much in Jamaica, and horned cattle are abundant. The oxen, chiefly from the Spanish breed, are small but hardy. The butter is excellent, and nearly sufficient in quantity for the consumption of the Island. The sheep of Jamaica, according to Sir H. Sloane, are from a breed originally African. They have short hair instead of wool, and in general are partly coloured, chiefly black and white. They are small, but the mutton is excellent. The wine are also considerably smaller than those of Europe, and have short, pointed ears. The pork of Jamaica is said to be much whiter and sweeter than that of Great Britain. The wild hog is still found in great numbers in the remote woods. The chase of the wild boar is a favourite diversion of the Creole Whites, by whom the flesh *barbacued*, that is smoked with a certain odorous wood, which communicates to it a peculiar flavour, is considered a great delicacy.

Horses. The Creole horses are small but active animals. The English and North American horses are not so well able to endure the climate. In all the parishes there are biennial horse-races. The Creole horses bred and trained for the Course, are so fleet and well bottomed, that English racers brought there have been often beaten by them. But it is so the mules that the planters place their chief reliance, all the drudgery of the plantations being performed by these hardy animals, which are capable of undergoing double the fatigue a horse could support; indeed the latter are seldom used as beasts of burden, and as to the carts and wains, they are drawn by oxen.

Wild animals. The monkeys of four or five species which formerly peopled the woods of Jamaica have been long since destroyed. Racoons were still numerous in the time of Sloane, and the coat or agouti is yet, perhaps, to be met with in the mountains. Rats are most numerous and destructive, particularly to the sugarcane; in some years whole fields of this plant are as completely destroyed by that voracious animal, as if a light had alighted on them. One year with another it is supposed that the estates sustain by this unavoidable plunder, a loss of at least eight or ten hogheads of sugar for every hundred they make. All men are employed to destroy these formidable marauders, but although 50,000 have been caught or killed on some properties in a single year, yet no sensible diminution of their numbers takes place. These rats are of a very large species, introduced not many years ago in order that they might extirpate the smaller kind, which were still more destructive. They are eaten by the negroes, dressed in molasses. The racoons, monkeys, &c. seen at present on the Island, are introduced from time to time from the Spanish Main, the indigenous quadrupeds being long since exterminated. Some species of the feathered tribes, too, as the flamingos with its elegant scarlet plumage, have been banished from these shores. In some of the rivers of Jamaica are alligators of con-

JAMAICA. siderable size, but they are timid and inoffensive. The guana, a species of lizard about three feet in length, which was eaten and thought a delicacy by the Spanish colonists and by the French in the Windward Isles, is still common. The mountain crab, which formerly existed in great multitudes in Jamaica as well as the smaller Antilles, is, we believe, at present nearly extinct all those Islands. These extraordinary animals live in the mountains in a kind of regulated society, and march to the sea-side once a year to deposit their spawn. In the months of April or May they commence their expedition, sallying out from the clefts of rocks, stumps of hollow trees, and from the holes they have burrowed in the ground. They direct their march to the sea-side with right-lined precision, never deviating from their course unless to wind along the banks of rivers. The procession used to consist of several millions, and two or three months intervened before they all reached the sea. As soon as the crab arrives at the shore, it eagerly goes to the edge of the water and waits the wave dash over its body two or three times to wash off the spawn. The eggs are hatched under the sand, and soon after the new-born crabs are seen quitting the shore and slowly travelling up the mountains. The old crabs regain their habitations by the latter end of June; in August they begin to fatten and prepare for moulting, filling up their burrows with dry grass, leaves, and other materials. When the proper period comes, each retires to his hole, shuts up the passage, and remains quite inactive until he gets rid of his old shell, and is fully provided with a new one. At this time the flesh is in its richest state, and covered only with a tender membranous skin. Du Tertre, from whom, and Dr. Brown, (*Not. Hist. of Jamaica*), we have collected the above account of this animal, bestows on it the highest encomiums, calling it "a living and perpetual supply of mutton in the wilderness." Later writers have acknowledged the justice of this praise.

Another delicacy which is had here in greater abundance is the *Ortolan* or *Ortolan* bird. This is not the same as the *Ortolan* of Europe; it is the Rice bird of South Carolina, the *Emberiza oryzivora* of Linnaeus. Great flights of them arrive in Carolina in September to devour the rice, and after remaining there about three weeks migrate to the South, arriving in the Islands in prodigious numbers about the middle of October. Dr. Brown, who published his *Natural History of Jamaica* in 1734, tells us that the camels imported there were numerous at that time, but that from the ignorance of their keepers of the temper and habits of these animals they were of little use. As no subsequent writers have mentioned them, we presume that they have become extinct.

The works of an estate, or buildings for the manufacturing of the produce, are placed in the most central situation of the estate land, regard being had at the same time to other conveniences, as a stream of water, easiness of access, a proper extent of eligible ground to build on, &c. The buildings are a mill, or sometimes two; a boiling house, a curing and a distilling house; several trash houses to dry the cane trash for fuel; one or two mule sheds, a cooper's and carpenter's shop. These, if on a large scale, suited to an estate making five or six hundred hogheads of sugar annually, will cost £12,000 or £15,000 currency. The other buildings on the estate are the proprietor's house, the overseer's house, an hospital for sick negroes, and sometimes a house for

JAMAICA. a surgeon. The land is portioned out in the following manner. If the estate is large, consisting of about 1500 acres, about a fifth part is planted in canes; two-fifths are laid out in Guinea grass and common pasture; one-fifth is occupied by the plantain walks, &c. and negro grounds; and the remainder consists of woods, wastes, or fallow. The fields of canes and pastures are fenced with logwood, marogio, or lime trees. The first of these resembles hawthorn, and forms a handsome fence. The cane-fields contain from 10 to 20 acres, with roads between them 12 or 15 feet wide. The negroes' houses are grouped together, at a distance from the other buildings on the estate, forming a sort of village, generally enclosed by a stone wall, and displaying an intermixture of gardens and fruit trees, which give it a pleasing appearance. These negro villages have the character of the climate peculiarly impressed upon them; the plantain, banana, bread-fruit, and other vegetable productions of the torrid zone being planted in them, so as to form a little grove around the dwellings.

Sugar-cane. In Jamaica, as in the other West Indian Islands, the *Otaheite*, South Sea, or, as it is more generally called, the *Bourbon* cane, has entirely supplanted the smaller kind, which was first introduced from the Canary Isles. This new species, which yields nearly four times the produce of the other, was brought from the Isle of Bourbon to the French Antilles in 1796, and soon spread through the other Islands. The Spaniards, though a century and a half in possession of Jamaica, had made only three small plantations during the whole period. The English commenced planting the sugar-cane in 1660, five years after the conquest of the Island, and manufactured the first sugar in 1664.

Commerce. During the late war a great increase took place in the cultivation of coffee, but the value of this exportation has again declined. The same depreciation has also taken place with respect to cotton and indigo. Sugar and rum are the staple commodities of Jamaica, and those from which it derives its high rank among the British West Indian Islands, as it yields nearly one-half of the whole quantity produced.

The value of the exportations from Jamaica in the year 1734 was £539,499, in 1787 it amounted to £1,496,232, and in 1810 to £4,303,337. The importations in 1787 were valued at £2,136,442, and in 1810 at £2,303,179.

Divisions. Jamaica is divided into three Counties, *Middlesex*, *Surry*, and *Cornwall*; and these are subdivided into 20 Parishes. The Island was formerly under the spiritual direction of the Bishop of London, but an Act of Parliament, passed in 1825 for the better regulation of the Clergy in the West Indies, created the Bishopric of Jamaica. The British settlements in the Bay of Honduras and the Bahama Isles are included in the diocese. The Bishop has a salary of £4000 a year. The same Act provided for the appointment of an Archdeacon, with a salary of £2000 a year, and seven Rectors, to be named by the King, with £500 a year each. The Livings are generally worth above £1000 a year, the customary fees paid to the Clergy being very large.

Population. It is difficult to estimate correctly the free population of Jamaica; the number of the slaves was always more accurately known. In the year 1658, shortly after the Island came into the hands of the English, the whites were estimated at 4500, and the slaves at 1400; in 1768 the white people amounted to 17,947, and the slaves to 176,914. From that time the slave popula-

tion continued to increase with great rapidity, and in 1812 they amounted to 319,912; such was the statement of the *Colonial Journal*, which gives the following account to show the decrease in the number of slaves from that year. Number of slaves in Jamaica,

In 1812	319,912.	1814	315,365.
1813	317,424.	1815	313,614.

But the correctness of these numbers may reasonably be doubted, on comparing them with the subsequent returns to Parliament. From these it appears that the slaves amounted

In 1817	346,150.	In 1825	336,253.
1820	342,382.	1826	331,119.

As the decrease exhibited in the above table is brought about chiefly by the manumission of the slaves, we are not to consider the whole population as diminishing in the same ratio. The free people were supposed, in 1812, to amount to 40,000, but it is probable that the whites alone exceed that number at present; that the free people of colour are at least as many more, and that the whole population of the Island is above 400,000.

The principal taxes in the Island are a poll-tax on negroes, and the deficiency tax, which is a fine imposed on those who have not on their estates one white person for every 30 blacks. This tax, it is obvious from a comparison of the numbers of the black and white population, must be a very important branch of the revenue. The nature of these taxes likewise explains why the colonial return of slaves is so much below the truth, concealment being practised as much as possible to evade the tax. There are also taxes on food, horses, moles, wheel-carriages, stamps, &c. The gross produce of the revenue in 1788 was £136,000.

The Capital of the Island is *St. Jago de la Vega*, or *Spanish Town*, situated on the Rio Colore, about six miles from the sea. Here are the Public Offices and a superb Palace for the Governor. Here is also a monument and statue erected to the memory of Lord Rodney, who was idolized by the people of Jamaica. The town, though small, is not large, the population hardly exceeding 7000. *Kingston*, founded in 1693, after the destruction of Port Royal, is the most important place in the Island, and has a very extensive trade. It is, however, a hot and unhealthy situation. In 1803 it was incorporated as a City, and is governed by a Mayor, 12 Aldermen, and 12 Common Councilmen. There are some very laudable Institutions for charitable purposes here, particularly a Free School and an Asylum for Deserted Negroes. The population amounts, perhaps, to 35,000, of whom 10,000 are whites, 17,000 slaves, the rest Creoles and free people of colour. *Port Royal*, at one time the most flourishing place in the West Indies, is now reduced to two or three hundred houses; most of the inhabitants are people of colour. The place is remarkable for its excellent fortifications and the naval yard, the harbour of *Port Royal* being the rendezvous of ships of war from those seas. On the North side of the Island are the thriving commercial towns of *Palm-mouth* and *Montego Bay*. *Savannah la Mer* on the West is the chief place of the County of *Cornwall*; it is a hot, dirty town, chiefly inhabited by people of colour.

Jamaica was discovered by Columbus on the 3d of May, 1494, in his second voyage to the New World. Nine years later it afforded that great navigator shelter

JAMAICA, from shipwreck; for in his fourth and last voyage, when returning from Veragua to Hispaniola, he met with such tempestuous weather, as obliged him to bear away in the utmost distress for this Island. With great difficulty he reached a little harbor on the North side, to this day called *Don Christopher's Cove*, where he was obliged to run his two vessels aground. His ships were by this disaster damaged beyond the possibility of repair, and he was forced to remain on the Island for twelve months and four days before he was delivered from his wretched situation. After the death of this illustrious discoverer, the transactions of the Spaniards during a century and a half in the settlement of Jamaica have scarcely obtained the notice of History. As this Island produced neither gold nor silver it was comparatively neglected, and some time elapsed after the settlement of Hispaniola before a Colony was despatched to take possession of Jamaica. The leader of the new Colony was humane as well as brave, "and the affairs of Jamaica," says Herrera, "went on prosperously, because Juan de Esquivel having brought the natives to submission without any effusion of blood, they laboured in planting cotton and raising other commodities, which yielded great profit." His successors, however, followed a different course, in consequence of which the indigenous population, amounting at the most moderate calculation to 60,000 souls, were totally cut off and exterminated within the space of half a century. In the year 1595, Sir Anthony Shirley invaded the Island, and plundered the Capital St. Jago de la Vega, or, as it is now called, Spanish Town. Fifty years afterwards it was again pillaged by Jackson with a force from the Windward Islands. These are the only incidents of its capture by the English in the year 1655.

Taken by
the English.

The repeated insults offered by the Spaniards to the British flag, and their arrogant assumption of paramount rights in the West Indian seas, provoked the Protector Cromwell to make in that year an attack on Hispaniola; a powerful armament was equipped, which failing in the proper object of its destination, succeeded in its descent on Jamaica. The importance of this Island as a Colony dates from its falling into the hands of the British. The whole number of white inhabitants at the time of its capture did not exceed 1500, including women and children. The number of negroes in the Island nearly equalled that of the whites. Though the Spaniards had possessed it nearly a century and a half, not one-hundredth of the plantable land was in cultivation when the English arrived there. The sloth and penury of the Spanish settlers were extreme. Of the many valuable commodities which Jamaica has since produced in such abundance, some were altogether unknown, and of the rest the inhabitants cultivated no more than sufficed for their own consumption.

Jamaica, after its capture, continued till the Restoration to be governed by military authority. But in the year 1661, General D'Oyley was appointed Governor, with a Council elected by the people, and a Constitution was introduced resembling that of the Mother Country. The political events of that period caused many to seek for security in the plantations, which were also enriched by the successes of the Buccaneers. Jamaica was the chief resort of these adventurers, who not unfrequently united the characters of merchant, planter, and pirate, or privateer.

In 1678 an attempt was made to do away with the

rights of the Colony, and to introduce there an arbitrary system of Government. This, however, failed, and the deliberative powers were restored to the Colonial Assembly. But the subject of revenue created such differences between the Colony and the Crown, that the Acts of Assembly seldom received the Royal confirmation. Such was the situation of Jamaica until the year 1728, when a compromise was effected; the Assembly consenting to settle on the Crown a standing revenue of £5000 per annum, on certain conditions, one of which was, that "All such Laws and Statutes of England as had been at any time esteemed, introduced, used, accepted, or received as Laws in the Island, should be and continue Laws of Jamaica for ever." Those were all disputes terminated, and the Constitution of Jamaica confirmed.

Legislature

The Legislature of Jamaica is composed of the Governor, a Council of twelve, nominated by the Crown, and a House of Assembly, containing 48 Members, who are elected by the freeholders, viz. two from each parish, and three from the towns of St. Jago de la Vega, Kingston, and Port Royal. The office of Governor is a very important and lucrative one, uniting both civil and military duties, for the Governor is at the same time Commander-in-Chief and Chancellor. The income attached to the office is about £10,000 a year. The Council, appointed by the Governor, acts as a Privy Council to him, and has besides a voice as an independent branch of the Legislature, so that it has a double function to perform. It sits also as a Court of Appeal on Errors, with the Governor as President. The Assembly of Representatives, like the Imperial House of Commons, furnishes the supplies, and has the right of originating all Bills relating to the finances and economy of the Country. The persons of the Members are sacred from arrest, as in the British Parliament.

Judicature

The Courts established in the Colony for the administration of Civil and Criminal justice are the High Court of Chancery, Courts of Appeal and Errors, the Supreme Court of Judicature, Admiralty Courts, Courts of Assize, and Quarter Sessions, &c. Besides these, which are modelled after the tribunals of the Mother Country, are Courts for the trial of Maroons and Slave Courts in each parish. The British Common and Statute Law prevails as far as local circumstances permit, and when not at variance with the Colonial Acts. But Acts of Parliament passed since the 1st George II. are not in force, unless extended to the Colonies by express words, or unless they relate to trade, navigation, mercantile law, or are amendments of the Common Law. Besides the Civil and Criminal Laws of Great Britain, there is of course a peculiar code of Laws, which may be called Colonial, arising out of the circumstances of the Country. These relate chiefly to negroes and negro property. The Supreme Court exercises its present jurisdiction by virtue of an Act passed in 33d Charles II. Three Judges form the Court. The Chief Justice is appointed by the Government, and holds office only during his Majesty's pleasure; he may, however, be suspended by the Government with the consent of the Council. The qualification of having studied the Law is not essential to the appointment of the Chief, who in that case has a salary of £4000 a year; an additional £1600 a year is allowed to those who have had a professional education. Since the year 1803, however, the Chief Justice has been always a Barrister. The other Justices are gentlemen of the Island, not professional, and the

JAMAICA
—
JAMBICK

two seniors of them alone derive any emolument from their Offices. Their salaries are about £700 a year. But while the highest judicial authority may be exercised in Jamaica by one who has never made the Law his study, superior qualifications are required in those who practise at the Bar; none being admitted to plead as advocates who have not been called to the English Bar. A Historical account of Jamaica, drawn up in 1764 for the information of his Majesty's Ministers, and generally ascribed to Lord Littleton, who was for some time Governor of that Island, is printed as an Appendix to Bryan Edwards's *History of the West Indies*. This subject has been continued up in the present time in the able Report on the *Administration of Justice in the Colonies*, presented to the House of Commons in 1826. (Reports, vol. xxiv.) The Commissioners of Inquiry terminate that Report by pointing out the chief defects to be remedied in the Colonial judicature. They recommend some measure calculated to secure the competency as well as the independence of the Judges, who at present are not sought among the members of the legal profession, and who depend wholly on the Colonial Legislature for their salaries. They also advise the passing of an Act in ascertaining and fix how far the Common and Statute Law prevails in the Colony, as much doubt and uncertainty exists in every legal decision from the vagueness of the limits assigned to the application of the English Law.

The Colonial codes, relating to the slave population, resembling each other originally from the similarity of the circumstances to which they were adapted, become still more alike as they are gradually conformed to the recommendations of the British Government. Some important changes in the Slave law of Jamaica were made by the Colonial Legislature, as soon as the Government at home had expressed its determination to ameliorate the condition of the slave population. By an Act of December, 1824, the protection of slaves from being levied on for their owner's debts on Sunday is extended to Saturday. The facility of manumission is likewise increased, for an owner, having a limited interest in a slave, may manumit him, paying to the Receiver General a competent sum for the remainder man, or the person to whom the estate is limited of or a particular interest. By an Act passed in 1825, legacies and pecuniary bequests to slaves are made so far legal, that the slaves can give a valid acquittance to executors, but they cannot bring an action.

Long, *History of Jamaica*, 3 vols. 1774; Bryan Edwards, *History of the West Indies*, 1809; Renny, *History of Jamaica*, 1807; Beckford, *Vision of Jamaica*; Mathison, *Notions respecting Jamaica*, 1811; Sloane, *Natural History of Jamaica*, 1692; Brown, *Natural History of Jamaica*, 1754; Barham, *Vegetable Productions of Jamaica*, 1794; Lunan, *Hortus Jamaicensis*, 1814; Roughley, *Jamaica Planter's Guide*, 1820.

JAMAICA.
—
JANE-OF-APES.
—
Slave code.

JAMB, "Fr. *jambe*, the leg or shank, (extending from the knee to the ankle,) also (in *Architecture*) a corbel or pier; and the *jaumb* or side post of a door, &c." Cotgrave. See GAMBIA. Sp. *jambaz*.

And verily this prince had the arched and embowed roofes of his palace made of silver and gold: the bristles and pillars also sustaining the said building, yea, the *jambes*, posts, principals, and standards, all of the same metall.

Holland, *Plow*, vol. ii. fol. 464.

JAMBEAUX, or GIANREUX, boots or armour for the legs. (Fr. *Jambes*.) See GAMBAUD.

His *jambes* were of cuirbouy.

Chaucer. *The Rise of Sir Thopas*, v. 13927.

One for his legs and knees provided well,

With *jambes* and d, and double plates of steel.

Dryden. *Polemon and Arctis*, book iii.

JAMBICK, n. s. Fr. *tambique*; It. *giambio*; Gr. ἰαμβικός, adj. *ἰαμβικός*, from ἰαμβός, a metrical foot, consisting of a short preceding a long syllable;

Jambick verses, or *Jambics*, are verses consisting of either pure *Jambic* feet, or equivalent resolutions of them. Satire is said to have been originally composed in this metre; and hence *Jambicks* is used as equivalent to *Satire*.

Two rests, a short and long, th' *Jambick* frame;

A foot, whose *willow* gave the verse this name,

Of trimeter, when yet it was six-measure'd,

But more *Jambicks* from, first to last.

Johnson. *Horace*. Of the *Arts of Poetry*.

For what ado have we here, what strange precepts of art about the framing of *Jambic* verse in our language, which, when all is done, reaches not by a foot, but falters out to be the plain ancient verse,

consisting of ten syllables, or five feet, which hath ever been used among us time out of mind.

Daniel. *Defence of Rhyme*.

Fly stranger, nor your weary limbs relax

Near the tempestuous tomb of Hyppocles,

Whose very dust, deposited below,

Sings with *Jambicks* Bupalus his foe,

Forster. *Epitaph on Hyppocles*. From the *Antichthon*.

For the *Jambick* is of all metres the most colloquial; as appears evidently from this fact, that our common conversation frequently falls into *Jambick* verse, seldom into hexameter, and only when we depart from the usual melody of speech.

Turner. *Artistic*. On *Poetry*, part i. sec. 7.

Jambick was this measure in which they used to *Jambick* (i. e. to satirise) each other.

Id. *ib.* part i. sec. 6.

JAMBOLIFERA, in *Botany*, a genus of the class *Ocellandria*, order *Monogymnia*. Generic character: calyx four-toothed; corolla, petals four; funnel-shaped filaments, flattened; stigma simple.

One species, a tree, native of the East Indies.

JANE, "A coin of (Jama) Genoa. It is put for any small coin." Tyrwhitt.

Of Braggos were his brown brows;

His robe was of *clinton*,

That came many a *Jane*,

Chaucer. *The Rise of Sir Thopas*, v. 13665.

The first which then refused me said *hee*.

Certes was but a common *caroline*,

Yet that *relax'd* to have *s-do* with me,

Because I could not give her money a *Jane*.

Spenser. *Faerie Queene*, book iii. c. 8. 7.

JANE-OF-APES, the female counterpart of *Jack-an-apes*, q. v.

JANE-OF-
APES.JANI-
ZARY.

POISS. But we shall wait

A woman.

GRAC. No, here's Jane-of-apes shall serve.

Messenger. The Bandmen, act iii. sc. 3.

J'ANGLE, v.

JA'NOLÉ, n.

JA'NOLER,

JA'NOLERESS,

JA'NOLING,

To make a dissonant noise, to sound discordantly; to talk or chatter idly, to prate much, fast, noisily; to wrangle, to dispute or quarrel.

Gloster he grevly byn and grete oþen to gedres
Al day to drysk, at dyverse tavernes
For to jangle and to jype.

Piers Plouman. Faun, p. 29.

Thy mind is here, thou janglest as a jay.

Chaucer. The Man of Lawes Tale, v. 5194.

This sompaur, which that was as ful of jangles,

As ful of venous bes this wrecches.

Id. The Friars Tale, v. 6989.

A jangler is to God abhominable.

Id. The Monks Tale, v. 17292.

And as to your fourth reason, then as ye say that the janglerie of women can hide things that they wot not; as who saith, that a woman can not hide that she wot; alas, those wofull ben understoode of women that kee jangleresses and wicked; of which women men say that three things drives a man out of his house, that is to my, meke, dropping of raine, and wicked wives.

Id. The Tale of Melibee, vol. i. p. 82.

For it is written; the janglerie of women as can sothing hide, save that which they wote not.

Id. ib.

A philosopher sayd, when a man axed him how that he shuld please the people, he answered; Do many good, witeles, and open few jangles.

Id. The Furrow Tale, vol. ii. p. 339.

And though there be no cause why
Yet will he jangle not for thy
As he whiche hath the heraldrie
Of hem, that vnen for to lie.

Gower. Conf. Am. book ii. fol. 30.

If thou have made succe janglerie
In leue's courtie my soune or this,
Strive the therof

Gower. Conf. Am. book ii. fol. 30.

Then the Duke of Berrygo took the wordes, and sayd, among you bounden and schylers, in the Palsy of Paris, and in the kynges chamber, ye sette by the realm as ye lyst, and play with the kyngs at your pleasure, and do well or yuell as ye wyll yourselfe.

Lord Berners. Froissart. Crangle, vol. i. ch. 344.

No sayd the prince, and shoke his heed, and sayd it is not charytey yf they shalde thus lightly depart out of our coltre, and to make their wynginges in ye Duke of Anjou, who loveth yt hat a lyell.

Id. ib. vol. i. ch. 344.

And in Arverion sets

Upon their tongues a various spirit to raise

Quite out, their native language, and instead

To sow a jangling noise of words unknowne.

Shilke. Paraphrase Last, book xii. l. 55.

If he [Timothy] might, [know] then is such a clear text as this may know us without further sample.

Id. Works. The Reason of Church Government, book i. ch. ii.

Nothing is to be heard, but so quiet jangles, open brawlings, secret opposition; the household taken part, and professes a mutual venation.

Bishop Hall. Select Thoughts, cent. l. sec. 15.

For of all Nature's works we most should scorn

The thing who thinketh himself a Poet born.

Unborn, unsought, he rhymes; yet hardly spells,

And needlessly, as squirrels jangle bells.

Orway. To Mr. Creech, upon his Translation of Lucretius.

There are those, I know, who will regard this phrase, whatever it be, as injurious to the learned prelate, rather than honourable to him; who will be ready to tell us that controversial jangles are out of date; that they never did any good, and are now at length fallen into general and just contempt.

Warburton. Works, vol. i. p. 107. The Life of the Author.

JANITOR, Lat. from janua, a door or gate.

A door-keeper.

Th' Hesperian dragon not mere force and fell;

Nec the gaunt, growing janitor of hell.

Southey. Advice; a Satire.

J A N I Z A R Y.

JANIZARY. } For the origin and purpose of the JANIZARIA. } institution of this Order of men, and the meaning of their name, see the Quotations from Temple and Gibbon, and the Miscellaneous observations.

Immediately came officers & appointed janitors to bear fire as our presents.

Hakluyt. Voyages, &c. vol. ii. fol. 176. The first Voyage to Constantinople.

For their men of war; it is a dangerous state, where they live and remain in a body, and are used to Denatians; where we see examples in the janicerie and pretorian bands of Rome.

Bacon. Essay 19. Of Emperors.

A sixth [principle] was, the institution of that famous order of the janitaries; than which a greater strata of true and deep politic will hardly be observed in any constitution. This consisted in the arbitrary choice of such Christian children throughout their dominions, as were esteemed most fit for the emperor's peculiar service; and the choice was made by the shows or promises of the greatest growth or strength of body, vigour of constitution, and boldness of courage.

Sir William Temple. Of Heroic Virtue, sec. 5.

Let them be called janitaries (young chers, or new soldiers); may their constance be ever bright; their hand victorious; their sword keen! may their spear always hang over the heads of their

enemies! and whosoever they go, may they return with a white face!"

Gibbon. Decline and Fall of the Roman Empire, ch. lxix.

I never shall so far injure the janissarian republic of Algiers, as to put it in comparison for every sort of crime, turpitude, and oppression, with the jacobin republic of Paris.

Burke. On a Regicide Peace.

JANISSARY, from the German way of spelling the Turkish word *Yán-chari*, is the name of that body of the Turkish army, which till very lately, like the Pretorian Guards at Rome, gave the law to the Sovereigns of the Turkish Empire. Sultan Orkhan, when, in 1330, he had determined to form a permanent corps of infantry, which should be solely devoted to his interest, finding that his Turkomans could not be brought under any regular discipline, enlisted all such of his Christian prisoners and subjects as were fit for his purpose, and that they might be bound by no ties except their allegiance to their sovereign and benefactor, he forbade their marrying, and established them in separate barracks. Hajji Bekiash, a Dervish having the sleeve of his white robe on the head of their principal officers, while he implored the benediction of heaven on their

JANGLE.

JANI-
ZARY.

JANI-
ZARY.

arms, and named them *Yeni Çeri*, "the new troop." This holy man was thenceforward considered as their patron Saint, and they delighted in calling themselves *Bektâshies*; while the Dervishes of his order were always enrolled in their 99th *örtâ*, or regiment. For a long time none but Christian youths were ever admitted into this corps.

The whole body was divided into four squadrons, or divisions, called *Jemâ'ât Bâlie Noghân* (pronounced *Seimen*) and '*Ajemi-oghâns*, each consisting of so many *bâds*, or *örtâs*, as they are commonly called. The *Jemâ'ât* (troop) had 100 *örtâs*, till the 65th was cashiered in 1623. Eleven of them were always in garrison at Constantinople, and four, (No. 60 to 63,) who mounted guard in the Imperial palace, wore a peculiar uniform, and were called *Sabâds*. The rest were stationed on the frontiers. The *Bâlie* (troop) consisted of 61 *örtâs*, 31 of which were stationed in the Capital; but one only of the *Seimens*, (dog-keepers,) No. 33, had that privilege. The 34 *örtâs* of the '*Ajemi-oghâns* were always there, being drill-masters of the recruits for the other divisions.

The officers of this corps were, 1. the *Aghâ*, their Commander-in-Chief, at first chosen from the *Seimens*, but afterwards, in consequence of the dangerous pre-eminence thence acquired by his own corps, always taken from some other branch of the service, Civil or military. This, as might be supposed, was resisted by those under his command, and Murâd (Amirath) III. was obliged, in 1592, in return to the original system, and give that command to the *Seimen-bâshi*. The *Aghâ* of the Janissaries was, next to the Vezir, the greatest man in the Empire. His deputy was (2.) the *Seimen-bâshi*, i. e. Commander of the *Seimens*. 3. The *Cûl-khâkhi*, (Cûl-ketkhudâ, Steward for the Slaves,) or Quarter-master-general of the corps, was chief of the *Bâlie*, in which the Sultan's name was always entered. 4. The *Zağharji bâshi*, (chief greyhound keeper,) Commander of the 64th *örtâ* of the *Jemâ'ât*. 5. The *Sûmâbnji bâshi*, (head keeper of the mastiffs,) commanding the 71st *örtâ* of the same squadron. 6. The *Tiurnahji bâshi*, (head crane keeper,) commanding the 73d *örtâ* of that corps. These six, called the *öjâc aghâ-leri*, Commanders of the Hearths, formed the Council of this corps. When removed from their commands, they were either banished, or had an appointment on the frontiers under the title of (7.) *Ser-hadd-Aghâ*. Of these, 32 in number, the *Aghâ* of Vidin had the precedence. He was always Commander of the 68th *Jemâ'ât*, which was invariably stationed there. 8. The *İstâbâlt-Aghâ*, Commander of the '*Ajemi-oghâns*, who held his post for life, was Colonel of their 34th *örtâ*; the next in command to him were the *Rûm-ili Aghâ* and the *Anâtôli Aghâ*, each at the head of 17 *örtâs*. 9. The four *Solâc bâshis*, Colonels of the Imperial guard, walked on each side of the Sultan's horse in public procession, and wore a green velvet uniform faced with lynx-skin. 10. The *Öjâc-imâm*, or Priest of the corps, commanded the 94th *örtâ* of the *Jemâ'ât*; he was distinguished by the *urf*, or sacerdotal turban. 11. The *Bêlis-mâliji*, or Executioner-general, head of the 101st *örtâ* of the *Jemâ'ât*, administered to the effects of Janissaries who left no heirs. 12. The *Bâsh Çâvâsh*, (Head *Çâvâsh*, commonly spelt *Chavasa*,) head of the 3th *örtâ* of *Bâlie*, was Lord Provost of the corps, with 300 *Çâvâshes* under his orders. 13. The *Mukurr Aghâ*, commanding the 28th *örtâ* of the same squadron,

VOL. XXIII.

mounted guard at the palace of the Grand Vezir, and had apartments in it. He was the agent for the corps in all transactions with the Government. 14. The *Kiâhyâ-yerli*, head of the 33d *örtâ* of the *Bâlie*, who furnished the body-guard of the *Aghâ* of the Janissaries. 15. The *Tâlim-khânehji*, commanding the 54th *örtâ* of the *Bâlie*, was Drill master-general. 16. The *Çârâdc Çorbâji*, head of the 56th *örtâ* of the same squadron, was stationed in the *Çârâdc*, or chief guard-house in the Capital, and accompanied the *İstâbâlt-câdi* (Judge of Constantinople) in his rounds to inspect weights and measures. 17. The '*Asar bâshi*, a commander of any *örtâ* of the same squadron, was high sheriff of the city. 18. The '*Ashji bâshi*, head of the 33d *örtâ* of the '*Seimens*, was quartered in summer at *İstrânjah*, on the Black Sea; in winter in the Capital. The other commanders were simply styled *Çorbâ-jî*, (soup-makers,) and took precedence according to seniority.

Each *örtâ* had the following officers. 1. An *Odd-bâshi*, or Lieutenant-colonel; 2. a *Fakîl-kharji*, or *Kiler-kharji*, i. e. Quarter-master; 3. a *Bâirdoddar*, or *Ezîmci*; 4. a *Bâsh-eski*, Commander of the Veterans; 5. an *Utd*, or *Ashji*, or cook; 6. a *Bâsh card cülluc ji*, or head scullion; 7. a *Sâccâ*, or water-carrier; 8. a *Card cülluc ji*, or scullion; and its full complement in time of war was 500 men. The 10th alone had one additional officer, the *Zenbil-jî*, (basket-maker,) who ranked next to the *Sâccâ*. This want of officers was one of the capital defects in the system of the Turkish armies. Every soldier could rise to the rank of *Odd-bâshi* by merit or seniority. All the bigger posts depended solely on the Sultan's pleasure. The different regiments (*örtâs*) were in time of peace permanently stationed each in its own garrison, but their Colonels (*Çorbâ-jî*) were often changed.

There were six ten corps united with the squadrons already named, each of which had its peculiar destination; viz. 1. The *Yazji*, (writers,) in number 100, who kept the roll-call. Their commander was styled *Yeni-cheri kâtibi*, Clerk of the Janissaries, and till the time of Mohammed II. was always one of the *Çorbâ-jîs*, but afterwards chosen from among the *Khâjah kâne*, or Privy Secretaries. Their appointment was annual, but usually renewed. 2. The 60 *Odd-yazji*, or regimental registrars, who had the care of official documents, deeds, and papers of all kinds belonging to the corps. The *Bâsh-yazji* ranked as a Colonel. 3. The *Kâr-khâneh*, 34 companies of artificers, 25 or 30 each, who worked only for Janissaries; their chiefs were styled *Utd*, (master). 4. The *Tulumbahji*, or firemen, 300 men chosen from the different *örtâs*. When working they wore helmets of brass, and the *Tulumbâk-jî bâshi* had one of massive silver. This corps was established by Ahmed III. in 1720. 5. The 300 *Çâvâshes*, chosen from among the veterans, and employed as King's messengers, Sheriff's officers, &c. 6. The 24 *Mâmji*, under the *Mekher-bâshi*, were the public executioners. 7. The 60 *Copé Kiâhyâs* were the executioners attached to the Grand Vezir: five appointed to inflict the bastinado were called *Fâdcâhyâs*. 8. The 60 *İhtarbahji*, or Halberdiers, were another corps of executioners, attached to the Vezir and *Aghâ* of the Janissaries when in the field. 9. The *Nârdâ*, 60 Janissaries employed in fetching wood for the Sultan's kitchen. 10. The *Hâ Keshân*, or *Bektâshi Dervishes*, who since 1591 were enrolled in the 99th *örtâ* of the *Jemâ'ât*.

B o

JANI-
ZARY.

JANI-
ZARY.

Their business was to pray night and morning for success to the Empire. In processions, eight of them marched before the *Aghá* of the Janissaries, clad in green, their leader shouting out incessantly *Kerimü Allah*, (God is bountiful,) to which the others responded *Hü*, (He [alone exists !]) whence their name of *Hü Keshän*. The *Bisladjis*, or gardeners, some of whom were stationed at Constantinople, and others at Adrianople, also belonged to the corps of Janissaries.

Murâdjah says, (vii. 327.) that, at first, the Christian children admitted into the corps of Janissaries were not compelled to become Musulmans, but he produces no authority for that assertion. For a short time, perhaps, before there were enough among the '*Äjmi-oghlan*' to supply recruits when wanted, such a system of toleration might be followed; but we may be assured that the Turks were not more tolerant in the XIVth century than they are at the present day. The recruits were draughted off from the '*Äjmi-oghlan*' once every seven years. In process of time, children and relations of Janissaries were deemed admissible, and such were called *Cül-oghlu*, (slave son,) no title being thought more honourable than that of an Imperial slave. Under Murâdj III. persons of all descriptions were admitted, and that license continued more or less till the final dissolution of the corps by the Sultan now reigning, Mahmûd II., in 1826.

The form of admission was this. The whole *örta* was assembled in their barracks after evening-prayer, and the inferior officers placed a Janissary's cap on the head of the recruit, throwing at the same time a cloak of coarse cloth over his shoulders, and he then kissed the hand of the *Ödâ-bashi*, who saluted him by the title of *Yâdâsh*, (companion.) If any punishment was due, they were then inflicted as a warning to the novice. In the field, the recruits merely marched in a line before the *Aghâ*, and, as each passed, his name was registered in the list of the *Bâsh-Châshik*, who, seizing him by the ear, gave him a smart blow on the nape of the neck, and ordered him to join such an *ödd* and do his duty. Their numbers were gradually augmented till the beginning of the reign of Mohammed IV., when they numbered more than 200,000 men. He reduced them to 55,000; but, in 1653, the Government was obliged by their clamours to raise them again to 80,000. Since the time of Mustafa III. attempts were made to substitute the Provincial militia and irregular troops in their place. Selim III. endeavoured to form a corps disciplined in the European manner, but the attempt cost him his life; and nothing short of the cruel but vigorous measures adopted by the present Sultan, could have disbanded a corps comprehending almost all the males in the Empire.

Each *örta* in Constantinople was supposed to have 100 men; elsewhere 200 or 300, but their numbers were always varying. In time of war the complement was larger. The regimental rolls, produced on the pay-days, made the number about 120,000, but those lists were never correct; and they comprehended all the three classes of Janissaries, viz. 1. the *Eshkijis*, or those in actual service; 2. the supernumeraries, who lived by their trades and callings, and succeeded to ease of vacancies; 3. the *Tâddâjis*, or honorary members of the corps.

Three years' service gave a right to pay in time of Peace. The pay of the six general officers was considerable, and the patronage of the corps was in the

hands of the *Aghâ*. A tenth of the property of every Janissary deceased was divided between the *Aghâ*, *Bettu-l-mâjli*, and *Chörbâji*; and the whole, if under 10,000 piastres, went to the *Aghâ*, in case the deceased had no heirs; but a tenth of it was given up by him to his two colleagues. If more than 10,000 piastres, it all went into the public Treasury; and that fund brought in about 20,000 piastres per annum. In the Provinces the *Chörbâjis* enjoyed these emoluments, except the property of the deceased exceeded 3 purses = 1500 piastres. The *Bisladjis* *bâshi* was heir to the soldiers of his corps, only in case the property was under 1000 piastres. The largest emoluments arose from errors in the lists; the soldiers' pay being issued to the officers according to those lists, they were therefore made out as if each regiment had its full complement. This branch of peculation was participated in by all the great officers of state, as Murâdjah has clearly shown. (vii. 338.) Meritorious officers sometimes received fields called *Baytiks*, (Lordships,) and the title of *Yâdâ Bays*, (Colonels of Militia;) but these were pensions on retirement. There were four barracks of Janissaries (*Kishâs*, Winter-quarters) at Constantinople; 1. the *Eski Oddar*, (Old Chambers;) 2. *Yeni Oddar*, (New Chambers,) in which those of the three first squadrons were lodged; 3. the *Äjmi-oghlan-kishâs*; and 4. the *Aghâ-capi-si*, (the *Aghâ's* Porte,) or Headquarters.

A small allowance of provisions, and clothing for 12,000 men, was all that the Government furnished, hence the necessity of suffering the privates to work at their trades. All the men of one regiment were bakers; all those of two others butchers; others, again, all boatmen, masons, &c. and they were named accordingly; thus the four first *örta* of the *Jemâats* were called *Deshkije*, i. e. camel-drivers, because they formerly were the carriers of the Sultan's baggage.

The *kulâh*, or cap of dirty white felt, with a long strip hanging down behind, in imitation of Bektâsh's sleeve, was the distinctive part of the Janissary's dress, but their dress had also a peculiar pattern, and so far was uniform, though they were not restricted to the same colour. The Colonels of the different regiments were distinguished by the colour of their boots. Their Generals wore a large plume (*usuf*, or *cücek*) on gala-days. None but veterans among the privates were allowed to wear their beards; but the General and four senior Officers of each *örta* were obliged to wear them. The Turkish troops were required to find their own arms; but in time of war fire-arms were furnished to such soldiers as had none, from the arsenal at Constantinople; and, as Murâdjah observes, (vii. 346.) every thing which issued from those magazines might be considered as lost to the State. No arms but maces and a cutlass were, according to him, allowed to be carried by the soldiers in time of Peace; he adds, when not in garrison. The correctness of this statement, except with regard to the Capital, may be justly doubted. A firelock, pistols, mace, and axe, were the arms carried by the infantry; and the Janissaries prided themselves in having not only well-tempered, but also richly ornamented arms. They strained every nerve to have splendid swords and pistols. The *kalâs*, or great standard of this corps, called *Imâm 'Azem*, (the Great Imam,) from Abû Ihanfah, founder of the most rigid and orthodox sect, was made of white silk, and had a text of the Corân relating to military duties embroidered on it;

JANI-
ZARY.

JAN-
ZARY.
JANUARY.

e. g. "We give thee victory; a decisive victory: it is God who aideth thee, and his aid is sufficient; thou mayst declare this, Mohammed, to the true believers." This standard with four others, (*gunder*), enclosed in scarlet cases, and his three horse-tails, were placed before the tent of the *Aghá*. Each *órdá* had its own particular *Batrúe* half red and half yellow, planted before the tent of its Colonel. Each division, also, had its peculiar ensign, (*aisáda*, mark,) representing a weapon, animal, plant, or some other object.

But a more important distinction in their estimation were the caldrons attached to each *órdá*, two or three in number, placed under the special care of the subaltern officers. The loss of these utensils was considered as the greatest misfortune which could befall the regiment; and if they were taken in war, all the Officers were immediately cashiered, and in many cases the regiment was publicly disgraced. But the most laughable circumstance, according to European notions, is, that by seizing upon the caldrons of a corps who held back in case of any resolution to oppose the Government, the seditious troops frequently brought over those who were disinclined to join them. In these caldrons the broth was carried daily from the barracks to the different guard-houses. Each was hung upon a long pole, carried on the shoulders of two privates, followed by a third, bearing an enormous ladle, proceeding in slow-march time, and beheld by the multitude with the utmost veneration.

The police of the Capital and large towns was intrusted principally to the Janissaries, and they had guard-houses (*corps-de-garde*, *culluc*) in every district. They went their rounds as patrols, in parties of eight or ten, several times a day, but were never placed as sentinels. The guard-houses were often visited by the superior officers, and by the *Vezir* and *Sultán* himself *incognito*; and these great personages always left something for the men on duty. The cleaning of the streets was also required from the soldiers on guard; but this they converted into a source of emolument, as under pretence of claiming the *ráydá's* assistance, they levied a sort of tax on all who came near them, for being exonerated from this disagreeable duty. When they seized a culprit, they dealt their blows at him without scruple, and hurled their ponderous staves at his legs if he attempted to run away.

The military punishments were imprisonment, scourging, perpetual imprisonment, and death. Imprisonment for a few days could be ordered by the subaltern officers. The slighter scourging, consisting in "40 strokes" of the rod "save one," laid on the back or posterior of the offender, was inflicted by the *Oddá-báshí*. The severer scourging could only be ordered by the head of the *órdá*, and it amounted to 79 blows,

laid on with all due formalities by the *Cháúshes* of the corps. For the two severest punishments, none but the *Aghá* and Grand *Vezir* could give sentence. The Janissaries were usually imprisoned in the castles on the Dardanelles and the Bosphorus, and, when punished with death, were strangled privately in the night. Deserters, in time of war, were sometimes punished by the loss of their nose and ears, or were even strangled; but this was a severity beyond the law.

The peculiar privileges of this corps were considerable: 1. they took precedence of all others; 2. could only be punished by their own officers; 3. paid no taxes; 4. their *Aghá* ranked even above the Cabinet Ministers; 5. he was sure, if displaced, of a good *Páshálic*; 6. was guardian of the Princes of the blood; and 7. appointed to verify the death of the *Sultán*, and announce it to the people. *Suleimán I.*, commonly called *Soliman* the Magnificent, ordained that whenever he passed by the old barracks, then the head-quarters of the Janissaries, one of their officers should present him with a cup full of sherbet; and *Mahmúd I.*, in 1750, issued a *khattí sherif* (an order in his own handwriting) conferring the same privilege on the new barracks, and adding that the cup should be presented by the *Aghá* himself. It is remarkable that this corps, which was said by *Mahmúd I.* "to have deserved the praise and favour of the Emperors, its masters and protectors," should have been cut off with unsparing ferocity and rigour by *Mahmúd II.*

Lampoons and seditious papers affixed to the gates of the Mosques, and confagurations in various parts of the city, were the methods by which this formidable body made its discontent known to the *Sultán*; but that discontent was seldom excited by any thing except the power of some unpopular Minister, or the revival of a more rigid discipline. This ungovernable soldiery well knew that, in the midst of confusion, all power was really in its own hands; and the various instances in which the *Sultán* was deposed, insulted, and murdered by the insurgent Janissaries, are a sufficient proof how little they merited the honours and encomiums lavished on them by *Mahmúd I.* Mutinies were quieted by distributing largesses, and when the soldiers were tranquilized, an oath of obedience and fidelity was administered; the only time at which an oath was ever required by the Turks. The soldier, when sworn, laid his hand on a silver dish on which were placed a *Corán*, a sabre, bread and salt; implying that if guilty of perjury, he deserved to fall by the sword, and to have his bread and salt turned into poison.

Mouradgea d'Ohason, *Tableau Général de l'Empire Ottoman*, vii. 310; Von Hammer, *Osmantischen Reichs Staatverfassung*, i. 153. ii. 156, 193—203.

JAN-
ZARY.
JANUARY.

JANUARY, Lat. *Januarius*; inde vocatus quod Jano ensi sacro.

In England also, till of late, we had two beginnings of the year, one in January, and the other on March 25; but by act of parliament in one thousand seven hundred and fifty two, the first day in January was appointed to be the beginning of the year for all purposes.

Proverb. *Lectures on History*, part ii. lec. 14.

It might be thought that the derivation of JANUARY

from *Janus*, was sufficiently obvious and simple to preclude the necessity of inventing any other, but Longinus, as cited by Suidas, has painfully beaten himself to a more remote source, *Αἰωνόπαις*, ἡ ἰσχυρότατος πᾶσι αἰώνος Ἀρχή, ὅθεν ἱερουργομένης Βαλθῆας, ἀπὸ τοῦ αἰῶνος ἀρχή. In like manner Porphyry, in his *Tract de antro Nympharum*, suggests another forced Etymology, *ἐκ τῶν αἰῶνων αἰῶνότητος τῶν θεῶν, καὶ ἰσχυρότατος πᾶσι τοῖς*

JANUARY. *Θεοπατρὴς ἰανουάριος*. Macrobius tell us that this month was added, together with February, to the Romulean year, and dedicated to Janus, because, from its situation, it might be considered to be retrospective to the past, and prospective to the opening year. (*Sat. i. 13.*) Numa assigned 29 days to it; on the reformation of the Calendar by Julius Caesar it obtained 31. (*Id. ib. i. 10.*) Plutarch, in his *Life of Numa*, states it to be a matter of doubt whether that king added these months or transposed them from the eleventh and twelfth to the first and second places. In his *Questions Romanæ*, he again speaks of the change made by Numa, and thinks that peaceful monarch gave the post of honour to January out of regard to Janus himself, a cultivator of peace. (*Opera*, vol. ii. p. 268. *Ed. Xylandri.*) Censorius simply says *Januarius ab Jano, cui attributus est nomen traxisse*. (*de Die Nat. 22.*)

The History of JANUS is concisely related by Aurelius Victor. (*Origo Gentis Rom.*) Creusa, a daughter of Erechtheus, having borne a son to Apollo, sent him for education to Delphi. Her father, ignorant of this previous arrangement, gave her in marriage to his friend Xipheus or Xuthus, who, not having issue from her, consulted the Pythian Oracle upon this delicate subject. The opportunity of providing for his boy, by restoring him to maternal care, was too good to be neglected by Apollo, and accordingly he instructed his votary to adopt whomever he should chance to meet first on the next day. Janus of course was thrown in his way, and that youth, as he advanced to manhood, being ambitious of larger possessions than fell to his lot in Perrhæbia, set sail for Italy, and founded the city *Janiculum*, on the hill which afterwards bore the same name. During his lifetime Saturnus, having been obliged to abdicate, took refuge to *Latiom*, and being hospitably received, made his residence at *Saturnia*, near the town of Janus, where he materially contributed to the civilization of the rude natives. The chronology of these transactions is placed about 160 years before the arrival of Æneas, or A. M. 2722.

Plutarch, in his *Life of Numa*, corroborates this account of the benefits conferred by Janus on Society; he states that he was *ἐλευθερίῳ καὶ κοινότητι*, but he cannot make up his mind to which class to assign him, *ἢ εἰς αἰανὴν ἢ εἰς βασιλῆα*. He believes him to have been gifted with the attributes of two heads, (*δι-κεφαλῆς*), because he changed the mode of men's lives from one shape to another. He speaks also of his Temple with two portals, (*διθύρα*), which is called the Gate of Mars, (*Παρθενὸν Μάρκος*), open during War, and shut in time of Peace. It was built by Numa at the bottom of the *Arquiductum*, and during the reign of that Prince it was closed for three and forty successive years; afterwards for a short time, during the Consulate of M. Attilius and Titus Manlius, at the termination of the first Punic War, v. c. 519; and then not till Augustus had gained the victory of Actium, v. c. 725.* To the *Questions Romanæ*, Plutarch repeats the reason given above for the representation of Janus with two heads, and adds another, that it might be from his own change of habits and language when he emigrated from Greece to Italy. (*ut sup. p. 269.*) A little onward (274.) he accounts for the impress of an ancient

Roman coin with *Janus bifrons* on the one side and a ship on the other, by considering the two heads as emblems of the conversion which he produced, and the vessel on the waves as significant of the abundance which flowed in during his good government.

Macrobius (*Sat. i. 7.*) attributes the two heads to the qualities of reflection and foresight which distinguished this prudent Sovereign. He interprets the ship upon the coin as commemorative of the arrival of Saturn, the heads as the common mark of princely authority by which money is issued. Even in the days of this writer, about the middle of the Vth century, when this coinage must long since have disappeared from circulation, (for Ovid testifies to its antiquity during the Augustan Age by stating that the impress was almost obliterated,) (*Fasti*, i. 238.) the Roman boys, wheu tossing up a *denarius*, traditionally remembered the ancient mintage, and called out *capita aut navis*? as ours would cry "Heads or tails?" Macrobius afterwards dedicates a whole Chapter (i. 9.) to Janus. On the authority of Xenon he attributes to him the first foundation of a Temple and the introduction of Religious rites into Italy, and hence he deduces the custom of the primary offering which Janus received in all sacrifices to other Gods. Some, he contumes, suppose that he represents Apollo and Diana in one, and there is a similarity in certain of their attributes, as Apollo was *Θεοπατρὴς* and *Ἀγροεὺς*, Diana *Trivia*, so Janus, named a *januās*, is represented with a key and a rod as guardian of all gates and roads. Nigidius, indeed, affirms that Apollo is *Janus*, Diana *Jana*; and of the latter assertion no genuine Etymologist can doubt who recollects how often A. is prefixed to *l. causi decoris*. Janus, too, must be the Sun who opens the Eastern and closes the Western gate of Heaven; and as keeper of these portals he is invoked to prayer before any other God, that he may give free transit to subsequent petitions. Hence his image is represented grasping the number 300 in his right hand, and 65 in his left, to mark the days of the year which are regulated by his course.† Others call him the world, (*mundum*, i. e. *celum*), so named *ab mundo, quod mundus semper est dum in orbem redebit*; and consequently he should rather be called *Eanus* than Janus. To the ancient Salian Hymns he is termed *Deus Doorum*. He is invoked as *Geminus* and *Pater*† titles which explain themselves; *Janonius*, *quasi non eodem mensis Januarii sed omnium mensium ingressus tenens* (which he afterwards explains from Juno's presidency over the Calends) *conventus, a conveniendo*, because the human race is continued under his auspices; *Quirinus* from the Sabine *Curis* a spear; *Patulcius* and *Clavicius*, because his gates are open, *patens*, and shut, *clavatus*; in War and Peace respectively. Macrobius concludes with the Legend upon which this last custom was founded. During an engagement in the Sabine war, the Romans applied themselves with great earnestness to shut a gate at the foot of the Viminal, afterwards, from the occurrence, named the *Janual Hill*, upon which the enemy were making so assault. This gate as often as it was closed opened again spontaneously, and the Romans, finding their efforts vain, placed a strong guard before it. These sentinels, alarmed by a report that their main body was routed, fled panic-struck;

* It was shut afterwards twice again under Augustus, a. c. 730 and 741, under Nero, a. c. 86, and Vespasian, a. c. 71, and for the eighth and last time under the younger Gordian, a. c. 241.

† See on this point Flay, *xxxv. 7.*

† See also i. 17.

JANUS.

and the Sabines, who endeavored to pursue them through the gate, were checked only by a sudden and miraculous torrent of water which burst forth from the Temple of Janus and rolled its waves through this entrance, sweeping away the invaders. *Eâ re placitum id belli tempore velut ad urbis auxilium profecto Deo fore creverunt.* Ovid, in relating much the same story, refers the incident to the treachery of Tarpeia.

It is in the 1st Book of his *Fasti* that this Poet holds a Dialogue with Janus, which occupies more than 200 lines, and in which the God fully explains most of his peculiarities. A few may be mentioned which do not occur in our other references. The Ancients named him Chaos, and hence, as one ease of his double figure, when he assumed a corporal shape he retained some marks of his former confusion. Like St. Peter, he is the Porter of Heaven, at the gates of which he is assisted by the ministry of the goodly Hours, and Jove himself cannot pass or repass unless he turns the key. It was from a laudable thirst of time that he was gifted with two heads; for, having been appointed chief surveyor of the high roads, many minutes would have been thrown away if he had been perpetually obliged to turn round.

*ne flexa cervicem tempora perdam
Cervicem non meo corpore sola lucti.*

Horace speaks of Janus summus, imus, (Ep. l. i. 54,) and medius; (*Sat.* li. 3. 18,) and the Scholiast has explained them to mean three Statues of the God placed in the Forum; one at its entrance, another in the centre, (where also stood his Temple, which was the resort of money-brokers, near the *Kostrâ* and the *Basilica* of Paulus,) a third at the far end. It may be doubted, however, whether these, instead of Statues, were not rather such *Jani* as that which still remains near the *Vrâbarum*; a square building with four arches, one on each face. Many of these, as we learn from Ovid, *cum tot sint Jani*, and from Suetonius, who tells us that Domitian built them in such extravagant numbers, that at length one was inscribed *APKEI*, (*Domit.* 13,) were scattered throughout Rome; and Ovid, in the close of the line partly cited above, expressly states that there was a Statue in one only. Such, probably, was the *Janus* of Plutarch, which he has already noticed; and that also which Servius (in *Æn.* vii. 607,) describes as erected by Numa in the *Forum transitorium*. The monument still existing under this name is built of Greek marble, the summit having received a brickwork addition, when, during the Middle Ages, it was converted into a fortress by some of the Frangipani. It is ornamented with twelve niches of unequal depths on each side, and its dimensions are 77 feet square.

Spence (*Polymetis*, 196.) has thrown out a conjecture, that the Romans in their most secret mythology intended Space by Janus. He remarks that, in all the ancient figures which he had seen of him, both the faces are alike, and both are old, (as indeed they are described by Ovid, *Fasti*, i. 114. 259,) but that the Moderns have fallen into an error by making one young and the other old. In an extravagant passage in the *Sylve* of Statius, (iv. l. 16.) that Poet, in a strain of adulation offensive alike to good feeling and good taste, represents Janus as lifting up all his hands and uttering congratulations with both his mouths at once. Hence

it is probable that the Poet conceived him to be double bodied as well as double headed. In some medals he has one body and four heads. (Oiseii *Thes.* pl. 41. fig. 1.)

St. Augustine (*de Civit. Dei*, vii. 7. 8.) has written two Chapters on Janus and his attributes, while, as we do not understand them, we shall forbear from characterising. The reader will find a specimen of their manner below, before which it is only necessary to premise that the excellent Father has just given the interpretation of Macrobius, that Janus signifies *mundus*, and is proceeding to explain the reason for his two heads. *Duas enim facies ante et retro habere dicitur, quod hiatus noster cum eo aperimus Mundi similis videtur, unde et palatum Graci ^{parvo} appellant. Et nonnulli, inquit, Poeta Latini eorum vocaverunt palatum; a quo hinc vix, et foris inde aditum addentes cœsus, et introrsum ad finces. Ecce quo deductus est mundus propter palati nostri vocabulum, vel Græcum vel Poeticum. Quid autem hoc ad animam, quid ad vitam æternam? Propter solas salutis colatur hic Deus, quibus partim glubundis, partim expensis sub cælo, palati utraque panditur Janus. Quid est porro absurdum quam in ipso Mundo incenire duas Janus ex adverso silas, per quas vel admittat ad se aliquid intro, vel emittat a se foras; et de nostro ore, et guttore, quorum similitudinem Mundus non habet, vellem Mundi simulacrum componere in Jano, propter notum palatum, cuius similitudinem Janus non habet?*

In the hands of Bryant, the ship on the Roman coin, as might be expected, at once becomes the Ark. All the chief circumstances in the life of Noah, says that learned but whimsical writer, co respond with what is told of Janus. Thus in the following fragment of an ancient hymn preserved by Terentianus Maurus he distinctly perceives an epitome of the Patriarch's history.

*Janus pater, Janus terna, Deus conceptus, laferens,
O cultu rerum, nato, o principum Director;
Stridula cum laqueo, cum cordibus tunicis,
Cum reterente angustis auro claustra Mundi.*

It can be no matter of surprise that the eyes which discovered an identity between Janus and Noah from the above passage, should see it largely confirmed by each of the titles which we have already cited from Macrobius. (*Analysis of Ancient Mythology*, ii. 253. &c.) Bryant, however, is not without strong support in his general hypothesis, that Janus and Noah are the same. Sir Thomas Browne tells us that "Annius of Viterbo and the Chorographers of Italy" have held the like opinion, (*Pulgar Errors*, vi. 6.) which is by no means indeed to be slightly rejected.

JAPAN, n.

JAP'AN, n.

JAP'ANESE, n.

JAP'ANNER, n.

JAP'AN-WARES, n.

So called from Japan, in the Eastern part of Asia.

To japan; to varnish, to polish, as Japan-goods are varnished and polished.

We found two small vessels at an anchor on the East side: they were laden with rice and liquor, which is used in japanning of cabinets. *Diaprep. Voyages, &c. Anno 1687.*

The god of fire.
From whose dominions smoky clouds aspire,
Among these generous planets joins his part,
And side with most the new japanning art.

Gay. *Trivia*, book ii.
They change their weekly barber, weekly news,
Prefer a new japanner to their shoes.
Pope. *Horace*. *Epist.* i. book i.

Nor do I need this to be better known for choice and cheapness of china and japan-ware, tea, &c. *Spectator*. No. 208.

JANUS.

JAPAN.

JAPAN.

For furs, dried fish, and silk, the latter (the Kuriles) get silk, cotton, and Japanese articles of furniture.

Cook. *Fingert*, book vi. chap. viii.

This accounts for what Krachensinickoff says, that he got from Paramous a *japanese* table and tray, &c. which he sent to the cabinet of her imperial Majesty.

Cook. *Fingert*, Note on the shore.

JAPAN.

J A P A N.

Name and Position.

JAPAN, the name given to a considerable Kingdom or Empire on the North-Eastern confines of Asia, is properly the largest of a cluster of Islands which appear to be a long spine or ridge extending from the Southern extremity of Kamchatka in a South-Westerly direction towards the Peninsula of Corea. The Islands which form the Japanese territory extend from 30° to 41° North, and from 128° to 145° East, lying between the same parallels as Northern Africa and the South of Europe; but they enjoy a cooler climate, being exposed on all sides to the sea-breezes and intersected by chains of lofty mountains, the summits of which are often covered with snow. Three of these Islands are of a considerable size; viz. Ni-fōn, Kyu-syu, and Sikokū; of which the first is by far the largest, not yielding in magnitude to many in the Indian Ocean. From it, the name given to the whole territory is derived; for *Ni-pōn* or *Ni-fōn*, as the Japanese pronounce the Chinese word *Ji-pōn* or *Ji-pēn*, (i. e. the source of day) was a name naturally given by that people to the furthest country Eastward with which they were acquainted. *Ji-pēn-go*, corrupted by the Venetian dialect and erroneous orthography of the transcribers of Marco Polo into *Zipangu*, was first made known to Europeans by that extraordinary traveller. This name has been translated by the Japanese into *Fino motto*; but *Awa-dzi smā*, i. e. earth dript island, seems to be the original term by which they denominate their island, believing it to have been formed from the drippings of a staff, with which, at the Creation, the Supreme celestial Spirit stirred up the turbid mass of chaotic matter. *Ten-ko*, (Thyēn-kwē), or "the Celestial Region," is another name given to their Country by the Japanese, in imitation of their neighbours the Chinese.

Ni-fōn is divided by a very narrow channel from *Sai-kokū* (*Sai-kwē*, according to the Chinese pronunciation, i. e. Western Country, or *Kyu-syu*, (*Kyū-chēu*), Country of nine Provinces, the second of the islands in magnitude; separated by a wide strait, but connected by intervening islands with Corea; and the third and smallest of the principal Islands, called *Sai-kokū* (*Sai-kwē*), i. e. the four Countries, is to the East of *Kyu-syu*, lying between it and the Southern coast of *Ni-fōn*. For the innumerable islands of a smaller size, with which the deeply indented shores of these already named are studded, the reader must be referred to maps and the authorities quoted below: they are, however, little known, as the cautious vigilance of the natives has for nearly two centuries prevented any strangers from setting foot on them. It will be sufficient to add, that *Fatsi-yoga-isaimā*, (i. e. 90 fathom island), lying about 2° due South of Cape Awa, is the most remote Southward possession of Japan, and the place of banishment for such of the great men as have fallen into disgrace. Its name, derived from the precipitous character of its shores, is a sufficient pledge that, like another St. Helena, it is well calculated for the purpose to which it is devoted. The island of *Ni-fōn* is divided into 7

Provinces, and subdivided into 68 Lordships and 604 Divisions. Districts. These Provinces are as follows:

I. *Tō-kai-dō*, the South-Eastern tract, containing 13 *Tai-kai-dō* Lordships, divided into 134 Districts. Of the former, I-sye, or Se-syu, three days' journey in length, *Tō-tōm*, or Yen-syu, nearly as long, *Musan*, or Bu-syu, five days' journey in length, *Kadzusa*, or *Kō-syu*, *Simōsa*, or *Syō-syu*, and *Fitsui*, or *Syo*, are the most considerable, being all of them fertile and populous. The revenue of this Province amounted, in Kämpfer's time, at the close of the XVIIth century, to 494 *man-kokf* = 1,482,000 bales or bags of rice. The Southern Districts are extremely hot, and produce some tropical plants. *Oswari*, or *Bi-syu*, is one of the most populous parts of the Empire. *Kai* abounds in rice, and breeds cattle, *Kadzusa* produces a great deal of hemp, and *Fitsui* rears innumerable silk worms.

II. *Tō-san-dō*, i. e. the Eastern mountainous tract, containing 8 Lordships and 135 Districts, paid upwards of 563 *man-kokf*. *Omi*, or *Aomi*, also called *Gō-sū*, (*Gō-chēu*), is a large and extremely fertile district. *Sinano*, or *Sin-sū*, is extremely cold, being situate among the mountains in the West of the country, but fertile and very productive of hemp and silk. *Matsa*, or *Wō-sū*, the largest Lordship in the Island, is also very fertile, and once, together with the adjoining one of *Dewa*, formed an independent Principality. In the latter the Spring is said to begin a fortnight earlier than in the rest of the Island.

III. *Foku-roku-dō*, the Northernmost Province, containing 7 Lordships and 37 Districts. Its revenue amounted to 243 *man-kokf*. *Wakusa*, or *Yaku-sū*, (*Syn-ku-chēu*, Kämpfer, i. b. p. 74.) has some mines of iron, one of the rarest minerals in Japan. *Yetsi-tsu*, or *Yé-sū*, is the largest and most productive Lordship in this Province, abounding in fine pastures, and furnishing much hemp and silk. The best vinegar and *soy* (say) are made in *Ka-go*, or *Ka-sū*. *Noto* is barren, but has some iron mines. The fertile Island of *Sa-dō*, or *Sa-sū*, a journey of three days and a half in circumference, forms one of the Divisions of this Province, and has valuable gold mines.

IV. *San-in-dō*, the cold mountainous tract opposite to Corea, has 8 Divisions and 52 Districts, giving a revenue of 133 *man-kokf*. Coarse silks are manufactured in *In-aba*, or *In-sū*, and finer ones in the adjoining *Fō-ki*, or *Fuku-sū*.

V. *San-yō-dō*, the warm mountainous tract on the South-West side of the Island, has 8 Divisions and 75 Districts, yielding a revenue of 270 *man-kokf*. *Farima*, or *Ban-sū*, is famous for its manufactures of silk, cotton, and paper. The precocity of the harvests and calmness of the weather in this Province are remarkable, but moisture prevails in *Aki*, or *Gei-sū*, as its abundant crops of mushrooms prove. The preceding Divisions all form a part of the Island of *Ni-pōn*. The following ones are situated in the largest of the two remaining islands, *Sai-kokū*, or *Kyu-syu*.

VI. *Sai-kai-dō*, the way of the Western Sea, con-

Islands.

JAPAN. tains 9 Divisions and 93 Districts, which yield a revenue of 344 man-kukf. *Teiku-zen*, or *Teiku-sū*, has several remarkable china manufacturers. *Bu-zen*, or *Fō-sū*, abounds in medicinal plants, and has a great many silk looms. *Wosumi*, or *Gu-sū*, is celebrated for its paper; and *Satsuma*, or *Sa-sū*, for its cloth and hemp.

Nan-kai-do. VII. *Nan-kai-do*, the way of the Southern Sea, comprehends the Island of *Si-kukf*, and the great Peninsula of *Ky-i-no-kuni*, or *Ki-sū*, contains 6 Divisions and 50 Districts, yielding a revenue of 140 man-kukf. Most of these Divisions are barren and unproductive; but *Sanūki*, or *San-sū*, is celebrated for the eminent men to whom it gave birth; and *Iyo* and *Tosa* are the most fertile parts of this Province.

Iki and Tsu-sima. VIII. The Islands of *Iki* and *Tsu-sima*, (*I-sū* and *Tai-sū*), conquered from the Koreans in the XVIIth century, form the Province of *Nitō*, containing four Districts, and returning a revenue of 3 man and 5000 *kōkf*.

Besides the Provinces above enumerated, there is nearly in the centre of *Ni-fōn* the Royal Domain, called *Gokinai Goka kōkf*, i. e. the five territories of the five revenues, producing an income of 148 *man* and 1260 *kukf*, peculiarly appropriated to the maintenance of the Court. This Domain contains 5 Divisions and 54 Districts; some of them very productive and populous.

The Provinces are governed by hereditary Chiefs, styled *Dai-myō*, or *Syo-myō*, (great or small name), according to their rank and the extent of their governments.

Climate. The temperature of Japan is much lower than might be expected from its latitude. Thunberg observed the mercury in the thermometer as low as 35° on the 20th January, 1776, accompanied by snow and ice of considerable thickness, and there was ice on the 25th; snow also fell on the 13th of February. This, it should be observed, was on the Island of *De-zimā*, on the South side of *Ni-fōn*, where the climate is much milder than on the higher land in the interior, at a distance from the sea. The greatest heat he ever experienced was in the month of August, when the mercury rose to 95° for three days successively. The maximum of heat varied from 42° to 68° in January, from 45° to 66° in February, from 54° to 70° in March, from 56° to 76° in April, from 64° to 82° in May, from 66° to 84° in June, from 78° to 92° in July, from 82° to 95° in August; from that period it declined, ranging from 96° to 78° in September, from 86° to 64° in October, from 78° to 59° in November, and from 70° to 47° in December. Not a single month passed without rain, and a great quantity fell in the hottest season, in July, August, and September; which is the reverse of what occurs under the same parallels of latitude further Westward. The cold is also moderated by rain, as it is usually brought by Southerly and Easterly winds, which have passed over a great extent of sea; those from the North and East, on the contrary, are chilled by crossing the central mountains, and are, consequently, in winter accompanied by severe cold. During the summer there is the usual interchange of land and sea breezes in the harbour of *Nangasaki*. A mist and clouds in the evening indicate approaching rain; in the morning, fine weather. Snow often lies on the ground for several days; and severe storms of thunder and lightning are common in August and September.

The minerals found in Japan by Thunberg (ii. 153.)

were gold ore, (*ki-naō*) an impure kind of asbestos, (*iri-watta*) a white, soft, finely fibrous asbestos, (*seki-ma*), of which cloth is made; copper quartz, (*ayō yamua*); white porcelain earth, (*fak-iki-isi*); red arsenic, (*osō*, or *ki-kaon seki*); yellow shell-sand, (*awa ma*); flesh-coloured steatite, (*aku-eki*, or *iru-watta*); pumice-stone, (*karu-isi*); sparry stalactite, (*tsurara-isi*); pulverized cinabar, (*ayu*); quartz-pebbles, (*tsu-garo-isi*); white marble, (*nikko-isi*); galeas, with euphrasian pyrites, (*seino megiri*), *petroleum*, from *Siamo*, (*kauso-no abra*); saltpetre, (*airo yuso*); salt from the warm spring at *Bōm*; *Phytolithus lithophyllus* from *Mount Fakon*. (*konofa-isi*); petrified madreporas, (*tsikuy sangodu*); petrified sponges, (*uni-watta*); branching coral, (*Gorgonia*, *umemata*); red coral, (*nangō-din*, or *sangō-yu*); red millipore, (*dyu-kuta*). Shells, as the *Anomia plicatella*, (*seki yu*); *Paper nautilus*, or *Argonauta argo*, (*tsko fune*); snails, the *Cyprea*, *Mauritania*, (*tsko kō*). The *Cinctula nemata*, (*Isacua*); common millepede, (*Iulus terrestris*, *yamude*); wood-house, or *Osteus asellus*, (*asori kō*); and *Ligia oceanica*, (*funi muni*); the *Synsagittus hippocampus*, (*kayū ba*); cattle-fish, or *Sepia octopodia*, (*aka*), much used as an article of food. The winter-dick, or *dinea quercedula*, (*kama*), and several sorts of flounders, or *pluronectes*, (*kali*, *ma'niga*, and *isaka kōtze*) with a kind of botargo, or caviar, (*kara-nema*) made of the roe of a large fish dried and salted.

In make the Japanese are middle-sized, muscular, but not fat, with well-formed, plant, active limbs; but they are not equal in strength to the natives of Northern Europe. Their complexion is sallow, of a lighter or deeper brown, according as they are more or less exposed to the sun; but in them, as in the Chinese, the distinguishing feature is the eye, dark brown or black, deeply seated, long, and narrow, never round, the lid forming a deep furrow with the larger angle of the eye, together with an expression of archness and quick-sightedness. The eye of a Japanese distinguishes him at first sight from all other nations, except the Chinese, and what is commonly denominated the *Tar* race. He has also higher eye-brows than an European. A large head, short neck, black hair, and short, stunted nose, are the other features most common among this people. In character they are intelligent, prudent, open, attentive, courteous, inquisitive, industrious, dexterous, frugal, sober, cleanly, good-humoured, friendly, upright, honest, faithful, honourable, resolute, and unconquerable; but suspicious, superstitious, proud, haughty, and implacable. This is the character drawn by Thunberg, (ii. 154.) who seems much struck by the superiority of the Japanese over most of the nations of Western Asia, and especially over the Barbarians in their immediate neighbourhood. Their institutions, indeed, as well as their Arts and Sciences, place them far above the latter; but in order to determine their proper place to the scale of morals and civilization, it will be necessary to consider more fully their Civil and Religious institutions.

Their Government is a pure, unrestricted despotism. From 660 a. e. when *Sin-mu ten-wō* (*Shin* *yu* *hyōn wang*) is said to have introduced a fixed system of Chronology, and formed the basis of true History in Japan, till 1142, the whole sovereign power was vested in the *Dairi*, called also *Te-wō*, *Tsukin*, *Mikado*, *ten-si* (*hyōn-tō*) *kun*, *innogono*, and *senō*. From the latter period, till 1583, the secular authority was trans-

JAPAN.
Minerals.

Isacua.

Fishes.

National character.

Governments.

JAPAN.

ferred to the Kubo, or Djogán, i. e. Commander-in-chief of his troops; and in that year Talko Sama, a man who had raised himself from the lowest rank to the supreme command of the army, taking advantage of a war with the Coreans, gradually reduced the power of all his rivals, brought all the Provincial Chiefs into subjection to the Daiñ, or Supreme Pontiff, and vested the secular sovereignty, without any check, in himself and his descendants. The spiritual sovereignty of the Daiñ was preserved inviolate; his supremacy has always been acknowledged by the Kubo, but the latter keeps all the real power in his own hands.

Daipo, or
Supreme
Pontiff.

This spiritual Prince, whose prototype is evidently the supreme Lamá of the Tibetans, has an unlimited power, and receives something approaching to divine honours. His person is too sacred ever to be seen by any but his own immediate attendants. Whenever he is borne on their shoulders (for he never walks out) into the open air, notice is publicly given that every one may get out of the way, lest they should be guilty of looking at him. From his castle, which is extensive, he never issues; and the plates from which he eats are immediately broken, lest they should be used by the profane. His clothes, however, are given to his attendants; but no one is so daring as to utter his name till long after his death. He is not condemned to celibacy, for he has twelve wives, one of whom takes precedence of the others, and his whole Court consists of members of his own family, for whom all the most lucrative offices at his person, civil as well as spiritual, are reserved. He formerly varied his place of residence at pleasure; but has now, for many years, been restricted to Miyáko, where his castle, or palace, forms a considerable town in itself. The lofty towers of the central building mark the Daiñ's own apartments; the buildings nearer to the outward walls are occupied by his Court and attendant Priests, who form a sort of University, and are engaged in the study of Theology, and such other branches of knowledge as are esteemed by the Japanese. His Vicar General, the chief officer of his Court, who, in fact, transacts all the business in which the Daiñ's name is used, may be considered as virtually the second person in the Empire; but he is appointed by the Djogán, or Kubo, not by the Daiñ, so that the former is virtually the source of all Civil and spiritual, as well as military power. All distinctions of rank whatever are supposed to emanate from the Daiñ, and all the patents or diplomas conferring such titles must have the signature of his Vicar General; and the fees paid for such documents, together with the revenue derived from the territory round Miyáko, and a considerable allowance annually issued from the Kubo's Treasury, form the whole fund now possessed by that spiritual chief for the maintenance of his Court, which is still kept up with considerable splendour, though less than formerly. (Thunberg, ii. 2. 8.) That indeed seems to be the case with respect to the Imperial Court also; for Thunberg repeatedly notices the simplicity of its decorations, asserting, at the very threshold of his work, (*Pref. p. iv.*) that "neither about the monarch, nor any of his subjects, is there any outward splendour, such as thrones, crowns, and sceptres, to blind the eyes of the multitude;" while Schaap and Hyleveld, to whom the Court was shown after their liberation in 1644, describe the Imperial throne (*Ambassadors, &c. i. 221.*) as "supported by columns and raised upon steps of massive gold, and covered with carpets of

JAPAN.

inestimable price;" placed also "under a canopy of massive gold, at the four corners of which were dragons of the same metal." This, it may be remarked, is exactly in the taste of the Chinese, from whom all the Arts and Literature of Japan were borrowed. "The ceiling," those travellers add, "was also of gold, adorned with figures wonderfully made, and sprinkled over with a number of fine diamonds. The canopy was supported by four large columns, all covered with precious stones; the two in front representing a terrestrial and celestial globe, those behind being covered with figures, in relief, of sea-monsters and fishes on the one, of dragons and other animals on the other." The dress of the Emperor is also described as equally splendid.

The Government was, probably, at first patriarchal, or, perhaps, a theocracy, under a visible representation of Budd'há, or Gautama, in the person of one of his descendants; for though our authorities nowhere clearly identify the faith of the Daiñ with that of Shaka, (i. e. the Sakya muni of the Hindús,) there are too many points of resemblance between the functions and character of the Supreme Pontiffs of Tibet and Japan, to leave much doubt as to their having had a common origin. When the population had increased, and the power of the more ambitious families had been augmented, the temporal authority of this spiritual chief would naturally decline; the military leaders appointed by him would virtually govern the Country, and if one possessed more ability and penetration than the rest, he would find it no very difficult task to render himself independent of his unwelcome patron, and establish a military despotism, hereditary in his own family. Such seems to be the outline of the revolutions which terminated, about two centuries and a half ago, in the establishment of the Government at present existing in Japan. All power virtually, though not apparently, emanates from the Kubo, or Djogán, who nominally receives his dignity and pays external homage to the Daiñ, or hereditary spiritual chief. The Provinces are governed by hereditary Viceroy, invested with an almost uncontrolled power over their inferiors, who were, in most cases, the subjects of their ancestors then independent chiefs; but these Viceroys are removable at the Emperor's pleasure, and continually displaced on very frivolous pretext. They belong to the Order of *Ku-gé*, or Nobles, but are entirely under the command of the *buké*, or military Order, from which the reigning family sprang. A military commander, styled *Sugo*, or *Yakata*, is stationed in every Province, whose business it is not only to command the troops, but also to superintend the execution of the laws, and inflict punishment on malefactors. He likewise appoints the *gotos*, or revenue officers, called *Kuni-ru* and *Kuni-dai-myo*, who are stationed in every township to levy the portion of the produce claimed by the Crown. These officers possess, as might be conjectured, all the rights and privileges of feudal Lords; and in a State scarcely removed from barbarism, where personal service and payments in kind are almost the only kind of payments known, vassalage could hardly fail to spring from such an exclusive possession of authority by the military. It accordingly does exist to the greatest extent in Japan; and though personal slavery may be held in abhorrence, it is difficult to comprehend how "freedom" can be said, in the words of Thunberg, ii. (l. 156.) to be "the life of a Japanese," as he can be called upon at all

JAPAN. times and seasons, to perform personal services for his superiors, and to relinquish his own pursuits and interests for the gratification of their caprices; and as he is bound, moreover, to pay an instant and most servile submission to their commands.

It is indeed remarkable that the best informed, and, it might almost be said, the latest travellers in Japan, Kämpfer and Thunberg, have both represented that Country as enjoying an unmingled prosperity, under a Government as wise in its enactments as it is rigid in the execution of its laws; and yet, when in addition to what has been already said respecting the nature of that Government, it is added, that almost all crimes are punished with death, because any violation, great or small, of the sacred laws of the realm is considered as deserving of the severest penalty; that "the relations, friends, and even neighbours of a murderer often expiate his guilt by their blood;" it is difficult to understand how the universal happiness and contentment of which they speak can really prevail. The truth is, that they saw the Country only for a short time, and under excessive restraint; they were not even prisoners at large; could hold no intercourse, except with a very small number of persons, and had no opportunity whatever of observing the natives in private, and, consequently, of ascertaining their real condition. The only persons with whom they could converse, had abundant motives for softening down, if not for concealing, whatever told unfavourably for their Country and its institutions; and though the excellent policy maintained in Japan may be very conducive, as it is in China, to the tranquillity and security of the subject, it must contribute, in no small degree, to prevent real grievances from being known, and it affords no security against the encroachments of those in power. As a proof of the ease with which essential parts of the national character may be overlooked, the total silence of Thunberg with respect to the craft and duplicity of the Japanese may be mentioned. Circumstanced as he was, with nothing in his conduct or inquiries likely to excite suspicion, his acquaintances among the natives had no temptation to exercise their talent in deceiving; but the profound and well-disguised art by which Schnap and his party were entrapped in 1643, so exactly the counterpart of the game which was played with Golovin, in 1811, (*Asiatic Journal*, iv. 432.) that, were there no other evidence of the skill of the Japanese in dissimulation, that part of their character would be sufficiently proved. Where, in truth, has a minute and harassing system of espionage ever been established without producing habits of caution, distrust, and dissimulation in those upon whom this domestic tyranny is exercised? That there are many good points in the national character of the Japanese seems to be beyond dispute, but that the bad ones have been overlooked, or seen with too favourable an eye, by the writers in question, seems to be equally indisputable.

Every city is governed by four Magistrates, each of whom presides for one year in turn, and is styled the *Ninban*; every street has its own *Otona*, or Commissioner, who, by means of his subaltern officers, takes an account of every thing which occurs in his district, and makes his report to the *Ninban*. All marriages, births, deaths, arrivals, and departures, are recorded in his registers, he settles disputes, and imprisons delinquents. This officer is chosen by the householders of his street, and paid by a rate levied on them, as are also his three

vol. XIII.

assessors, clerk, and cashier. His inferior officers are spies, whose duty it is to bring him intelligence of every thing that passes. Every street has a gate at each end, so that all communication can be cut off on the least symptom of riot. These gates are usually from 200 to 400 feet a part, and are always closed at night; but as a protection against fire, a danger much to be apprehended in the crowded and slightly-built towns of Japan, there are ladders at the end of each street for the watchmen to mount from time to time, and give alarm if necessary. Every house has a square place on its roof, enclosed by a rail, in which a vessel full of water is placed, to be ready in case of fire; and fire-proof warehouses of stone are erected, at intervals, for the reception of goods and furniture. The watchmen give notice of the hour by striking two pieces of wood together; and the fire-men rouse all the neighbourhood by dragging an iron bar, or a stick shod with iron, after them along the street, which makes, as Thunberg gravely remarks, "a peculiar and very unpleasant noise." Many iron-hooks are fixed in the walls of the houses for the purpose of hanging up wet mats in case of fire. These precautions appeared to Thunberg admirable, and are certainly very praiseworthy; but most not the practice of locking up every street contribute materially to counteract their utility? And he himself observes in another place, (ii. 1. 115.) that whole rows of houses are often reduced to ashes, and that, in 1772, the Dutch Ambassador witnessed a fire at Yedo, which lasted for eight hours, and spread its ravages over an area of six miles long and three broad; and this occurred in the middle of the day, so that the precautions used are neither so efficient nor so easily applied as he seems to suppose. Inns of various descriptions, and post-houses, where relays of horses and porters are to be had, occur every 8 or 12 miles, and seem to indicate not only a constant traffic, but a disposition on the part of the Government to promote it; but as the only road ever travelled by the Dutch is that between Nangasaki and the two Capitals, necessarily the most frequented in the whole Empire, it ought not, perhaps, to be taken as a sample of the rest, and of these they know nothing.

The severity of the laws, and the rigour with which they are administered, seem to have struck Thunberg and Kämpfer as proofs of their excellence; and yet the former adds, that, in many cases, the penalty is not expressed, that the law seldom defines the offence, and that no allowance is made for any circumstances in mitigation. The long and harassing imprisonment inflicted on seamen, decoyed by the Japanese into their ports at various periods, are not, in truth, indicative of the love of justice, the uprightness or the courage for which that writer gives them unlimited credit. He even goes so far as almost to approve of such sweeping sentences as the condemnation of a whole street for the offence of one of its inhabitants; the punishment of a master for a crime committed by his servant; of parents for the delinquencies of their children, forgetting that *summum jus, summa injuria*, is a principle of which no lawgiver should ever lose sight. The prisons, he says, (ii. 1. 15.) are kept clean and wholesome, have kitchens, eating-rooms, and baths, as well as bells for hearing penal causes, executions, &c. Crucifixion, impaling, and the other cruel modes of execution for-

* If German miles are those here meant, the space thus denoted, was 24 English miles one way by 12 the other.

JAPAN.

merly in use, are rarely practised now. The laws are inscribed in large letters on tablets, erected in some frequented spot in every town and village, and protected by a grating; "the inhabitants of which conducted themselves with so much propriety as they do in Japan. They were not only polite and affable towards us, but invariably so towards each other; notwithstanding the respect paid to superiors may strike Europeans as servile and degrading, I cannot consider it as such; and the most superficial observer would be struck with the kindness of masters towards their menials."

Revenue.

The public revenue of the Djogûn, or Kubo, arises, as before observed, from the produce of the Royal domains, and the presents made by the Dutch and the Viceroy in their annual visits to the Court. Every householder pays a house-tax, in proportion to the front of his house towards the street, besides the customary presents to the public officers, and contributions for the service of the Temples. A receiver is appointed to collect the duties on landed property, which are, in fact, a rent proportionate to the produce, and paid in kind. The fields are frequently measured, often twice in the same year; and the charge on arable land, if very productive, amounts to more than two-thirds of the whole produce. To determine the amount, a portion of the field is measured, the grain cut, carried, thrashed, and then told out, in order to form an estimate of the whole. The land is always the property of the feudal Lord, or of the Crown; and, for the first two or three years after clearing new land, the cultivator pays no rent. The Viceroy, or feudal Lords, are expected to bring yearly contributions, in the form of presents, in proportion to the extent and produce of their lands, and their wives and families are obliged to reside at Yedo, as a security for their fidelity. It is almost needless to observe, that several of these regulations afford conclusive evidences of the real state of the Country. When the population is so rigidly prohibited from emigrating, there would not be any need of a law to encourage the cultivation of waste lands, if no secret check operated to prevent the natural increase of numbers, especially in a Country which has been so long free from foreign or domestic war. Every thing seems to show that Japan, like China, would appear in a very different condition, could the districts remote from the sea and the neighbourhood of large trading towns be visited. Our notions of the population and resources of the Turkish Empire would be very erroneous, if we had admission only into one or two of its harbours, and could never visit any of its towns except Aleppo, Smyrna, and Constantinople. At the same time it must be allowed, that there appears to be a kind-heartedness and national spirit in the Japanese, an industry and intelligence, which softens the rigour of their Government, makes them desirous of serving each other, and active in the improvement of their means, so as to counteract a portion of the evil naturally arising from the system by which they are ruled. Their urbanity is something more than mere outward form; they are kind and tender to their children, though exacting a rigid obedience, having wisely observed, that a rule followed invariably from the first, renders corporal punishment unnecessary. "Their institutions often appear singular to a stranger," says Thunberg, (ii. l. 17.) "and are not unfrequently arbitrary in the extreme; but they are certainly in part excellent, and in many cases necessary. In general, it may be said, that in Japan, the supreme Government, as well as the other functionaries and public servants, are more attentive to the good of the Country, the maintenance of order, and the security of the subject and his property, than in most

other Countries." "I never was in a country," says Mr. Gordon, (*Asiatic Journal*, viii. 338.) whose observations were made more than 40 years after those of Thunberg, "the inhabitants of which conducted themselves with so much propriety as they do in Japan. They were not only polite and affable towards us, but invariably so towards each other; notwithstanding the respect paid to superiors may strike Europeans as servile and degrading, I cannot consider it as such; and the most superficial observer would be struck with the kindness of masters towards their menials."

Religion.

Idolatry is nowhere more exclusively established than in Japan; for the pride and insolence of the Popish priesthood excited such alarm and inflicted so deep a wound on the no less ungraceful pride of the Japanese, that, with their characteristic perseverance, a persecution of the Christians was carried on with unabated violence for more than half a century, till almost every vestige of the proscribed Faith was utterly rooted out. Genuine Christianity, it may be truly said, would not have led to such a result, nor have given birth to the misconduct which provoked this horrible and protracted retaliation. The forms of religion tolerated in Japan are three; each of which has its peculiar Deities, rites, and Temples, and the votaries of each are said to live together in the greatest harmony.

The first, and, as it is believed, original Faith of the Japanese, is that of the *Sin-to*, also called *Sin-yu* and *Kamimatai*, i. e. the worship of *Sin* and *Kami*. The professors of this Faith believe in one supreme Deity, ruler of heaven and earth, dwelling in the highest heaven; but too much exalted and too far removed from men to take any part in their affairs. Under him the inferior Gods dwelling among the constellations are placed, and by this second class of Deities the Japanese swear; but those of a third rank, supposed to preside over the elements and all places and things on earth, are the proper objects of their devotion. Happiness here is the great end which they hope to attain: of a future state of retribution, they have only very obscure notions. To this class of Divinities the first seven Emperors, probably, belonged. They are believed to have been purely spiritual, and are called *Ten-sin-nisi-dai*, i. e. the seven great heavenly Spirits; each of them being also entitled *Mikotto*, i. e. the possessor of heavenly bliss. The first three were married; the others espoused female *Mikottos*, and, by a spiritual generation, gave birth to their successors. From *Izanagi* and *Izanami*, the two last of these divine beings, sprang the second or semi-celestial race, called *Dai-sin-go-dai*, i. e. the five great earthly Spirits; inferior in dignity and excellence to the former, but greatly superior to men: the first of this second race was *Ten-ryo-dai-sin*, i. e. the great Spirit, (pouring forth) heavenly rays. From him are the *Dairis* descended in an unbroken succession of first-born sons, not only through the many millions of years during which this second race ruled the Country, but ever since they were succeeded by the third or present dynasty. The first-born son of *Awa-se-daru-no Mikotto*, the last of the second race, was the first *Dairi*, who is also styled *Mikaddo*, or Emperor; *O-dai*, the great generation; *Ten-ô*, (*Thyên-pang*), heavenly Prince; *Ten-sin*, (*Thyên-tai*), son of heaven; and *Tô*, (*ti*), Prince. He is considered as a living image, or rather as an incarnation of the *Kami*, or Deity, in whose presence no

National character.

JAPAN. *gōshi* (i. e. low end impure person, and such all but the *kugōshi* are believed to be) should presume to appear. In *Kami-natsuki*, (i. e. the goddess month,) all the other Deities are supposed to be on a visit to him, and are, therefore, not worshipped, as being absent from their Temples. The Saints, whose souls appear to the *Dairi* after their decease, or work a sufficient number of miracles, are canonized by him, and Temples are built for them by the Emperor, or by the contributions of the faithful: and, if they use their votaries well, work many miracles, and give much wealth and prosperity, their worship is soon spread over the whole Country. The Japanese demigods, it should be observed, are not at all behindhand with their fellow demons in Greece and Rome; on the score of marvellous feats and astonishing adventures: their shrines are visited by crowds of pilgrims, and their reliques venerated with the deepest devotion. The Temples of this Sect are served by ignorant laymen; but the *kannushi*, or divines, publicly discourse on the History of their Gods, and the doctrines of their Faith: that is, on the exterioe or fabulous part of their creed; for the esoteric or recondite sense of their fables is never revealed, except under an oath of secrecy. This is more particularly the case with regard to a text which, like the *Gāyatri* of the Hindus, is considered as especially sacred: it is found in the *Odairi*, and signifies, according to the interpretation given to Kämpfer, (iii. 1. vol. i. p. 208.) "In the beginning of the manifestation of all things, a chaos floated, as fishes swim for their pleasure in the water. Out of this chaos a thing like a thorn, movable and transformable, arose. This thing became a Spirit, and the Spirit is called *Kami-toku dō no mikado*."

The *Sinto-syus*, or believers in the *Sin-to* doctrines, are divided into two Sects; the *Yūto*, or rigid followers of that doctrine, and the *Rite-hu*, or Eclectics, who endeavour to reconcile the religion of *Sin-to* with that of *Buddhism*; affirming that *Ten-syō-dai-sin* was an incarnation of *Amida*, or the essential light, i. e. *Fo*, or *Buddhism*. This Sect is by far the most numerous of the two, and is favoured, if not followed, by the *Dairi's* Court. Useful animals, the *Sinto-syū* deem it unlawful either to kill or eat; and the souls of the Good, they say, are received immediately after death into the *Taka mano farra*, or high and sub-celestial fields, just beneath the three-and-thirty heavens inhabited by the Gods; while the souls of the bad wander for a season in the outer regions till their sins are expiated. Some, indeed, believe that such souls animate the bodies of foxes, animals which they fear and abhor. 1. Inward purity of heart; 2. abstinence from every impure thing; 3. a diligent observance of holidays; and 4. pilgrimages to the sanctuaries at *Ivy*, are the duties required by the *Sinto* creed; to which the more devout add, 5. corporal penances. Their reason and the Law of the land are the standards by which they are guided with regard to the first of these duties; the second requires abstinence from blood, from eating flesh, and touching dead bodies. Seven days for purification are appointed to all who are thus polluted. Menstruous women are in like manner impure. The having eaten the flesh of any quadruped, except a deer, renders a man *fu-syō*, or impure, for 30 days; the meat of fowls occasions an impurity of only one Japanese hour = 120 minutes: but the death of a man's nearest relations, is that which most contaminates him, and renders the longest period of purification necessary. Three monkeys sitting before

Jō-zō, and placing their feet, one on his eyes, another on his ears, and a third on his mouth, are emblematic of the highest degree of purity, by which a man closes his eyes lest they should behold, his ears lest they should hear, and his mouth lest it should utter any thing impure. This symbolical figure, which is also common among the *Buddhists*, is manifestly borrowed from them. *Mia* is the ordinary term used to express a Temple of the *Sin-syū*, or maintainers of the *Sin-to* creed; but *ya-syū*, *nia*, and *sin-syū*, are other words having the same sense. These sacred edifices are placed in the most agreeable sites in or near great cities, in Japan as well as in China. A wide avenue of cypresses (*Cupressus Japonica*) leads to the sacred enclosure, often, like the *temenos* of the Greeks, surrounded by a grove, and frequently placed on a declivity and accessible only by a long flight of steps. At the entrance of the avenue there is usually a wooden portal (*torii*) of a very simple construction, between the cross-beams of which a stone tablet is placed, on which the name of the God worshipped there is inscribed in letters of gold. (See Kämpfer, *Tab. xvii. A.*) There are, occasionally, more than one *Mia* within the same enclosure, and there is always a basin, generally of stone, filled with water for the ablutions of the worshippers, and a large wooden chest to receive their alms. The *Mia* itself is a wooden building, rarely more than 16 or 18 feet high by 18 or 20 wide, raised about three feet from the ground and surrounded by a platform, over which the roof projects and forms a covered gallery round the Temple. A few latticed windows in front enable the votaries of the God to look in and address their prayers to the shrine which contains his idol: for the Temples are seldom opened; but some are provided with a vestibule and adjoining apartments, where the officers who have the care of the building sit clad in splendid robes. The roof is tiled and ornamented with those singularly carved and decorated angles so often represented on china dishes. A bell over the entrance, which is struck by the worshippers before they begin their orisons, is another appendage borrowed from the *Buddhists*. Frequently the only furniture of the Temple is strips of white paper, emblematic of purity, hung round its walls, and a large mirror of polished metal in the centre of it, to remind the worshipper that the spots on his heart are as visible to the Deity, as the spots on his face to himself when he sees them reflected in the mirror. The idol is kept together with the reliques in a shrine (*fōng-yū*, i. e. true Temple) placed opposite to the entrance; and this shrine is never opened but upon the festival of the *Kami*, (or Deity,) which is kept only once in a century. In the larger Temples there are *miko-nies* or portable shrines for the exhibition of reliques. (Kämpfer, *Tab. xvii.*) The vestibule and anterooms are decorated with swords and other weapons, models of ships, images, and various curiosities. These ornaments are called *yemma*, and ere for the most part votive offerings. The attendants on the *Mias* are laymen, not bound by vows of celibacy, and are supported by charitable endowments, salaries granted by the *Mikaddo*, or the contributions of the devout. They are styled *Nigi*, *Kannui*, and *Siannin*, and wear a large loose robe, usually white or yellow, over their other clothes, as an official distinction; a stiff, oblong, varnished cap, tied with silk strings under the chin, is their proper head-dress. The length of the tassels at the end of its strings determines the rank

JAPAN.

Temple

JAPAN. and dignity of the wearer; as he is only required to make the tip of them touch the ground when he bows to his superiors, and therefore the shorter his capstrings are, the lower must his obeisance be. These secular priests have also the privilege of letting their hair grow, though they shave their beards, and their rank is also indicated by the mode in which their hair is dressed. Their Spiritual ruler is the *Mikaddo*, i. e. Sublime Porte, a term commonly used to express the Da'ri himself as well as his Court. In temporal matters they are under the jurisdiction of the two *Dzi sin Bugio*, or Imperial spiritual judges, appointed by the *Kubo* or *Ihyoin*. Being considered as nobles, they are allowed to wear two swords. They are represented by Kämpfer as extremely haughty and intolerant, avoiding intercourse with the members of all other Sects, whom they consider as impure and despicable. This he attributes to a consciousness of the meagreness and absurdity of their own doctrine, which is a mass of incredible fables, and affords no information respecting the nature of the Gods, their government of the world, or the future state of the soul; subjects concerning which most other Mythological systems treat largely, especially that of the Buddhists, and this, he says, accounts for the eagerness with which the latter was embraced by the Japanese. He seems to have forgotten that the Sio-to creed has its esoteric as well as its exoteric doctrine; that the former is scrupulously concealed from the uninitiated, and that, consequently, he being a foreigner, as well as an unbeliever in the sanctity of the *Mikaddo*, had little chance of penetrating into its mysteries.

It has been already hinted that the Japanese owe their civilization and Literature entirely to their South-Western neighbours. In arithmetic they have no terms for any figures beyond the digits except what they have borrowed from China; and retentive of their pristine habits, they still reckon only from one to ten, (Thunberg, ii. l. 14. *Eng. Trans.* iii. 20.) beginning again with one. Now the Japanese era, and the only credible part of their History, begins at 660 n. c., only about one century before the Age of Buddha-nata, their Bo-suts: It may also be observed that from that period to a. o. 1142, an interval of 1800 years, they reckon only 76 Da'ries, allowing more than 23 years for the length of each reign, which is a very improbable average. During the last two hundred years, a period of internal and external tranquillity, when the Da'ries were even liberated from the cares of the secular Government, the average length of each reign does not amount to five years, scarcely one-fifth of the time assigned in the period mentioned above: and can it be believed that, in the infancy of civilization, the Sovereigns of Japan sat longer on the Throne, or that the chronology of their reigns was more carefully recorded, than at the latest epoch? These considerations render it probable that as little reliance is to be placed on the early History of Japan as on that of China, and it seems not unreasonable to conjecture that the Japanese received the first tincture of Arts and knowledge from the latter Country about the beginning of our era. The religion of Buddha was then professed, it may be conjectured, in a less artificial form than it afterwards assumed; and from it the Sio-to creed seems to have been derived. The term Sio-to itself is Chinese, pronounced according to the Japanese, which is probably the most ancient system of pronun-

ciation; and for every object, except those which are the most ordinary and obvious, Chinese terms are in like manner used, sometimes exclusively by the Japanese: a sufficient evidence of the source from which all their knowledge was derived.

The holidays (*Rebi* or *seff*) which the Sio-tos are bound to observe, are, like their calendar, drawn from an observation of the course of the Moon, and perhaps originally connected with Astrological notions. Their year is lunar, beginning with the new moon nearest to the 5th of February, or rather the first after the Sun enters Aquarius; it consists of 12 months, named First, Second, Third, &c. according to their order. A month is intercalated seven times in a cycle of 19 years, as is done by the Chinese, by which means the irregularity of the lunar year is corrected; but the Japanese also intercalate a day in some years, so that their months are not always 30 and 29 days alternately. (Kämpfer, ii. 2.; vol. i. p. 157. Thunberg, ii. 1. p. 193.) New-Year's day, the 1st, 15th, and 29th of every month, i. e. the days of the new and full moon, are regular festivals; the first being the most universally observed. Dressing in their best suits, paying visits, eating, drinking, and amusing themselves, after saying a few short prayers at the Temples, are all the observances required or practised by the members of the ancient Faith. Some indeed, according to Kämpfer, are so philosophical as to say no prayers at all: but what is most pleasant, is that on the 3d of the 3d month, the 5th of the 5th, 7th of the 7th, and 9th of the 9th, (i. e. uneven days of the uneven months,) which are believed to be unlucky, visiting and amusements are the only occupations followed, because no serious business performed on those days could be attended with success: yet those very days are selected for marriages, banquets, and entertainments, because the Gods are believed to take pleasure in the enjoyments of men. All their Festivals are more or less connected with their Religion, particularly the two principal, called *Bong* and *Matsuri*. The first, called the Feast of lanterns, is celebrated for three days in the latter end of August, and is apparently borrowed from the Chinese *Fang shai teng*. It lasts for three days, during which they suppose that the souls of the departed revisit the Earth. To welcome their return, bamboo poles are set up in the burial places, and at night covered with lanterns which burn till nine or ten o'clock, and illuminate the deities on which the cemeteries are placed with one blaze of light. On the following evening boats made of straw, and carrying lighted lanterns, are borne at midnight in solemn procession to the sea, with music, singing, and shouting, and there committed to the winds and waves. *Matsuri* is a Festival celebrated on the day appointed for the commemoration of some Hero or Demigod. At Nagasaki, the 9th day of the 9th month, sacred to Suwa, the Patron of the City, is fixed for the celebration of Matsuri. On the 7th the Feast begins: Temples are visited, prayers offered up, and plays acted; but the principal splendour and expense is reserved for the 9th day of the month. The company is seated under a very spacious shed, the Priests, dressed in black and white, bring out an image of Suwa, accompanied by a band of execrable music, "a din," says Thunberg, (ii. 2. 30.) which might be pleasing to divine, but is far from being so to human ears." A large parasol decorated with the symbols and names of the streets, at the expense of

JAPAN.

JAPAN. the inhabitants of which the exhibition is made, with another band in masks, and the device of each, then follow, and, lastly, come the inhabitants themselves. Each street vies with its neighbours in producing samples of the peculiar productions of the district whence it receives its name, and by natives of which it is inhabited; and each of these processions lasts for nearly an hour.

Gods. The Gods worshipped by the Sin-to are principally, if not exclusively, departed Spirits deified. On the 16th of the 9th month, maturities, or solemn processions, like that just described, are made throughout the Country in honour of Ten-syo-dai-sin, the first of their second Dynasty, or Demigods, and the most exalted Divinity whom they adore. The 9th of every month is sacred to Suwa, (the God of the chase, a sport which Thunberg says (ii. 2. 7. 3.) is unknown in Japan.)* All the votaries of the God are obliged to creep through a hoop of bamboo wound round with linen when they go to perform their devotions at his Temple, in memory of some accident which befell him while on Earth. The Festival of *Inari dai-myō-sin*, i. e. the great God of the foxes, is kept on the 8th of the 11th month. Idzumo no o Yashiro, or O Yashiro of Idzumo, is a divine hero, who, among other exploits, killed a tremendous dragon; he is therefore much venerated, but Kämpfer has forgotten to tell us when his Feast is kept. The Goddess Ben-saiten, called Bun-sho while mortal, who was brought to bed of 500 eggs, which were hatched without her knowledge, "in an oven in hot sand, and between cushions, as the way is in the Indies," (Kämpfer, iii. 3. vol. i. p. 220.) is commemorated with some very amusing ceremonies, on the 7th day of the 8th month. Yehisu, Ten-syo's brother, who could live three days under water, is the Neptune of the Japanese; he is represented sitting on a rock, with a tail (goldling, or *Sparus salpa*) in one hand, and a fishing-rod in the other. (Kämpfer, Tab. viii.) Dai kokō, their Plutus, sits upon a sack of rice heaving his mallet, which brings out whatever he wishes for. Tos-sitokō, distinguished by his monstrous ears, long beard, large fan, and pendent sleeves, is adored more especially at the opening of the year, in order to obtain success, which is at his disposal. Health, riches, offspring, and most other temporal blessings, are obtained from Fotai, the big-bellied God, whose enormity of abdomen is often conspicuous in figures on china. These four servicable Divinities are worshipped with great fervour by the mercantile classes. Almost every town and village, however, has its tutelary Deity; but for an account of them, the reader must be referred, as Kämpfer says, to the original authorities, viz. the *Nipōn Odaiki* and the *Sin dai ki*, in which the lives, adventures, and canonization of all the Japanese heroes are recorded.

Pilgrimages. Pilgrimages form another article in the Sin-to creed; and in that, as in other points, it is in perfect accordance with the doctrine of the other Sects tolerated in Japan. *Sanga*, or the Ascetic, is the term corresponding with pilgrimage; and Iyō, or Ishō, is the Province which contains the most celebrated Temple of Ten-syo-dai-sin, (*T'ayen-tō-tō-shin*, i. e. the Great Spirit, Son of Heaven,) called Dai-sin-go, (*Ta shin kwō*, the

Country of the Great Spirit.) It is preserved in its original simplicity, to remind the people of the poverty and humility of their forefathers. Around it are innumerable chapels of inferior Deities, of very small dimensions, lest they should seem to aim at rivaling their superiors; and adjoining to these are the houses of the *Negō*, or Officers of the Temple, and *Telya*, or servants of the Gods, who take the pilgrims in, to board and lodge. The neighbouring town is inhabited by tradesmen, such as inn-keepers, carpenters, paper-makers, printers, bookbinders, &c. who are all, more or less, employed for the service of the Temple and its votaries. Once, at least, in his lifetime, every man is bound to make this pilgrimage, by which remission of sins and present and future happiness are obtained. All but the most exalted persons go to Ishō, generally in the latter months of Spring, and the Emperor sends a solemn embassy thither in the first month, at the same time that his envoy carries his annual presents to the Dairi at Miyāko. Most of the pilgrims go on foot, and are distinguished by a large straw hat, white jacket, and a pall on which their name is written. They live by the alms they collect, and from Yedo can go without passports; their numbers, therefore, from that city are incredibly great. Their greatest dread, when employed in this holy work, is lest they should mar it by contracting any impurity; and their rigour in this respect is no way inferior to that of our Western ascetics, to whom they probably owe some of their rules and maxims. On reaching Ishō, the pilgrim repairs to the Kanusi, to whom he has been recommended, bows down to the ground before him, and asks for his direction in his devotions; he is then led round to the different chapels, instructed in the History of the Gods to whom they are dedicated, and finally conducted to the shrine of Ten-syo-dai-sin, before which he prostrates himself flat on the ground, and in that humble posture prays for happiness, riches, health, long life; every thing, in short, which a Japanese deems desirable. He is afterwards entertained by the Kanusi, for which he makes a handsome compensation, and receives, in return, the great object of his pilgrimage, an *ofarai*, or pleatory indulgence. This *ofarai* is a small oblong wooden box, about a span and a half long, two inches broad, and an inch and a half in depth; it is filled with small thin sticks, some of which are wrapt up in strips of white paper, to remind the pilgrim of purity and humility, the two qualities most pleasing to the Gods. Though retaining its dispensing virtue only for one year, the *ofarai* is venerated in the highest degree, and carefully preserved from generation to generation. These indulgences are happily not restricted to those whose leisure, health, and activity enable them to visit Ishō. They can be dispensed in any part of the Country; on the Sangwats, or New-year's day, vast numbers of them are sold, together with the new almanacks, for one *mas*, (sixpence,) though the wealthy pay more liberally of their own accord, and are sure to have a receipt and fresh supply on the following year. A delineation of this celebrated Temple, copied from a Japanese drawing, is given by Kämpfer, (Tab. xviii.)

Voluntary penance, as before observed, is another of Penances, the articles in the Sin-to creed; a point of doctrine improved and confirmed, no doubt, by intercourse with the followers of Buddha and the Monks and Priests of the Roman Catholic Church. This principle

* *Dai jugu kansen der Japaner gar nicht*, are the words which terminate the fourth section of vol. ii. part ii. This passage would be found in vol. ii. p. 96, of the English Translation, had not one or other of the translators altered the arrangement of the Work, so that a similar discordance often occurs.

JAPAN.

*Ofarai, or
Tōdōgen-ko.*

JAPAN.

has given rise to Religious vows and Monastic Orders "One of our best interpreters," says Thunberg, (ii. 2. 27. *Engl. Travels*, iv. 29.) "a man in years, had, long before, made a vow never to wear shoes; and in that condition he this year performed the whole journey with the Dutch embassy to Yedo, though in winter, with naked feet, and bore his sufferings from the cold with great patience, and without appearing to experience any injurious consequences." These penitential vows are therefore still made, and the Religious Orders were noticed by Thunberg as well as Kämpfer; the most remarkable ones are the *Yammabos*, or Mountain-militia, and the *Féki-sado* and *Busetsu-sado*, or Blind Monks. The former are said to have been founded in the VIIIth century, by Gyenno Gyosa, who devoted himself to a wandering life of severe austerity and mortification, shunning the haunts of men, and seeking the most desolate and inaccessible places in his native mountains. Self-denial, in its utmost rigour, seems to have been the fundamental principle of his rule. His followers were a spiritual militia, ready to fight for their Religion when required, and inuring themselves to privations by every kind of hardship. To clamber up the highest mountains, perform their ablutions in the coldest streams, and live upon the scanty pittance they could collect in their wanderings, were only a part of the mortifications by which they engaged to separate themselves from temporal, for the purpose of securing eternal enjoyments. To ascend the lofty and precipitous Mount Fuzi (Fuzi-uo Yama, or Fû-së-shên, a celebrated volcano,* in the Province of Suruga, or Surungu, not very far from Yedo) once every year in the 6th month, is one of the labours which they are strictly required to perform. "The summit of Mount Fuzi," says Thunberg, (ii. 2. 89.) "is seen many days off. It is the highest mountain in the whole Country, and covered with snow almost the whole year round. Its height is estimated by the Japanese at six miles, (= 12 English miles.) It is shaped like a rhinoceros-horn, or a sugar-loaf, and believed by the natives to be the abode of the God of the Winds. Two days† are required to ascend it, but the descent is sometimes performed in a few hours, by means of a sort of small sledge made for that purpose of straw, and attached to the body." As fanaticism is ever endeavouring to outdo itself, the disciples of this wild ascetic soon split into two Sects; the one called *To-san-fa*, and the other *Fon-san-fa*. The former bind themselves to scale the precipices of Fi-kô-sân, on the confines of Bu-zen and Teiku-zen, in the island of Kyû-syu, (Kyû-chû), once every year; in attempting which they are sore, if fu-yo, or unclean in the slightest degree, to be possessed with the fox's spirit, i. e. the devil; or, in plain English, to run stark mad. The latter engage to make an annual pilgrimage to the tomb of their founder on the top of Omîné, an extremely high mountain, in the Province of Yotsuino, (Yotsuino, or Yetsugo) no less hazardous on account of its precipices and the extreme cold on its summit. Here an impurity, however trifling, would cause the offender to be hurled down some frightful

Yamabo.

Tosafé.

Fonsafé.

* *Hi-bon san-fa* (Hsi-fa, hsi, i. e. the figured collection of three principal matters, in Chinese and Japanese.) *the Japanese Encyclopedia*, book vi. ch. xxvii. p. 13. See *Memoirs of Extrême*, xi. 228.

† "Three days," in the English Translation, (iii. 156.) but as it gives the mountain the shape "of a one-horned rhinoceros," its accuracy is, probably, not entirely to be depended upon.

decidity, or consumed by a lingering sickness. Like the Mohammedan *Hajjes*, the title of pilgrim, which on their return they receive from the General of their Order residing at Miyako, makes them not a little proud of their perseverance, and gives them no small addition of sanctity in the eyes of their countrymen. A sword of a peculiar shape, a staff armed with copper rings to be rattled while they are at prayers, a large conch which holds about a pint of water, a twisted scarf round the neck, the fringe of which is lengthened according to its wearer's rank and sanctity, a peculiarly shaped cap, and a scrip for money, books, &c. with straw sandals made of sacred flower-stems, and a rosary of rough beads, are their outward distinctions. The novices of this Religious Order shave their heads in imitation of the *Ra-hdas*, or Buddhist canonites. A severe novice is required. Nothing but rice and herbs for six days successively; a cold bath seven times, and an obeisance 780 times a day, while sitting in the Japanese fashion "with his buttocks on his heels," were the penances imposed on a young friend of Kämpfer, (iii. 5. vol. i. p. 237.) who had wisely exchanged the ranks of the "mountain militia" for the post of student in medicine and surgery. It is, however, to some purpose that this severe novice is sustained; for beside the admiration of their countrymen, the Yammabos may look to more substantial rewards. They no longer observe the rigid fasts, and lead the life of continual mortification prescribed by their founder; but practise Magic Arts, and possess potent spells, by which they can command all the Gods worshipped in the Country, whether foreign or indigenous. They are expert exorcists, drive out Evil Spirits, recover stolen goods, interpret dreams, tell fortunes, cure diseases, and find out thieves and malefactors. For their mode of operating in those wonderful arts, the curious reader must be referred to Kämpfer, (p. 235—237.) whose information was, as before remarked, derived from no adept. The exercise of these invaluable gifts, procures, as is fitting, a pecuniary reward from the faithful; and there can be no doubt that few trades in Japan are more profitable than that of a Yammabo who thoroughly understands his calling.

The history of the blind communities is more singular. Blind com-
munities.
Semimar, third son of Yengino, (a Mikaddo whose name does not appear in Kämpfer's list,) a most lovely Prince, was married to a Princess as lovely as himself; but his wife died, and through grief he lost his sight. He therefore resolved, in order to perpetuate the memory of his misfortunes, to establish a society into which none but the blind should be admissible. His project was universally admired and approved; the *Busetsu*, as his followers were called, soon formed a numerous society, and obtained the highest honours. They flourished for some centuries with undiminished lustre. But prosperity always excites envy; the *Féki* set up a rival Company, and in a short time eclipsed the older establishment so completely, that none but divines would enlist under the banners of the *Busetsu*. The *Féki*s derive their origin from a tale as romantic, though widely different from the former. Kakekigo, Commander of the *Féki* party, whose dissensions with the *Gendzies* so long desolated the whole of Ni-fû, had fallen into the hands of his rival Yori-tomo, whose liberal treatment gave him frequent opportunities of escaping, and whose kindness laid him under the deepest obligations; but, when pressed to enter into the

JAPAN.

Blind com-

munities.

Busetsu sado.

Féki ado

JAPAN.

service of his generous victor, he persevered in refusing to violate his engagements to his former master; however, "as a proof of my gratitude for your noble conduct towards me, I will offer to you," said he to Yoritomo, "all that my unhappy condition will allow me to give; and plucking out his eyes, he presented them on a dish to his astonished captor, saying, "Take these designing instruments of mischief; which, such is my misfortune, I can never use without forming schemes of vengeance to redeem my former master's honour." Yoritomo, admiring his resolution, immediately restored him to his liberty, and retiring to Fynga, on the Eastern side of Kyu-syu, he learnt to play on the *bica*, (*p'hi-p'ha*), or gular, and founded the society of the Fekisado, or blind Fekies, being their first leader. This is rather a secular than a spiritual Order, dressed like other persons, with some distinctions, however, indicative of rank, maintained by their own labour, and practising chiefly as musicians. Their General, who resides at Miyako, and has an annual stipend of 4300 *thille* (more than £1000) from the Dairi, governs his Order by the aid of ten *Syu-ro*, or Elders, who appoint Provincials, established, together with their assessors, in the different parts of the Empire. These officers have many others of different subordinate ranks beneath them, who, if they do not at the expiration of five years purchase a new *kan*, or title, are degraded to a lower rank; so completely have trick and interest pervaded every establishment in this benighted Country. The *Oryokf*, or General of the Order, has power of life and death over the members of his community: his sentence, however, must be first approved by the Grand Judge, or Lord Chief Justice, who resides at the Dairi's Court.

Buddo, or
Fu-chung.

Buddo, or the Way of Buddha, is the name given in Japan to any foreign Religion, but peculiarly and properly to that of *Bud-dha*, who, as Kämpfer rightly conjectured, (i. 241.) was the person represented by the Brahmins as the ninth incarnation of Vishnu. That he should be called both *Budd* and *Shaka* in Japan, *Ske-kye-meu-ni-fs* in China, *Pra Pudi dzu* by the Siamese, *Sammant Kodam* in Pali, their sacred language, and more correctly *Sammama K'utama* by the people of Pegu, is no longer surprising or doubtful, as the origin and meaning of all these titles has been disclosed by the Sanskrit, of which Europeans, in the days of Kämpfer, had scarcely any notion. Of *Sakya muni*, or *Sarmama Guatama*, which are titles given to *Budda*, the reader will find an account in a former Volume (vol. six. p. 34.) In this place, therefore, it will suffice to add a short notice of the doctrines held by his followers in Japan. Buddha is believed to have been a native of *Ten-akf*, (*T'hyen-chō*), i. e. Hindustan, according to the Chinese, but all the South-Western Countries, comprehending Siam, Ceylon, and the Coast of Coromandel, according to the Japanese; his birth is dated by them on the 8th day of the 4th month of the 24th year of *Sō-wo*, (*Chao-yang*), a. c. 1029; but the Siamese carry the era of his birth no further back than a. c. 342. At 19 years of age he became the disciple of Arara sen-nin, a celebrated hermit, who dwelt on the top of Mount Dan-dokf. He then assumed that sitting posture, most suitable for his uninterrupted contemplation, in which he is always represented. He freely communicated his divine knowledge to his numerous disciples, and departed this life at the age of 79 years, on the 15th day of the 23d month

of the 32d year of *Mu-vang*,* a. c. 950. He taught the immortality of the soul, retribution in a future state, an Elysium, called *Gokurakf*, where Amida, the protector of human souls, presides. The *go-ka*, or five precepts of Buddha, are these: to abstain from 1. murder; 2. theft; 3. incontinence; 4. falsehood; and 5. the use of intoxicating liquors. These are the fundamental principles of his moral law. His *shu-ka*, or ten precepts, are merely a fuller development of them; and the *go-fyak kai*, or 500 precepts, are a still more extensive collection of similar prohibitions. Their number, as may be supposed, prevents them from being generally studied. *Dzi-gokf*, the place of future punishment, is governed by *Yemama*, (*Yama*), the judge of the infernal regions. All the vices of men are reflected in their natural deformity in his *sofari-no bagami*, or mirror of knowledge; and none can escape his righteous sentence: but the souls of the condemned may be released from their misery by the prayers and penances of their friends on Earth, especially by those of the Priests, whose devotion to Amida (i. e. Buddha) will secure him all-powerful intercession. The condemned, however, are not entirely absolved by these means; their penalty is commuted for transmigration into the bodies of the vilest animals, and it is only after a long series of such migrations that they again animate a human frame, and have an opportunity of expiating their former transgressions by leading a virtuous life. Amida, before his death, intrusted his mysterious secrets to his disciple *Mahā-kaya* the illustrious, (*tsun-chō*, in Japanese *son-zya*), a title given to all his successors. The time of his death is not mentioned, but he was living in 905 n. c. and succeeded by Anan, or Ananta, (*Ananda*), of the *Sha-ti-li* (*Kashatriya*) Tribe, who flourished in 875. His successor was *Shang-na-ho-yeu* of the *Valiya* Tribe, who died in 805 n. c. U-va-kik-ta, (*Yen-p'ho-kyū-tō*), a *Siddha* of the Kingdom of *Chu-li*, succeeded him, and died in 760 a. c. T'i-to-lyn, (*Daitaka*), who voluntarily ascended the funeral pile, flourished in 680 n. c. This series is continued to the 25th Pontiff, *Po-ti-t'ha-mo*, (*Bōdhi-dhar-ma*), who went by sea from India to China, settled on Mount Sūng, near Ho-nan, and died on the 5th of the 10th month of the 19th year *Tai-ho*, a. d. 493.

Anan and Ka-zya (whose name does not appear in the list given by the *Japanese Encyclopædia*) collected the oracular sentences of their master, written by him on leaves, and they named the book thus formed *Fo-k'yo*, i. e. the Book of fine flowers, or *Kyo*, the Book, as being superior to all others. But the doctrine of *Rō-si* (*Lao-tse*, *Encyclopædia Metropolitana*, vol. xix. p. 566) and *Kō-si* (*Kōng-fu-tse*, *Ibid.* p. 567) had made their way into Japan some centuries before the disciples of Buddha; for their first teachers came over, according to the Japanese Historians, a. n. 63, and built the Temple of *Fa-kub-si*, in memory of the white horse, which bore upon its back the sacred Kings, i. e. the four Books of Confucius. That Philosopher, according to the same authorities, was born in the district of *Ru*, (*Ru-kohf* = *Lu-kwē*) on the 4th of the 11th month, a. c. 651, 399 years after the death of Shaka, and 53 after the birth of Rō-si. The miracles at

JAPAN.
His five com-
mandments.Rō-si, or
Lao-tse,
Kō-si, or
Confucius.

* *Sen-chai-t'ho* Auri, book i. ch. xxxviii. p. 21, *Abel-Rémusat*, *Mémoires*, i. 117.

† The fact that the four first Pontiffs of the Buddha faith are assigned to the four great Indian Castes in their regular order, is deserving of notice, as a mark of imposture.

JAPAN

Sculpture,
see Soudojuji.

Christianity.

his birth, the majesty of his person, the superiority of his genius, and the excellence of his writings are described and admired by the Japanese in terms borrowed from their Chinese masters. Temples are erected in honour of him; and the Emperor, whose Court Kämpfer visited in 1692, celebrated the consecration of two in Yedn, by pronouncing an eulogium on the excellence of his doctrines. He died in the 73d year of his age, (n. o. 479, according to the Chinese,) and his disciples collected his ethical maxims in a book called *Syu-do*, or the Path of Virtue. The *Syu-do-syu*, or Followers of the Path of Virtue, hold the opinions taught by Kô-si, a system nearly approaching to that of Epicurus. They conform to the established rites only in venerating or adoring the manes of their ancestors; bury instead of burning their dead, and hold suicide to be highly deserving of admiration. Moderation, equity, politeness, obedience, and a clear conscience, are the five points which they consider as embracing the whole of morality. Their contempt for idolatry, and perhaps their moral doctrines, made the Government suspect them of a secret leaning towards Christianity; they were consequently observed with a jealous eye, when a resolution to eradicate that Faith had been formed; some outward compliance with the prevailing idolatry was required; their doctrines were discouraged, and the Sect had been long losing ground, when Kämpfer was in Japan.

Christianity. Christianity, also, had at one period made a considerable progress in that Country. A native named Anjer, brought to Goa, in 1547, solely, as the Jesuit Maffei assures us, (lib. vii.) by the fame of St. Francis Xavier, was baptized there by the name of Paulo de Santa Fé, and in 1549 accompanied the "Apostle of the Indies" to Kangoshima, a town on the South-West side of the Island of Shikoku, (Sakoku, or Kyu-syu,) the place of his birth. Notwithstanding the miraculous powers of St. Francis, which, as is well known,* far exceeded those of St. Paul and the other Apostles, he unluckily had not the gift of tongues, and therefore was much retarded in the progress of conversion, by the difficulty of the Japanese. At first he was much favoured by the King and the Bonzes; the latter, indeed, observed, that there was a surprising resemblance between their rites and those taught by the Portuguese; but when the former found that the Portuguese ships went to Firando, instead of coming to his territory, and the latter were told that all their forefathers had been condemned to eternal punishment, their own ungodly lives being east in their teeth, their good-will was changed into a bitter animosity; the Japanese were prohibited from turning Christians, and all hopes of bringing Cango-shima within the pale of the Church were at an end. Xavier therefore retired to Firando, where he baptized a hundred persons; thence he went to Miyako, the Capital, where he had no success; but returning to the Kingdom of Nangato, (or Nagato,) he conciliated the King or Governor of that territory by the present of a handsome clock, and some other rarities, refused the gold offered to him, and said all that he desired was permission to preach the Christian Faith. His request was immediately granted, and the King himself became more than half a convert. The Jesuit Cardin places Xavier at the head of the Japanese Martyrs, affirming that he was scourged and stoned to death,

but miraculously restored again to life; however, Valentin observes, (v. 151.) that he had not met with anything of the kind in the Portuguese writers. After remaining a year and a quarter in Japan, St. Francis quitted it in 1550, leaving his companions Torreo and Fernandez behind him. Their success for a considerable time was exceedingly great; three of the Governors, or tributary Princes, sent an embassy to Rome; and it is said, that there was not a single heathen remaining in the district of Omura. All the places hitherto noticed, it may be observed, were in the Island of Kyu-syu. Nobunanga and the celebrated Taiko-sama, or Fide-yôsi, were too much preoccupied with intestine wars to pay much attention to the new Faith; but Dai-fu-sama, or Ngo-ago (Ongochio) Sama, who reigned either in his own or his nephew's name for upwards of 28 years, having discovered by a letter from one of the Jesuits, translated to him by a native of Brussels, says Valentin, (v. 153.) "and very unjustly laid to our charge," that the Portuguese Priests had an eye to the territories and treasures of Japan, as well as its conversion to the Christian Faith, resolved to extirpate their root and branch. The accounts of the multitudes who suffered martyrdom, of the horrible, execrating, and protracted tortures to which they were subjected, of the exultation and unshaken firmness with which they suffered, are such as it is difficult to believe; and, however the reader may be disposed, for the honour of Christianity, to give credence to the narratives of these cruel executions, yet there are some circumstances which will make him hesitate in receiving them without considerable abatement. The improbability that so imperfect a knowledge of the Christian Faith as that confessedly given by the Popish Missionaries, should produce such an immutable belief; the incredible amount of the numbers said to have been executed, and the extravagance of the tortures by which their sufferings were varied and prolonged; but, above all, the disregard for truth so notoriously cherished by the Jesuits when any pinus end was to be attained, all conspire to diminish the confidence which, as Historical statements, these narratives demand, and encourage a belief that a spirit of pious fraud has greatly exaggerated the sufferings as well as the numbers and perseverance of the martyrs. But that great numbers suffered martyrdom, it would be most unjust to doubt; that many of the Missionaries were very sincere in their Faith, and ready to maintain it to the utmost extremities, is equally indisputable. This persecution raged with almost unabated fury more than half a century, from 1586 to 1638, when scarcely a single Christian was left. In 1639 a proclamation was issued forbidding all intercourse with the Portuguese; and when they sent an embassy from Macao in the following year, Ongosyo, or Tu-shogûn-sama, the reigning Kubo, ordered the ambassadors and all their suite, 61 in number, to be beheaded, reserving 12 of the lowest among their attendants, who were sent back to bear the tidings of their reception to their countrymen at Macao; an insulting act of cruelty and injustice, of which the Portuguese Court appears to have taken no cognizance. The Dutch cannot be entirely liberated from all blame, as their anxiety to supplant their rivals and possess themselves of the lucrative trade with Japan, led them

JAPAN.

* See Father Dryden's *Life of St. Francis Xavier*, poem.

* Kämpfer, however, (iv. 3, vol. i. p. 317.) who seems to be well informed, and considers the Dutch justified by the hostility of the Portuguese, ascribes the disclosure to their upon apparently good grounds.

JAPAN. secretly to stimulate the hostility of the Court to the Portuguese, and openly to assist in the siege of Simabara, the last refuge of the proscribed Christians, of whose sufferings they then became very unexceptionable witnesses. Their having consented to give up their Bibles and Psalm-books, and to abstain from all external observance of their Religion while resident in Japan, are also little to their credit; but there is no reason for believing that they ever even nominally apostatized from Christianity, or were required to join in the annual ceremony of trampling under foot the figures of Christ and the Virgin Mary. That usage is always observed at Nagasaki a few days after the beginning of the new year. A copper-plate about 2 feet long and 1½ broad, on which the Virgin with the infant Jesus in her arms is represented, is carried for three days through the town, that every one, even infants in arms, may trample on it. The first time this plate was seen by the Dutch was in 1704, when some sailors, who had deserted from Batavia and the Manila Islands, unfortunately got set ashore in Japan, and were examined by the Japanese Magistrates in presence of the Chief and Factors resident in Desima. (Valentyn, v. 137.) One of the Company's officers, also, who was stationed there in 1775, accidentally witnessed the ceremony, when sent with some message from the Chief to the Governor of Nagasaki. As the Christian Religion is so much abhorred and dreaded, and as even Dutch Bibles are strictly prohibited, there is every reason to fear that the copies of the Scriptures in Chinese which were given to the interpreters sent on board Captain Gordon's vessel,* would be burned as soon as they could be thrown into the fire; and when the known jealousy of the Government on that point is considered, the prudence of thus endeavouring to circulate the book in a language generally understood, at the very outset of his intercourse with that Country, may well be doubted. Christianity, notwithstanding the unabated persecution it had sustained, was not entirely extinct at the close of the XVIIth century. "Among the persons condemned to perpetual imprisonment," says Kämpfer, (iv. l. vol. i. p. 262.) "are the Bungoso, as they call them, that is the rabble of Bungo, by which name they denote the few remaining Christians, of whom there were upwards of 50 confined here, when I was in Japan, their women and children computed. In the year 1688, three were taken up. These poor people are very ignorant of the Christian Religion, knowing little more than the name of our Saviour and his blessed mother; and yet they are so zealously attached to it, that they choose rather to die miserably in gaol, than by renouncing their Faith, which they are often compelled to do, to procure their liberty." "The Christians," he adds, "are not executed at present, as they were formerly, without mercy, but they are condemned to end their miserable life in this temporal hell, out of which they are never suffered to stir but when they are carried to the Governor's Palace, which is done once every two months, to be examined there, and to be compelled to discover other Christians." Their only recreations were a removal from prison twice a year to be cauterized with moxa; a washing in the prison reservoir; and a walk under a shed six times a year. They were allowed to purchase some trifles with their small earnings, and some small relaxations in the vigilance with which they were watched had been

connived at. In 1708, an Italian Priest named Giovambattista Sidoti was discovered by the Japanese Government on the Island of Yakono-sima, belonging to the Province of Satsuma. In his examination, at which the Dutch resident in Desima were present, he declared himself to be a native of Palermo, and a Priest; notwithstanding which, he was only kept a close prisoner at Yedo. His zeal, however, led him to make proselytes; and his proceedings having been discovered, the persons whom he had baptized were all put to death, and he was immured in a pit four or five feet deep, with only a very small opening just large enough for the passage of his food, which was supplied for the short time that he continued to live.

The form of marriage used by the Japanese is worthy of a more refined and cultivated People. Some elevated and level spot is chosen in the neighbourhood of the town wherein the parties live, and an altar is erected on which a lighted lamp is placed. The bride, bridegroom, relations, and officiating priest meet before it; the latter pronounces a prayer aloud, the bride kindles a torch at the lamp, and the bridegroom, standing on her left hand, kindles his torch from hers; the spectators then wish them joy, and they become man and wife. Thunberg, who gives this account, does not say whether this form is universally adopted, or only by one of the three predominant Sects. He observes, however, that polygamy is very rare; a circumstance the more remarkable, as incestuosity is not considered as a failing, and brothels are established by public authority, duly licensed, and constantly inspected, as every thing is in Japan. At present the corpses of the Great only are burned; and that, occasionally, in a family burning-house, built of stone, provided with a chimney, and just large enough for the purpose. The ashes are deposited in a costly urn, which is preserved for a time in the house of the defunct, but afterwards buried. The whole family attends the funeral; eulogiums on the deceased, or hymns, are sung by the priests; one of whom having waved a burning torch three times over the corpse, casts it from him; and it is picked up by one of the children or relations in attendance, who kindles the pile from it. When buried, the corpse is placed in the coffin in a sitting posture; fragrant spices are scattered over the grave; beautiful flowers planted upon it; and the surviving members of the family visit it daily, weekly, and yearly for a long period, often throughout their lives.

The National history of the Japanese is said to have been preserved in an unbroken series of records from the middle of the VIIIth century before our era. That they have Chronicles relating the events which took place in the reigns of their different Emperors during that period cannot be doubted; but too little is yet known of the style and contents of those Works to justify any opinion as to their antiquity or authenticity. The length of the first reign affords, at first sight, a presumption against them; the known vanity and ostentatiousness of the People strengthens that presumption; and the example of their masters, the Chinese, whose early History is plainly a fabrication, adds additional weight to the supposition that little reliance can be placed on the earlier part of their Annals.

In Chronology they know nothing but what they have learned from their South-Western neighbors. They use the same cycles, have the same division of the year, and the same rules of calculation. Their usual era in History are two. 1. That of the Nin-6. (Great Lord.)

* Asiatic Journal, viii. 336.

JAPAN.
Chronology.

beginning from the reign of Sio-mu, a. c. 660. 2. The *Nen-go*, (*nen-go*, i. e. year-name,) assumed by the Emperor at the beginning of his reign, or to commemoration of some memorable event, to which it figuratively alludes. This epoch was first used in the reign of the 56th Daiki, A. D. 642-645, and is adopted in all public documents, journals, letters, &c. In history, that of the Nin-ô (Jin-yang) is also added. The new *Nen-go* is never brought into use till the beginning of the year after it is declared; and, what is singular, is not always immediately adopted by the People. The Japanese reckon by the years of the Chinese sexagesimal cycle, but do not number the periods, because by doing so they would betray the comparative newness of their history. Like the Chinese, they divide their years into periods of 15 days each, answering to our weeks, the first and last of which are holidays. (Morrison's *View of China*, p. 103.) Like them, also, they reckon the day and night from sunset to sunset, dividing the whole into 12 parts, six of which are assigned to the night and six to the day; so that the latter always begins at six o'clock: the length of their hours varies at different seasons, but the shortest of them is equal to two of ours. Time is measured by the burning of matches, divided by knots at equal intervals; as soon, therefore, as one of these porticos is consumed, a bell in the neighbouring Temple is struck in the day-time, and two pieces of wood are knocked against each other in the night. Another and more extraordinary kind of time-keeper is formed by a bed of sand, in which there are small furrows filled with powdered bark of the Skimmia-tree, (*Illicium anisatum*.) This powder burns so gradually and uniformly, that it may be said to clear equal spaces in equal times; and as the fire gives light in the dark, this sort of chronometer is much used by the watchmen and patrols. "Though fond of Astro-

Astrology.

nomy," says Thunberg, (ii. 2. 36.) and he might have added *of Astrology* also, "the Japanese cannot make an almanac without the aid of the Chinese and the Dutch." Of Anatomy they know nothing, and the little they have learnt of Medicine is confused and often entirely erroneous. Burning with *moxa*, (*mô-sha*), the down scraped from the old leaves of the *Artemisia vulgaris*, (Thunberg, ii. 133.) a sort of actual cautery; the acupuncture, as a remedy for the colic; and decoctions of simples, as diuretics and sudorifics, form nearly the whole of their prescriptions. Lawyers, by profession, they have none; and this Thunberg seems to think a great advantage, forgetting that there can be no substantial justice where the punishment is not proportionate to the offence, where the conviction depends upon the will of the Judge, and where the sentence is without appeal.

Medicine.

The Moral Philosophy of the Chinese, probably the best part of their Literature, is studied by the learned in Japan, but is evidently far beyond the reach of any but a very small part of the whole community. As no foreigners, except the Dutch, are allowed to land in Japan, and the Japanese are strictly prohibited from frequenting other Countries, they have few opportunities of learning any foreign languages, except the Chinese. Nor does it appear that any persons besides the established interpreters and some students in Medicine ever attempt it. Without Grammars or Dictionaries, their knowledge of the Dutch and other European tongues can only be acquired orally, and

Law.

though it may suffice for the transaction of their ordinary business, must be very inadequate for the understanding of Works on Scientific or Philosophical subjects. With a great thirst of knowledge, inviolable industry, and an aptitude in learning, the Japanese have been hitherto kept back, not only by the jealousy of their own Government, but by their vicinity to the Chinese, whose defective system of writing they admire and generally adopt, though their own good sense long ago taught them the use of an alphabetic character. Treeding, therefore, in the steps of their masters, they selected the least complex of the Chinese characters commonly used to express sounds, simplified them still further, restricted them to the sound of a single consonant and vowel, and thus formed a collection of 47 syllables, comprehending all the sounds which are found in their language. (Abel-Rémusat, *Notices et Extraits*, xi. 140.) This syllabary, or alphabet, is called *iroha*, from its three first elements, and is thus arranged:

Philosophy.

or, according to the order of our alphabet,

i	ru	na	ke	mi
ro	o	ra	fu	si
fa	wa	mu	ko	ye
ni	ka	u	ye	hi
fo	yo	i	te	mo
se	ta	no	a	se
to	re	wo	sa	su
tsi	so	ku	ki	
ri	tsu	ya	yu	
nu	ne	ma	me	

These figures (Rémusat, l. c. Landresse, *Gram. Japonaise*, pl. i. ii.; Ouseley's *Orient. Collect.* iii. 88.) are very simple, easily formed, and easily remembered, and yet such is the fascination of the "flowery" character used in China, that with this invaluable treasure in their possession, the Japanese seem unaware of its excellence, and make almost as much use of their neighbours' perplexing hieroglyphics as of their own easy and intelligible signs; and what is most extraordinary, they mix their different kinds of writing together; just as we should, if writing one word in Roman, a second to Italian, a third in Hebrew, and a fourth in Greek letters. Besides the proper Chinese character, they have two of their own, the *kata kana*, or abbreviated phonetic form mentioned above, and the *iro kana*, or corresponding figures taken from the running hand of the Chinese. In this latter such freedom and rapidity are allowed, that it is as confused and difficult to decipher as the former is easy to read; yet this is the character most in use, though, as before observed, they are often all used simultaneously. "To give some idea," says M. Abel-Rémusat, (*Not. et Extr.* xi. 147.) "of the strange and complicated system of writing adopted by the Japanese, I

JAPAN.
Language.

* Or *A. Siamensis*.

* *Encyclopædia Metropolitana*, vol. xix. p. 382.

JAPAN. take at a hazard the Chinese word *kyao*, (bridge,) which may be expressed either, 1. by its proper Chinese form, and pronounced in the Japanese way *kyō*; 2. by three Chinese characters, expressing phonetically the syllables *ki-o-o*; 3. by the *firo-kanna*, or running hand, of which there are eight or nine varieties; 4. by the *kata-kanna*, or square character; 5. by substituting, in reading or speaking, the Japanese word *haz*i (bridge) for the Chinese *kiō*; 6. by expressing that word in Chinese characters used phonetically, of which there is an almost endless variety; 7. by writing the same in *firo-kanna*; or 8. in *kata-kanna*. Sometimes one syllable of a word is expressed in one way, and those which remain in another.

It can hardly be supposed that this perplexing mode of writing is generally practised by the natives. Their letters and public documents, however, are written in *firo-kanna*, "which," M. Rémusat thinks, "can hardly be learned thoroughly except in Japan itself." The Chinese, however, and *kata-kanna* characters, in which they usually print their books, are easily legible, as that writer and M. Klaproth have shown by their translations of such Works. The Chinese has been, from the commencement of their civilization, their learned language; all well-educated persons, therefore, speak as well as read and write it; but their pronunciation, which approaches, probably, to the ancient and genuine one which has been softened down and otherwise altered in China, renders them quite unintelligible to the Chinese, though speaking or reading the same language. The Japanese in feature and character approach, perhaps, more nearly to the *Tatars* than to the Chinese, though there may be said to be a family-likeness between all of them; their languages, however, as far as they have been yet examined, do not appear to indicate a common origin: but the pronunciation of the monosyllabic tongues, especially the Chinese, is so indistinct and fluctuating, that it is peculiarly difficult to trace their affinities and origin. The language of Japan is not at present monosyllabic, and it is said to bear no resemblance to any of its neighbours, except that of the *Lyu-kyu* islands. It is written, like the Chinese, in vertical columns, but has a greater variety of sounds. * *B* and *p*, *d*, *g*, and *s*; *ch* and *sh*, though not given in its alphabet, are expressed by a circle or two dashes placed over the cognate letters; but it has no *l*, as the Chinese has no *r*. A final *n* is the only character which is not syllabic. Its pronunciation appears to be indistinct, and varies much in different Provinces. It has few, if any, diphthongs, and none of the peculiar vowels or jingling terminations so common in the Chinese and other monosyllabic tongues; aspirates are also wanting in the written language; but *k* is substituted for *h* and *f* in the spoken dialects; thus, *hoba*, a must, in Thunberg's vocabulary, is spelt *foh*i; *ho*, a sail, *fo*; *hebi*, a serpent, *fohi*; a permutation difficult to account for, but of frequent occurrence in the Spanish, where *hijo* has been formed from *filio*, *hoja* from *folia*, *horno* from *furno*, *horca* from *forca*, *hilo* from *filio*; *al hondiga* from *al fonduc*, *al hociego* and *al fongo* from *al fustuc*, *albufera* and *al bufera* from *al buketrah*. While

JAPAN. the Chinese cannot utter two consonants consecutively without an intervening vowel, the Japanese delight in such combinations, and, in speaking, continually drop the final vowels appended to each of their syllables: saying *mute* for *mutai*, *skimmi* for *skimimi*, *kenpkas* for *kenpokanas*, *shurri* for *ryuriri*, *kashus* for *kadyus*, &c. Their language is very copious, having a great variety of terms, according to Thunberg, (il. 1. 217. *) to express the same thing, as well as giving a great diversity of senses to the same word; but he, perhaps, confounded the Japanese with the Chinese, to which the latter observation is peculiarly applicable. With regard to the syntax, or order of the words in a sentence, the Japanese almost invariably observes that principle of inversion which appears to prevail in all the *Tatar* dialects from Constantinople to the Sea of Okhotsk, and which has been repeatedly noticed as one of the most striking characteristics of the Chinese. The following examples, taken from Father Rodriguez, (*Gram. Japon.* p. 92.) will give some idea of this peculiarity: *Yenno suureba, tenai rimaro*; *akuso tsukureba, gikokuni woloni*, i. e. (if he) practise virtue, he ascends into heaven; (if he) do evil, he falls into hell. *Waga-ni toozasari, ta-ni mata tsukadzuku koto nakare*; leave-not (your) parents and unite (yourself) entirely with strangers, (i. e. in order to associate with strangers).

The Art of Printing could not fail to be known by Printing. such attentive imitators of the Chinese as are the natives of Japan; it has been long practised in their Country, and many copies of their books are to be found in the great Libraries of Europe, notwithstanding the prohibitions of their Government either to teach their language or allow any of their books to be taken out of the Country. Various works on History, Theology, Morals, Geography, Natural History, and Medicine, together with Dictionaries, Road-books, and Maps, are mentioned by Kämpfer and Thunberg, and a considerable collection of them, brought home by the former, is still preserved in the British Museum, as those procured by the latter are in Sweden. Of the great Japanese *Encyclopædia*, a complete Index has been given in the XIth volume of *Mémoires et Extraits des Manuscrits de la Bibliothèque du Roi*, (p. 123—310.) by M. Abel-Rémusat; a work of Herculean labour and very great utility, as it furnishes an explanation of the numerous Plates with which this and other Japanese Works on Natural History are filled. There is, perhaps, not a single individual in Europe besides himself who could have achieved such a task, and there is, perhaps, no city in the world where it could have been executed so perfectly as at Paris. It must not, however, be supposed that a Japanese *Encyclopædia* is a complete repository of Arts and Sciences: it is, in fact, a voluminous picture-book, containing wood-cuts of all the objects mentioned, with short explanations annexed: and is principally valuable for its figures of objects belonging to Natural History.

* This passage appears to have been omitted by the English translator of Thunberg's travels.

† This Paper, of which a second and still more interesting part is yet to come, contains the first specimens of Japanese types ever produced in Europe. It is to be lamented that M. Rémusat, from an ill-judged anxiety to place his letters vertically, has reversed them, and thus very unnecessarily increased his reader's trouble. They are just as acceptable of a horizontal position as the Chinese, and when mixed with the Roman letter, should surely be placed horizontally.

3 q q

* The reader will have already observed this fact, from the Chinese pronunciation of names and words added in books, to the Japanese pronunciation of them, in preceding parts of this Paper: e. g. *das* an (*foi cheu*), *acoge*, (*yei cheu*), &c.

† We venture still to call the Chinese monosyllabic, notwithstanding the objections of M. Rémusat, (*Mémoires Acad.* ii. 47.) which appear to us say things but conclusive.

JAPAN.
Yuse Arts. In the Fine Arts, Music, Poetry, and Painting, the Japanese do not seem to have equalled, though they are not far behind their neighbours. Connected with the Arts of Design is that of Engraving, in which they have also made a considerable progress; and can engrave on copper-plate as well as on wood. Their maps and topographical surveys are nearly as good as those made by Europeans two hundred and fifty years ago, as may be seen by the Pistes annexed to Kämpfer's *History*; in Thunberg's time they had received no improvement; (ii. 2. 46.) but that is probably no longer the case, as Dr. Ainslie (*Asiat. Jour.* i. 441.) saw at Nagasaki a large detachment of the members of a Commission who had been four years engaged in making an actual survey of the whole Empire, not one-fourth part of which was then finished. Theatrical representations are favourite amusements; but the skill of their actors is not greater than the merit of their Pieces; in other words, says Thunberg, they are neither of them good for any thing. In figure-dances they succeed better, and the same traveller seems to have been delighted by the forms, dress, and grace of their female dancers. Though there is little or nothing of Asiatic restraint laid on the fair sex in Japan, yet none but professional performers would ever think of dancing in public, if at all; they have, therefore, no Balls or meetings where the visitors dance for their own amusement. Reading and writing form the principal part of a Japanese education. By keeping up an unbending discipline, they accustom their children to implicit obedience from their earliest years, and thus avoid the necessity of using corporal punishments or other harsh expedients, which render the task of education as irksome to the teacher as to the child who is taught. This deeply-rooted habit of obedience may be considered as the origin of that spirit of subordination and promptness of execution which has so often given the Japanese a superiority in war over enemies apparently much more powerful. Their natural courage and firmness of resolution appear to be very great, and if their numbers are as considerable as some writers affirm, they would, in that respect, have a great advantage over an invading army; their Government also takes great care to exercise its troops; but a people who have nothing but matchlocks, bows and arrows, pikes, and swords, scarcely know the use of fire-arms, and have no cannon, (for the few old guns at Nagasaki are good for nothing,) besides having been never engaged in actual warfare for nearly two centuries, could make no resistance to any considerable and well-disciplined European force; and had the Emperor of Russia been guided by the same extravagant ideas of his own dignity as are maintained by the Sovereigns to the East of the Ganges, the Emperor of Japan would have long since sustained a severer reverse than his brother on the throne of Ava. In the manufacture of sword-blades, the Japanese, according to Thunberg, have never been excelled, and their sabres are the part of their accoutrements which they most value.

Theatre.

Education.

Discipline.

Manufactures.

Handiary. Of all the Arts practised in Japan, none is carried to greater perfection than Agriculture. Every inch of ground is carefully husbanded. As they have scarcely any cattle, such as goats, sheep, and oxen, and few horses, there are no meadows; all the land is laid out in corn-fields, rice-grounds, and plantations of fruit-trees and vegetables. The cattle are all housed, and manure is preserved with a care truly astonishing,

and frequently very annoying; for filth of all kinds is collected in pits by the way-side, and infects the air with smells which none but a Japanese can tolerate. The Art of mixing composts is well understood; and embankment and irrigation are nowhere more universally employed. The land is never left fallow, and if the farmer fail to employ it for one year, it is immediately let to another person. Our common grains are little cultivated, rice being preferred. Besides our common vegetables, the following are grown in large quantities: sweet potatoes, the *batalana** of the Spaniards, (*Convolvulus edulis*), Oriental cabbage, (*Brassica Orientalis*), for its seed, from which lamp-oil is expressed; the *dalzu*, (*Dolichos soja*), a kind of kidney-bean, much used for miso, a sort of pottage, and from its expressed juice soy (*soya*) is prepared. *Awa*, (*Panicum verticillatum*), *kukibi*, (*Panicum corvi*), *nan-ban-kiwi*, (*Cynosurus coracana*), and many other kinds of grasses for fodder. Besides all the ground and melon tribe, the Japanese have a variety of plants useful for culinary purposes; as the *Anomum munga*, a kind of ginger; *Pogora piperita*, the warm aromatic leaves of which give a high flavour to soups and sauces. Mustard is seldom used in cookery, but a kind of lamp-oil is expressed from its seed, particularly from the drooping sort. (*Sinapi ceruua*.) As there are no cattle loose, fences are not wanted, and all the land and labour lost in other Countries in planting hedges and repairing fences (ii. 2. 37.) are saved in Japan; there are no enclosures, therefore, except those round the gardens adjoining to each house, which are of small extent, and planted more for ornament than profit. They are filled with such trees, shrubs, and smaller plants as produce peculiarly fine flowers; such as the *Nandina domestica*, *Gardenia florida*, double-flowering *Corchorus Japonicus*, *Aucuba*, *Spiraea*, *Magnolias*, *Tagetes*, *Celonias*, *Asters*, *Pæonies*, *Chrysanthemums*, &c. Many plants useful in dyeing are cultivated by the Japanese; as that commonest of weeds, the *Polygonum ariculare*, with other species of the same genus, all producing a fine deep blue. The plantations of cotton and mulberry trees for silk-worms are exceedingly extensive. The milky juice of the varnish trees (*Rhus vernis* and *Succedaneum*) is the material which supplies them with their beautiful lacquer or japan. The camphor laurel furnishes camphor, though inferior to that of the Sumatran camphor tree. (*Dryobalanops camphora*, *Asiat. Res.* iv. i. xii. 537.) The Japanese cedar, or rather cypress, (*Cypripus Japonica*), furnishes excellent timber for ship-building and all domestic purposes. All of these, with the tea-tree and bamboo, are indigenous, and carefully cultivated on account of their great utility; the former especially, as it flourishes on steep declivities, and in poor soils unfit for any other produce. It attains a man's height in seven years, and gives a small crop of leaves in three. The smaller and tenderer the leaves, the finer is the flavour of the tea; the first crop, therefore, which is gathered late in February or early in March, and makes what is termed Imperial tea, is reserved for the Court; the second crop, gathered a month later, while the leaves are yet thin, is well flavoured; but the third and last, gathered at the end of another month, when the leaves are full grown, produces the worst tea. The leaves, while

JAPAN.

Gardens.

Varnish trees.

Cedar.

Tea.

* The common potato (*Solanum tuberosum*) is also cultivated in small quantities.

JAPAN.

drying on thin iron plates placed over a slow fire, are continually stirred about with the hand, and are afterwards cooled by being rolled backwards and forwards on mats; if not then dried sufficiently, the process is repeated. The climate of Japan is evidently too cold for the sugar-cane, but the sap of a tree which grows in some of the neighbouring islands yields brown sugar of a coarse and inferior kind. The bark of the Paper mulberry (*Broussonetia papyrifera*) furnishes paper, which is used for clothing as well as for window-lights, screens, and the common purposes to which we apply it. The Indian mulberry (*Morus Indica*) yields an inferior sort of paper. Of their mode of manufacturing both sorts, an accurate and detailed account may be found in Thunberg (ii. 2. 52.) and Kämpfer. (*Aman. Exot.* 466.)

Lackering or Japaning.

Their lacker or varnish excels that of all other nations, the Chinese and Siamese not excepted; so much so that, among us, the Art of "Japaning" has received its name from them. The wood used for lackered work is always fir or cypress, (*Cupressus Japonica*.) of the best quality. The lacker, or varnish, is, as before observed, the juice which flows from the stem of the varnish sumach (*Rhus vernis*) when wounded, the best coming from trees three years old. It is at first rather clear, and as thick as cream; when left in the open air, it becomes thicker and blackish. When pure and free from all admixture, it is so transparent as to show every vein and knot in the wood on which it is laid; but a dark coat, made by the sediment collected in the trough under a grindstone, or by powdered charcoal, is generally laid on beneath it, and it then reflects like a mirror. Colouring matters, red or black, or gold-leaf finely macerated, are mixed with the varnish. The gold and silver flowers and figures are laid on over it, and for that reason are apt in time to rub off. Old lackered work with raised figures is much valued, very rare, and sells for a high price. This gum, or resin, is difficult to dissolve, but extremely brittle; it will, therefore, bear boiling water, but fires with the least blow. It is used by the Japanese for every thing made of wood; window and door frames, tea-cups, and soup-plates, sedan-chairs, and sword-sheaths, as well as the fans, trays, &c. which find their way into Europe.

Porcelain.

The Japanese porcelain is generally coarse, and very inferior to that of China; some, however, is made in Japan which may rival the Chinese. The Art of manufacturing glass was learnt from the Europeans, but the Japanese cannot make clear and thin plates fit for windows. Watch-making is another Art imported from Europe, but with what success it is practised, is not said. The Japanese are, however, excellent workers in metals, smelt copper well, and make the most elastic sword-blades known. They colour sowas, a mixture of gold and copper, black or blue with Indian ink, by a method still unknown to Europeans. In ship-building and navigation they have made little progress; and as they are forbidden to leave their own and visit other Countries on pain of death, they have neither motive nor opportunity for improving in those Arts. With the navigation of their own coasts they are well acquainted, and it will appear, from circumstances to be noticed presently, that their Government, since Thunberg's time, has not been quite so free from all ambition of enlarging its dominions as he supposed. The Compass has long been known to them. It has 12 points; every quadrant being divided into three of 15° each. To these points they give the names

Compass.

of the years in the duodenary cycle, also given by them and the Chinese to the 12 signs of the Zodiac. They are in Chinese and Japanese as follows;

Tei,	Né,	Rat. N.	Mao,	U,	Hare. E.
Ch'neu,	Uai,	Ox,	Chio,	Tatsü,	Dragon.
Yin,	Tora,	Tiger,	Sè,	Mi,	Serpent.
U,	Muma,	Horse. S.	Yeu,	Ton,	Fowl. W.
Wei,	Fitsui,	Sheep, or Goat.	Syü,	Iuu,	Dog.
Shin,	Saru,	Monkey.	Hal,	I,	Swine.

The Japanese words are the names of the animals signified; the Chinese, on the contrary, have a mystical sense, and only indicate that the year, sign, or point to which they are assigned, is under the influence of the constellation implied. This cycle was borrowed by the Chinese from the Tatars, in comparatively modern times, as M. Rémusat thinks. (*Rech. sur les Langues Tartares*, i. 192. Visdelou, in *Bibl. Orient.* iv. 43.) The terms expressing the four cardinal points are,

Joku,	(P'è.)	Kitta.	N.	Nan,	(Nan.)	Minnami.	S.
Toü,	(Tông.)	Figuai.	E.	Sal,	(Si.)	Nis.	W.

The commerce of Japan, that is the trade from one part of the island to another, seems to be in a very flourishing condition. "It is fettered," says Thunberg, (ii. 2. 74.) "by no restriction, checked by no tolls or duties, by no want of conveyance from one Province to another." But Thunberg saw none but the most frequented roads and harbours, and could obtain no information but through interpreters, on whose veracity he seems to have placed too implicit a reliance. "Besides the *kubo*," he adds, "the merchants are the only people in the Country who are rich; but they are prohibited from rising to a higher rank or holding any post of honour. Tradesmen are, therefore, looked upon with contempt, as those who make their fortune at the expense of their neighbours." This does not speak favourably for the real state of commerce in Japan, and had the travellers then enjoyed the means of conversing freely with any of the natives engaged in trade, their report would most probably have been very different. The Japanese tea is inferior to that grown in China, but its *soya* (soy) is much superior, and is, therefore, exported from Batavia to all parts of the East Indies. To prevent fermentation, the Dutch boil it at their Factory in iron culdrons, and then keep it in bottles well corked and coated with resin. The Japanese silks are too narrow for the European market; and their porcelain, from its inferiority to the Chinese, is not exported in any considerable quantity. Their shops have such a large assortment of goods for sale, that it is difficult to conceive where they can find purchasers, and almost every conceivable article is to be had ready made. The Chinese, who are the only nation besides the Dutch allowed to trade with Japan, import silks, agate, sugar, drugs, zinc, and hawks; but for the latter, a licence from the Japanese Board of Censors must be first obtained. The trade with China was placed on its present footing in 1684, in consequence of the discovery of some Roman Catholic books smuggled in by captains of Chinese ships. The number of their ships was, therefore, restricted to 70 every year, each carrying no more than 30 men, and the whole amount of their imports must not exceed 600,000 *taikil*, (£150,000 nearly;) their merchants suffering great extortions from the public officers at Nangasaki, notwithstanding the hogs which they

JAPAN.

Shops.

JAPAN.

Portuguese.

Dutch.

obligingly bring over for the accommodation of those who love pork. The Portuguese, in the XVIIth and beginning of the XVIIIth century, and subsequently the Dutch, carried on a very lucrative trade with Japan; but the Portuguese commerce was prohibited in 1619, and in 1636 the Dutch were obliged to abandon their factory on the pretty island of Firando, and settle at Nangasaki; they were subsequently, in 1641, restricted to the islet of Desima; and for a long period before Thunberg visited Japan, new restrictions had been continually laid on, so that their trade then hardly made any return. The severest blow which it ever received was in 1672, in consequence of an offence unintentionally given to Inaba Mino, the Emperor's favourite; a proof of the power of favourites in Japan, and a practical refutation of Thunberg's opinion as to the excellence of its Government, and extraordinary happiness of its People. Two ships, and goods to the amount of 300,000 *taels*, (£75,000.) are all that the Dutch are allowed to send in any one year; and to that extent probably their trade from Batavia was restricted, till their disasters to the late war almost ruined their colonies. An unsuccessful attempt to renew the intercourse between Japan and Java was made during the administration of Sir Stamford Raffles; it has, however, been reestablished (with what advantage does not appear) since the restoration of that island to the Dutch. (*Asiatic Journal*, xii. 213.) Copper and camphor, silk eight-gowns, lined and quilted, china, soy, and preserved fruits, were exported from Japan by the Dutch East India Company. Large earthen jars, *sakki*, (a spirit obtained from rice,) fans, *soyas*-work, and superfine rice in small packets, were purchased by individuals in their service. The Company, in return, imported soft-gown, ivory, sapan-wood, lead, tin, bar-iron, chintzes, broad-cloths, shalloons, silks, clothes, tortoise-shell, China root, and *Cotus Arabicus*; and their officers carried small consignments of camphor, *ritans*,^{*} tortoise-shell, sword-fish, (*Monodon monoceros*), horns, glass-work, watches, chintzes, saffron, Venice treacle, licorice, *nin-si* (gen-sing) roots, Nuremberg toys, such as looking-glasses, &c. and Dutch books, which sold to great advantage among the interpreters. A small quantity of specie was also carried on the Company's account, but private persons were not allowed to introduce any coin, though it might have been attended with advantage.

Weights and measures.

As every thing is sold by weight, a small ivory steel-yard, put up with its weights and scale in a convenient case, (Thunberg, pl. ii. fig. 6, 7) is usually carried to the pocket; and for minute quantities, a smaller and very ingenious one, acting by a delicate spring. (Ib. fig. 7.) Merchants also carry about a small box, containing their writing and calculating materials, viz. a pencil, Indian ink, water, and mixing stone, with the steel-yard, and *swan-pan*, or reckoning-board. The weights and measures used by the Japanese are nearly the same as those of the Chinese and Malays. (*Encyclopedia Metropolitana*, vol. xix. p. 590.) Their literary measures vary in different Provinces. (Kumpfer, ii. 404.)

In Kyu-syu and Ise $1 \text{ ri (li)} = 50 \text{ tayo} = 3000 \text{ kin}$.

Elsewhere $1 \text{ ri (li)} = 36 \text{ tayo} = 2160 \text{ kin}$.

Kumpfer (ii. 404.) found the first to be equal to "a

* *Fences rake*, in the German version.

* Plate in fig. 13, is the English translation; the Plates of which are incomparably superior to those in the German version.

good hour's riding;" the second to "three-quarters of an hour."

$1 \text{ long ri} = 3 \text{ standard miles nearly}$

$1 \text{ short ri} = 2 \text{ ditto ditto.}$

$1 \text{ tayo or ebo} = 1 \text{ length of a street.}$

$1 \text{ kin} = 1 \text{ fathom.}$

The measure for rice is the *kokfi*, (*hō fū*) which is thus estimated:

$1 \text{ kokfi} = 3000 \text{ sacks.}$

$1 \text{ ikwankokfi} = 1000 \text{ kokfis} = 3,000,000 \text{ sacks.}$

$1 \text{ man-kokfi} = 10,000 \text{ kokfis} = 30,000,000 \text{ sacks.}$

The measures are:

$1 \text{ pikul, or pikel} = 100 \text{ kati} = 125 \text{ lbs. Dutch weight}$
 $= 133 \frac{1}{2} \text{ lb. English.}$

$1 \text{ kati} = 16 \text{ tait, or taitai} = 21 \frac{1}{2} \text{ oz. avoirdupois.}$

$= 1 \text{ six-dollar} = 4 \text{ s. 6d.}$

$1 \text{ tait} = 10 \text{ mas.}$

$1 \text{ mas} = 10 \text{ kondari, or kondori.}$

The current coins are:

Coins.

1. gold, 1 new *kobang* = 50 mas = 6 tait = £1. 6s. 6d.

$1 \text{ itaiti, or boontje,} = 5 \text{ mas} = \frac{1}{2} \text{ tait} = 2 \text{ s. 3d.}$

2. silver, 1 *nan-dyo-gin* = 7 mas = 5 kondaris = 3s. 10d.

Itagame and *kodama* of uncertain value, estimated only by their weight.

3. copper, brass, and iron.

Seni is the general term for all coin of the base metals.

Copper.

$1 \text{ seni} = 2 \frac{1}{2} \text{ mas.}$

Brass.

$1 \text{ simoni seni} = 4 \text{ common seni.}$

Iron.

$1 \text{ dōsa seni} = 4 \text{ common seni.}$

The gold coins are of an oblong form, rounded at each end, flat, very thin, about two inches long, rather more than one broad, and of a bright yellow. Each coin is marked with the device or arms of the Dyo-gin, and a short inscription, giving the date of the year in which it was coined; the largest gold coins, called *o-bang*, (= 10 old, or 165 new *ko-bangs*), are not used in currency, but merely as honorary tokens and keepsakes; they bear the same inscriptions as the *ko-bangs*, and were first coined in the 16th year of the period Ten-ryo, (A. D. 1585,) being inscribed with the words *Ten-ryo ryū rok nen baze*, i. e. Of Ten-ryo, 16th year-number. (Kumpfer, in *Nouveau Journal Asiatique*, ii. 13.) The *itaiti*, or *itait*, called *boontje* (i. e. a little bean) by the Dutch, on account of its diminutive size, is of pale gold, oblong and flat, about the thickness of a halfpenny. It has the Imperial device on one side, and the date on the other; these coins were first struck in A. D. 1599. The *nan-dyo-gin* is also of an oblong shape, an inch long and half an inch broad, and about as thick as a half-crown. Its inscriptions are similar in import to those of the gold coins. The other silver coins vary much in weight and size, are oblong or cylindrical, and have the figure of Dai kokfi, the God of Riches, stamped upon them, as may be seen in Kumpfer's Plate. (Tab. xix. fig. F.) The smaller coins of base metal have all, like the Chinese *fyena*, a

Silver coin.

Copper, brass, and iron.

* What quantity the sack contains is nowhere mentioned; but if the *kokfi* be the *ho* of the Chinese, it is equal to 12,000,000 grains. *Man* and *ikwas* are numerals, signifying 10,000 and 1000. *Man-gin* and *ikwas-gin* are misprint *man-gin* and *ikwas-gin* in Dr. Kōryū's *Meirodō* (S. 187.) The term *ginsu* does not appear in the best books on Japan.

JAPAN.

square hole in the middle, by which they can be strung. Such strings, containing 96 or 101 each, are always kept for sale in the shops, and are very convenient for small change. The larger strings, called *keurok-kyufyak*, is worth 1 *mas* and 5 *konderi*. The Chinese *tyens* are also current at Nengsaki. For an account of the rarer coins which are no longer current, and the History of the Japanese mint, the reader must be referred to Kämpfer, Thunberg, and M. Klapproth, in the *Journal Asiatique*.

Houses.

The Japanese houses are all of lath and plaster, and slightly built, but, being well stuccoed and white-washed, have a neat appearance. They never place any beams obliquely, and their laths are made of bamboo. There are no partition walls, the roof being supported solely by the upright posts which sustain the rafters, but grooves are cut in the cross-beams above and below, for screens, which can be slid backwards and forwards at pleasure, so that the house, which consists at first of only one room, can be subdivided with the greatest ease into almost any number. These screens are lathered wooden frames, covered with thick, coloured paper, and fitting very closely into the above-mentioned grooves. This method of making additional rooms at pleasure is common in many English inns; and can be applied very expeditiously with much light partitions as the Japanese screens; but, as Thunberg gravely remarks, (ii. l. 167.) "though one cannot see what is passing in the next room, one can mostly hear very well all that is said." The ceiling of the rooms is neatly boarded. The large projecting roofs are covered with heavy pen-tiles, or shingles secured by stones laid upon them. These roofs are sometimes double. Their houses are usually two stories high, but the upper rooms are low, and merely used for lumber. Twenty feet is the greatest height from the ground to which they ever build. In the villages the backs and sides of the houses are often covered with shingles, secured by laths of bark nailed on. Both the walls and ceilings of the rooms are covered with richly ornamented paper, the patterns of which represent shrubs and flowers, sometimes on a gold or silver ground. The fronts of houses towards the street are occupied by a shop, kitchen, scullery, or some other offices; but the rooms at the back, opening into a court, are those which the family inhabit; and the garden on which they look is usually ornamented with an artificial mound, planted with flowering trees and shrubs. Almost every house has a room fitted up with a tub and other utensils for bathing, and in those of the better sort, there is a bath adjoining the visitors' apartments. Cleanliness, both in their persons and their houses, is universal among the Japanese. The only fire-place in the kitchen is a large square hole in the floor, generally in the centre, or a square place enclosed with a few stones, and the only chimney hole in the roof. As the floor is covered with mats, the danger from fire is very great. There are two or more windows in every room, reaching nearly from the ceiling to within two feet from the floor. The sashes consist of light frames, sliding in grooves made in the upright and cross beams, and are removable at pleasure; they are subdivided by laths into small square compartments, sometimes as many as forty, and are covered externally with paper, which, being seldom or never oiled, gives a most dismal light, and excludes the prospect. The floor is covered with thick mats, made of fine flags and rice-stew, two yards long and one broad, enclosed by a narrow black

JAPAN.

Temples.

Towns.

Furniture.

or blue border. The Temples and public buildings are all constructed in the same manner, being distinguished only by their size, and by tapering towers and turrets in the Chinese style. The larger towns are all surrounded by walls and ditches, protected by a citadel, and remarkable for their regularity. The villages, seldom less than a mile long, consist of one street on each side of the road. Sometimes they are three or four times that length, and are merely separated from each other by a bridge. It is necessary to warm the rooms by fires from October to the end of March, and since there are no fire-places, a large copper brazier, filled with burning charcoal, is placed either in the middle or in one corner, surrounded by screens, so as to diminish the area. The burning of charcoal instead of wood embers, which are always used in Turkey, where the rooms are warmed by a similar method, occasions more eyes and much inconvenience from smoky walls. Their rooms look very naked, being quite bare of furniture. When sitting they bend their legs under them, and rest their hams upon their heels. At night, a soft mattress, Bed, stuffed with wool, laid on the floor-mat, is their bed; a piece of lathered wood their pillow. At dinner, a small table, about a foot square and four inches high, is placed before each person; a small wooden skewer serves for knife and fork, and a portion of each dish is brought in a covered lathered basin, and placed before each of the guests. Cupboards, trunks, boxes, &c. are all kept in some of the store-rooms. Dressing-cases of lathered wood, a foot long and half a foot high, are used by the *petit-maitres* in Japan at their toilet. For one of these diminutive cabinets, richly ornamented with raised flowers in the old style, the ambassador, while at Yedo, was asked 70 *kobang*; (294.) too great a price, as Thunberg thought, for a dressing-box, and a plain proof which he did not observe, of the decline of the Arts in Japan. On the dressing-table there is always a well-polished mirror, made of an alloy of zinc and copper, and etched to a sloping wooden stand. Folding-screens, often richly painted and gilt, such as were seen in most houses in the days of our great-grandfathers, are used everywhere, and in winter-time are much needed for all the purposes for which they were formerly employed among ourselves, when our houses, though more solid, were not much more wind and air tight than the pasteboard edifices of Japan.

The Japanese dress, Thunberg (ii. l. 175.) is per- Dress. suaded, not only differs from that of all other nations, but has continued one and the same for upwards of 2500 years. It is also, he adds, exactly alike in all ranks, ages, and sexes. A large loose gown, like our night-gown, of silk or cotton, according to the wearer's rank or resources, is always the outer garment. Ladies wear rich flowered silks; men silks, generally all of one colour; soldiers and labourers gird up their skirts. In winter, quilted gowns are worn. Men are contented with only a few; the ladies sometimes put on fifty, one over another, taking care that each should be sufficiently thin and light. That next the skin serves as a chemise, and is, therefore, extremely fine and transparent, and either pearl-coloured or white. These gowns are fastened round the waist by a sash or girdle, the knot of which is tied behind by unmarried, but before by married women: this girdle is the place where the men carry their sabre, fan, tobacco-bag, pipe, and pill-box. Their neck is always bare, and their enormous sleeves

JAPAN. serve both as muffs and pockets. In warm weather the labourers often go nearly naked, with nothing but a sash round their waist and between their legs. Men of the higher classes, when out of doors, wear a gauze jacket, black or green, over their wide-sleeved gown. Their trousers, which are made of a very fine and thin, but closely woven, hempen canvas, are more like a petticoat than trousers, reaching from the waist to the ankles, open on each side two-thirds of their whole length, and sewed together only near the feet. They are tied round the waist with a string, and are either striped brown or green, or entirely black. Drawers are seldom worn, except by the military. A large loose jacket, also, is thrown over the shoulders in visits of ceremony. The under garments are often made of a kind of linen, the thread of which is obtained from some species of nettles, or of silk, which, in thinness and fineness of texture, exceeds every thing manufactured in Europe or in any part of India; but the narrowness of these silks, seldom a foot wide, renders them unsaleable in European markets. The common people content themselves with cotton clothing, and fine ladies sometimes wear dresses made of cloth, the thread of which is spun from the bark of the Paper mulberry. (*Broussonetia*.) It has the appearance of enlaco, and is as white as snow, but is rotten, and will hardly bear washing. Old men wear gowns of brown flowered paper, as a gala-dress in cold weather; but these dresses are forbidden to the young. Stockings are never worn, but a sort of half boots made of cotton is used in cold weather by the lower Orders. Of all the articles of dress, however, used by the Japanese, their shoes are the least enviable; a mere sole made of straw, and fastened by a band across the foot, or tied round the leg and ankle, when it is necessary to walk to any distance, is the only kind of shoe ever worn; and for such there had need be shape at almost every turn. The common people very wisely wear wooden shoes in rainy weather. Their head-dress is most singular. The whole head is shaved bare, except just about the temples and on the nape of the neck, and the little hair that remains is well oiled and then drawn up tight to the crown of the head, and tied together with a strip of white paper well twisted, so as to make a firm hinder. All but a finger's length of the hair above the knot is cut off, and the rest twisted into a short cue, standing at right angles to the head. Priests, physicians, and children are the only exceptions from this fashion of hair-dressing. The two former shave their head quite bare, but in the latter it is never shaven at all. The women make their hair very bright with oil, and then, drawing it tight up to the crown of the head, wreath it into a firm knot; a few tresses being left like wings on the sides of the head to distinguish the married from the unmarried. No covering is used for the head except in travelling, and then a small coical cap, made of flags or some kind of grass, and tied under the chin, is worn. The ladies' travelling cape are like a deep snuff-plate, and richly embroidered. Parasols and umbrellas are in constant use. In rainy weather, both on foot and on horseback, an outer cloak is worn, made of thick paper well oiled. These outcloaks are perfectly water-proof, and inconceivably light; a straw mat, with its rough side outwards, is the substitute for them used by the indigent. Every man has his coat of arms, or family device on his clothes, and carries in his sleeve a piece of soft paper

to serve as a pocket-handkerchief. His fan, which serves as a memorandum-book, is never forgotten. The ladies have always a supply of rouge, not for their cheeks, but for their lips, and if they lay on enough to give them a violet hue, they set every red-lipped damsel at defiance. Black teeth are the great object of a married lady's ambition, and she feels no hesitation in applying a most nauseous and offensive composition for the purpose of attaining so desirable an end; one thing more, however, is necessary to complete her beauty, every particle of hair must be plucked from her eyebrows: a wide mouth, full of bright black teeth, and a total abstraction of eyebrows, will appear, it may be fairly suspected, to every eye but that of a Japanese, as hideous as they did to Thunberg. (ii. 1. 187.)

Among the singular customs of the people, the following also are deserving of notice. 1. Their family or surnames are always prefixed, but never used, except on extraordinary occasions. Their proper names are changed frequently in the course of their lives, according to Thunberg, (i. 1. 198.) but he has probably confounded titles and names together. The rule in Japan is evidently the same as in China, where we have the *mōg*, or infantine, *tō*, or virile, and *Awō*, or posthumous name, besides the title attached to each of the nine ranks. (Abel-Rémusat, *Gram. Chinoise*, p. 47; Morrison's *View of China*, p. 97.) Girls are often called by the name of some pretty flower. 2. Three meals a day, at 8 A. M., 2, and 8 P. M., are the common allowance; but in some houses there are no regular meals, every one eating when he is hungry. The first course at dinner consists of fish and fish-soup, the meat being skillfully picked up with a brace of lacerated eekers; dish follows dish in rapid succession, and a blue china basin, duly covered, is the last. The servants present the dishes on their knees, or they would be in danger of tumbling over the four-inch tables. Some hard-egg is eaten, and warm *sakki* drunk between the courses, and a profound bow is the signal for beginning to eat. *Sakki* and tea are the only artificial beverages fabricated in Japan; a paucity of fluid luxuries which calls forth a note of admiration from the abstemious Swede. For their resolution in resisting the temptation offered by the brandy of their Dutch allies, all reasonable men will agree with him in giving them credit, but fond as he was of Botany, one should have thought that he would have regretted the sherbet, lemonade, Imperial, and other vegetable refrigerators, which many of the Asiatic nations know so well how to prepare. *Sakki*, indeed, belongs to the same kingdom, for it is obtained from rice, but it un- lockly has a very peculiar taste, which, he tells us, (ii. 2. 89.) "assuredly cannot be considered as agreeable." In colour it resembles wine, or rather beer, and is tolerably clear. Tea-kettles full of it are brought to table, (for it is always drunk warm,) and it is handed round in cups and saucers. It has the great merit of making men drunk most rapidly, and "leaving usually a very disagreeable headache behind it." It is swallowed as a brew before dinner by the Dutch at Batavia. Of its sweating, and in what it differs from arack, Thunberg says nothing. A kettle full of tea is always on the fire in the Japanese tea-houses, just as a pot full of coffee is always boiling in the Turkish cafés; and a dish of tea is presented to every stranger in one Country, just as pipes and coffee are in the other. The tea is made by pouring boiling water over it when finely powdered, and it is then stirred about with a wooden

JAPAN.

Names.

Meals.

Beverage.

Sakki.

JAPAN. stick, like a chocolate mill, and drunk off before the grounds have time to settle. His ten-apparatus accompaniments a Japanese wherever he goes. Ladies, as well as gentlemen, are fond of their pipe, and proud of a showy tobacco-bag and a neat pipe-box. For a dessert, besides abundance of ripe fruit in Summer and Autumn, dried fruits and confectionery are always at hand in Winter. Those preserved in yeast, obtained from *rakki*, are peculiar to Japan and China. Pickled konmons, or cucumbers, *laza*, i.e. vermicelli, *niomen*, or laxa with fish fried in onions, *somen*, the same seasoned with pepper and soy, sweet *oroshi*, or sugary sen-weed, (*Fucus saccharinus*.) too tough for Thunberg's teeth, but much relished by the Japanese over their cups, are other articles of diet. 3. The flour of a kind of bean, ground very fine, is the substitute for soap: and condies made of concrete oil, with paper wicks, and tapering downwards, are used by the wealthy; but lamps are much more universal. The oil from which candles are made, is expressed from the *Rhus vernis* and *Succodanum*, *Laurus camphora* and *glauca*, and *Melia azedarach*. *Dryandra cordata* and *Branica Orientalis* are the plants which supply lamp-oil. For striking a light, a piece of greenish quartz is used as the flint, and the down of the common wormwood, or mugwort, (*Artemisia vulgaris*.) serves for tinder. 4. The Japanese never seal their letters, but depend entirely on the art with which they fold them up, and interlace one fold within another; but what is more extraordinary, they secure their warehouses by nothing better than these Gordian knots of paper. 5. Very fine snuff like the Spanish, is imported from China as a remedy for a cold in the head, a complaint very common in the variable climate of Japan. 6. Canis, though strictly prohibited, are sometimes seen. Thunberg thinks the Japanese are not fond of them, but if that were the case, how come they to have them at all? The Dutch, it must be remembered, never see the natives in private, and one officer is a spy on the actions of another, so that unrestrained intercourse can hardly be ever enjoyed. The cards are two inches long and one broad, black behind, and variously marked in front. There are 50 in a pack, and when laid in a heap, each player draws a card, and then all turn up to see who wins. Another game, either called, or much resembling, "the royal game of goose," is also played by the Japanese. 7. The public women are called concubines, but have harsher names, according to circumstances. Parents who have many daughters, sell them, when about five years old, to keepers of brothels, who bring them up first as attendants, and afterwards as the successors of their fair inmates; for when they are between 12 and 16, their freedom is generally purchased by their mistresses, and they are formally admitted as members of the senior part of the establishment. Their practising in this way for a few years does no injury to their character, and in no obstacle to their subsequent marriage; for so convenient is the general tone of morality in Japan, that Thunberg met with only a few who agreed with him in disapproving of such proceedings. Some of the mischiefs arising from these lax principles he has sufficiently developed; other points seem to have entirely escaped his notice.

* On this worthy point the translations (Grochard's) *Uderwaxen*, ii. 1. 204. *Engl. Tr.* ii. 121.) are at variance, but the English is probably right. "Sushori," it says, (ii. 121.) "was a kind of game which by the interpreters was called, in Dutch, the game of the goose. (Gans-spiel)."
VUL. XXIII.

JAPAN. 8. The roads, he says, are everywhere kept in good repair; but he saw only the most frequented, and his mention of their being especially mended before the passage of some great man, looks as if they were not often smoothed and sanded when no great man was going that way. "The rule of the road," which he justly says Europeans would do well in following, is strictly observed. Ditches, as drains on each side of the way, trees and hedges, mile-stones, and direction-posts, are conveniences which show how much the Japanese are advanced in civilization beyond most of their neighbours. Their horses are shod with straw! Horse-shoes "not with iron," says Thunberg, (ii. 1. 210. *Eng. Trans.* 3. 152.) "hut with pantoufles, or small shoes of straw, fast bound round the legs with a straw-band." The cheapness and plenty of these light horse-shoes he has duly extolled, but he has forgot to tell his readers, what most men would first think of asking—how long they last. A horse-litter, *kango*, or *norimon*, are the only vehicles. To be had, for wheeled-carriages there are none, except clumsy carts, and those only in and about Miyako. The parties on horseback often make a ludicrous figure. Sometimes a whole family is met carried by one horse; the father mounted aloft on the palksaddle, with his legs dangling beside his steed's neck, his wife in one pannier and his brats in another. The litters are small and inconvenient, as the traveller must squat down on his hams. Japanese fashion, and is only sheltered overhead. The *kango*, or *kago*,* is closed on all sides, square, and much like our sedans; but the most convenient carriage is the *norimon*, being neither more nor less than the palanquin, which, to judge from its Indian name, (*palki*, from *palanquin*.) was introduced among the Hindus by the Portuguese, to whom the Japanese, therefore, probably owe their *norimons*, unless both those vehicles were borrowed from the Chinese. The bearers generally travel at the rate of one Japanese mile, about two miles and a half English measure, in an hour, and 10 or 12 in a day, (= 25 or 30;) but they sometimes, for a short distance, run at full speed. "and such a *norimon*," says Thunberg, (iii. 1. 212.) "flies past like an arrow."

The principal towns through which the Dutch em-
bassy passed, supplied him also with some additional
observations, which will serve to complete this summary. 1. *Nanga-saki*, (according to the Chinese pronunciation Chang-h'ui, long cliff) situated in 32° 45' 30" North and 129° 52' 7" East, on the only harbour into which foreign vessels are admitted, is one of the five Imperial cities and most considerable mercantile towns in the Empire. It belongs exclusively to the Kubo, who appoints the two Governors, one of whom is always at his post, the other resident near the Court, where the families of both are detained as hostages. Their appointments are estimated at 10,000 rix-dollars, (about £2200.) besides many accidental perquisites, but their expenses are very considerable. The town is everywhere enclosed by hills on the land-side, but has no fortifications. It is traversed by a canal, which carries the water from the neighbouring hills into the sea. Its streets are crooked, seldom more than 30 or 40 fathoms long, and contain the same number of houses. Its local government is in the hands of four magistrates,

* Naxals are often omitted in this, as in other Asiatic languages; thus *Soruga* and *Soranga*, *Nonganshi* and *Neganshi*, *Fungo* and *Fungo*.

JAPAN. who have a sufficient number of inferior officers (*ottonas*) under their directions. It was a mere village in the time of the Portuguese, and its increase is entirely owing to the restriction of all foreign trade to its harbour. What it was 150 years ago, may be seen from Kæmper's Plan. (Tab. xix.) The sides of the surrounding hills are ornamented by Temples and burying-grounds, which the Japanese, like their South-Western neighbours, love to decorate with shrubs and flowers.

Utsuro.

Simonowaki.

Osaka.

2. *Kokura*, on the Southern side of the narrow strait which separates Kyu-syu from Nippon, is another of the Imperial cities, rich and flourishing, notwithstanding the shallowness of its harbour, which has only depth of water enough for small boats. The town is an oblong of a Japanese mile (2½ English miles) in length, traversed by a stream running into the sea. It is protected by a strong fortress, and has a military guard at each gate. 3. *Simonowaki*, on the other side of the strait, about 3 Japanese miles (5 British miles) across, though not a town of the first rank, is very populous and flourishing, in consequence of its excellent harbour, in which 300 vessels are often lying at anchor. It is, therefore, one of the few places where a general trade in the productions of every Province is carried on. It is also peculiarly famed for its rice and charcoal. 4. *Osaka*, a third of the Imperial cities, the exclusive property of the Kubo, is also one of the greatest places of trade in Japan. Its position on the coast, at the mouth of the river Yodogawa, which gives it a communication by water with Miyako, renders it a place of very great resort. It is about a mile (2½ English miles) square, well watered by the river, which fills the canals cut through many of its streets and the ditch round its walls. Some of its numerous bridges are said to be 360 feet long. It is considered as the most agreeable place of residence in the whole Country. The two commandants, or military governors, who have no share in the Civil administration of the town, relieve each other every three years, and great precautions are taken to prevent their meeting or having any intercourse, as the one goes out and the other comes in. The embassy, on its return, spent two days at Osaka, and was allowed to see a great deal of the town and make many purchases. In "the bird-street" there are birds for exhibition or sale from all parts of the Empire. The Public Garden contains a large collection of plants from every Province, also offered for sale. It was here that Thunberg procured the *Cyras*, or *Cycas revoluta*, a kind of *sago-tree*, which is found also in China and the East Indies, and forms the link between the palms and the ferns. It was at this place, also, that he saw copper smelted, and lurs of it cast in bells filled with cold water, which gives the metal a peculiar brilliancy; and here he laid in a stock of *moza*, (*mo-sha*), the well-known Chinese caustic, which is nothing more than the down scraped off the leaves of the common mugwort. (*Artemisia vulgaris*.) At this place, likewise, they were indulged with the performance of Japanese Plays, which are scarce," says the grave Swede, (il. i. 129.) "but so strange, that I might almost call them absurd."

Mouru, or Mexico.

Of *Miyako*, is 35° 4' North and 135° 32' East, the spiritual metropolis, the Embassy saw scarcely any thing during its first visit, not having been allowed to stir out of the house once in all the four days that it remained there. Placed almost in the centre of the Empire, this, its former and very ancient Capital, is peculiarly calculated to form a great commercial city; and, therefore,

attracts the best workmen and the most considerable merchants. It stretches over a large plain, about four miles in length and two in breadth. Velvets, silks, tissue, plate, copper utensils, saws, arms, clothes, and lacerated work, are purchased here in their greatest perfection; and it is here that the excellent Japanese copper is purified and refined, all the money is coined, and almost all the books are printed. The Dalri's Palace also forms a considerable town, and, according to the Japanese notions, is strongly fortified. On their return, the ambassador and his suite, being less restricted, saw more in one day than they had previously done in four; and visited the Temples, which are all without the walls on hills and declivities, commanding the most delightful prospects. The largest is that of Dai-Bud, (i. e. Dai Fo, the Great Buddha), consisting of two stories, the one projecting beyond and forming the basis of the other; as is common in Chinese Temples, with the more splendour of which, however, to judge from Kæmper's Plate, (Tab. xxv.) the Japanese sanctuary can bear no comparison. It rests on 96 columns, and has many lofty but narrow entrances; the upper story is supported by several painted pillars more than six feet in circumference; the floor is paved with squares of marble, a thing seen nowhere else in Japan. Nearly in the centre is a gilt statue of the God. In his usual dress and posture, about six feet from the ground, with long ears and curly hair; but of such stupendous dimensions, that six persons, say the Japanese, can squat down without inconvenience on the palm of his hand, and his shoulders reach from pillar to pillar, a space measuring, apparently, 15 or 16 ell, (from 30 to 32 feet,) yet the whole seems well proportioned. The Temple of Kwan-won, though neither extraordinarily high nor wide, is of a surprising length. (Kæmper, Tab. xxvi.) In the midst sits Kwan-won (the Kwan-yin, or merciful Goddess of the Chinese) with her three and thirty hands, each bearing its proper emblem. (Tab. xxvii.) She is surrounded by crowds of subordinate Deities, all richly gilt, and the sides of the Temple are entirely occupied by shelves or benches covered with other figures of the same description; the Temple, therefore, seems literally to deserve its name of San-maa, san-sea, san-hyaki, san-

JAPAN

Temples, Dai-budo.

Kwan-won.

nyu, san-tai, the $\left\{ \begin{array}{l} 30,000 \\ 3,000 \\ 300 \\ 30 \\ 3 \end{array} \right\}$ Great Ones, i. e. Gods.

(Kæmper, 554.)

The Temple of Kionids (Ki-omido si, i. e. Amida, Kionids) one of the personifications of Budd'ha) is further from the city, and was, probably, not visited by Thunberg. On the approach to it, there is a chapel crowned by a series of decreasing stories like the far-famed Tower of Nan-king. A little higher up is a large Temple built against the side of the hill, but supported in front by pillars, some of which are eight inches and a half in height. A large mirror, a charity-box, and some gum-gums, (*gong-gongs*), struck by the supplicants by means of a

* But it bears no proportion to the whole area of the city, if the Japanese Plan copied in Kæmper's History (Tab. xxvii.) can be depended upon, which is, probably, not the case. See what that writer says respecting the Plate of Yedo.

† Kæmper (p. 553) also notices the large spot (i. e. the claustrum) not gilt on his forehead, and the *terraci*, or sacred flower, (i. e. *Nelumbium speciosum*, or *Pudica* of the Hindus, &c. which he

JAPAN. rope, in order to advise the God that they are about to pay their devotions to him, are all its ornaments. Not far from the Temple a flight of 85 steps leads down to the sacred spring called Otewantakki, the waters of which give wisdom to all who drink of them. A series of terraces formed in the side of the mountain leads to another Temple, (Tab. xxxiv.) similar in structure to that last mentioned, and from its great elevation commanding a splendid view of the town of Miyako and the surrounding country. The posture of the principal idols, sitting with hands enjoinied, is noticed by Kämpfer, who seems to have little doubt as to their being figures of Amida, or some of his canonized disciples.

Yedo. Yedo, the residence of the Djogin or Kubo, and the actual Capital of Japan, is in 35° 52' North and 139° 36' East, and, in Thunberg's opinion, (il. 1. 97, 98.) the largest city on the face of the earth. If the Japanese are to be trusted, it is 21 Japanese (53 English) miles in circumference; but this, probably, includes the villages in the suburbs, which are scarcely separated from the city. Sinagawa, the first of them through which the embassy passed, lies along the sea-beach, and begins about six miles from the entrance of Yedo. The harbour, though spacious, is very shallow, and even the smaller vessels cannot come within six miles of the town; so that it is not much exposed to an attack by sea. The travellers entered the city by the bridge called Ni-pón-ha, (or Ni-fón-ha, i. e. bridge of Ni-fón,) which is more than 240 feet long, and the place from which every road in the Empire is measured. Their abode was at some distance further on, in a long and wide street; but Thunberg seems rather disturbed at the meanness of the house in which they were lodged, "not being worthy," he says, "of a foreign embassy which had come from such a distance." He forgets how paltry the presents given to the ambassador were, and how shabbily he was treated throughout his journey. In fact, (till the oblique-eyed race have come more closely into contact with Europeans, and have had more experience of their superiority in arms, and of their uprightness and generosity, they will never cease to display the insolence, meanness, and distrust which now marks every step of their intercourse with "those Western Barbarians," the "red-haired people." It is not from regard for the Dutch, or gratitude for the benefits derived from their commerce, that the embassy is invited to the Capital, but that the vanity of the Emperor may be flattered by the submission, and his avarice gratified by the tribute brought by these contemptible strangers; and it may well be asked, whether the conduct of the Dutch agents in Japan has never fostered such unfavourable notions of their national character? But to return to Yedo: the Kubo's palace alone is nearly 15 miles in circumference, and is regularly fortified. The citadel, or inner fort, is inhabited exclusively by the Emperor and Princes of the blood; the outer fortress, which contains a number of fine streets, is the residence of the higher classes of Nobility, and a sort of State prison for their families. At the inner gate a thousand men mount guard daily. Beyond it is the proper residence of the Kubo, on high ground, and only of one story, but much more lofty than any other houses, and occupying a large space. At the audience, none but the ambassador was admitted into the Royal presence; his suite remained in the ante-chamber. The audience-chamber (Kämpfer, Tab. xxxii.) is the third of a suite, one within the other, each

rising one step, and about 50 feet long. On the right side is the hundred-mat room, named from the number of mats covering its floor; (Tab. xxxi.) it is 600 feet long and 300 feet wide, and is the place in which the great Officers of State assemble on public occasions. On the left side of the audience-chamber, the presents brought by the ambassador were exposed, some of them displayed, others heaped up together. The whole ceremony consisted in the ambassador's knocking the ground with his heel *à la Japonaise*, and then retiring as he came. The Kubo received him standing, with the hereditary Prince on his right hand. The ceremonial, as Thunberg observes, was quite different in Kämpfer's time; a proof that the Japanese Court is not so invariable in its routine of forms, as has been supposed. The other apartments shown to the strangers were entirely bare of furniture; but the floors were covered with very white matting, the doors and cornices finely louvered, and the locks and hinges richly gilt. "Extensive as Yedo is," says Thunberg, "it is as populous as it is extensive." Each family has a separate house, and the houses are only two stories high, the upper story being rarely inhabited, but they are most crowded. The principal streets are very long and broad, being often as much as 80 or 100 feet wide. The suburbs also seemed as thickly inhabited as the city itself; its population, therefore, can hardly be much less than 500,000 souls, perhaps considerably more. Kämpfer was told that Yedo was 21 miles long, 15 broad, and 60 in circumference; this is favourable to the correctness of Thunberg's account, as nothing had occurred in the interval of 81 years which elapsed between their visits, to prevent the natural increase of population, and an uninterrupted state of peace was extremely favourable to it. "The streets," says Kämpfer, (p. 522,) "are not laid out so regularly as those of Miyako, though in parts of the town newly built, they are straight, and cut each other at right angles. He speaks also of places which were filled with trees and bushes. The number of Priests, Monks, Temples, and Oratories, in Yedo, is not smaller, he adds, than in most other Japanese cities. This is scarcely noticed by the Swedish traveller, but he had not quite so good an opportunity of seeing the town as his predecessor. The citadel is nearly in the centre. (See the Plan in Tab. xxx.) A square white tower, many stories high, with richly ornamented roofs, which was then within the Palace, and a very conspicuous object, is not noticed by Thunberg; and had, therefore, probably, been destroyed by fire before he saw Yedo. It was, no doubt, a Temple. The Royal Garden and the hill crowned by a beautiful plane-grove, are also unnoticed by the latter traveller. Very destructive fires, supposed to be occasioned by incendiaries, and a smart shock of an earthquake, occurred soon after Kämpfer's arrival; and the volcanoes in Ni-fón itself, as well as in the neighbouring islands, show that internal fire, the great cause of earthquakes, is at hand. The audience-chamber, he says, is exactly as represented in his Plate, (which, as before observed, accords well with Thunberg's description,) and a few carpets, placed on each other, formed the Emperor's seat; the splendid throne represented by Arnold Montanus being merely a creature of that writer's imagination. But was not Montanus indebted to the Dutch envoys for his descriptions? and had there been no change in the Court of Japan in the course of the XVIIIth century?

JAPAN. These are questions to which Kämpfer affords no answer. The Emperor before whom he appeared was a wag, who made his heavy Dutch visitors pull off their cloaks and cut capers; the ambassador himself, however, was excepted; but his suite were exhibited, like tame bears or monkeys, for the amusement of the Kubo and his ladies, who peeped at them from behind their painted blinds of delicately split bamboo. Thunberg's companions were better treated.

See Engelbert Kämpfer's *History of Japan*, translated from the High Dutch by Dr. Scheuchzer, (brother of the celebrated Botanist,) London, 1728, 2 vols. folio. Kämpfer's papers were, at his death, purchased by Sir Hans Sloane, and are, therefore, now in the British Museum. Under the patronage of that eminent Physician, the *History of Japan* was first published in the English translation, which appears to be very faithful, and has a long and valuable Preface by the Translator, containing a *catalogue raisonné* of all the preceding Works on Japan. The original was published at Lenz, the place where Kämpfer was born, lived, and died, just about the time that Thunberg was leaving Japan. Engelbert Kämpfer's *Geschichte und Beschreibung von Japan, aus dem Original handschrift des Verfassers von Ch. W. Dohm, Lemgo, 1777—1778*, ii. Bünde, gr. 4to. An older and more splendid, but far inferior, Work is Arnold Moutanus's *Ambasades Mémoires de la Compagnie des Indes Orientales des Provinces Unies vers les Empereurs du Japon*, Amsterdam, 1680, folio. The Dutch edition was printed at the same place in 1669; Ogilby's English Translation at London in 1670, both in folio. An Abridgment with the same title, *Ambasades de la Compagnie*, &c. à Leyde, 1686, 2 tomes 12mo., which contains almost all that is essential in the great Work, is the book quoted here. A judicious abstract of former accounts and valuable materials respecting the Dutch trade are given by Valentyn, in his *Beschryvinge van den Handel en Vaart der Nederlanden op Japan* (*Kewlyke Beschryvinge van Oost-Indien*, 5de Deel. Dordrecht, en Amsterdam, 1726, 5 vols. folio.) The most modern and, next to Kämpfer, the best authority, is Carl Peter Thunberg's *Resa uti Europa, Africa, Asia, förutlitt ifrån år, 1770 till 1779*, Upsala, 1789—1793, 4 vols. 8vo.; translated into German by M. Ch. H. Gröskurd, Händ Master of the Public School at Stralsund, (K. P. Thunberg's *Reise*, Berlin, 1792—1794, 2 vols. 8vo. ;) into English, (from the Swedish,) London, 1795—1796, 4 vols. 12mo.; and into French, from the English, (*Voyage au Japon traduit par M. Langlois, et revu, quant à l'Histoire Naturelle, par M. Lamarck*, Paris, 1796, 4 vols. in 8vo.) For

the Botany of the Japanese Islands, the same able Naturalist's *Flora Japonica*, Lipsiæ, 1784, 8vo. and *Icones Plantarum Japonicarum*, Upsaliæ, 1801—1806, folio, are excellent guides; but much valuable information may be found in Kämpfer's celebrated Work, the *Amaritales Erotice*, Lemgov. 1712, 4to.; for which the references in the margin of M. Abel-Rémusat's Index to the Japanese *Encyclopædia* (*Notices et Extraits des Manuscrits de la Bibliothèque du Roi*, tom. xi. Paris, 1827, 4to.) will supply the Linnaean names. Thunberg's *Novæ Insectorum Species*, Upsaliæ, 1781—1791, illustrate another part of the Natural History of Japan; and his many Dissertations relative to that Country, printed in the *Sicard's Transactions*, are enumerated by himself in the Preface to his last volume. For the state of Science among the Japanese, M. Rémusat's analysis of their *Encyclopædia* (which is little more than a translation from the Chinese) may be consulted in the *Notices*, &c. xi. 123. It also supplies the genuine orthography of many words printed for the first time in the Japanese alphabet character. Vocabularies are given by Hederbacher (*Verhandlungen von Batavia nach Genootschap*, iii. 247.) and Thunberg, (ii. 1. 216. and reversed in the German Translation, iii. 1.) but the best key to the language is furnished by the *Elémens de la Grammaire Japonaise par le Père Rodriguez, traduite du Portugais par M. C. Landresse*, Paris, 1825, 8vo.; the *Supplément à la Grammaire Japonaise de P. Rodriguez, ou Remarques additionnelles, &c. tirées de la Grammaire de P. Oyanagura*, Paris, 1826. Didaci Colladi *Ars Grammatica Japonica Linguae*, Romæ, 1633, 4to. and the same author's *Dictionary Japonicum*, Romæ, 1633, 4to. and 1638 with the *Supplément*, Charlevoix's *Histoire et Description Générale du Japon*, Paris, 1736, 9 tomes in 12mo., is an able compilation from the materials furnished by the Missionaries; and the most modern Work on the subject is Golovnin's *Captivité chez les Japonais pendant les années 1811, 1812, and 1813*, Paris, 1818, 2 tomes in 8vo. See also Adelung's *Mithridates*, i. 567; *Nachträge*, 255.; *Zusätze*, 512.; and *Mémoires sur les Japonais tirés des papiers de M. Titsingh*, Paris, 1820. The other books cited above are the *Asiatic Researches*, 8vo. ed.; Rémusat's *Grammaire Chinoise; Mélanges Asiatiques*, Paris, 1826; *Nouveau Journal Asiatique*; Dr. Morrison's *Vies of China*, Macao, 1817; *Asiatic Journal*, Lond. v. y. 8vo.; Sir W. Ouseley's *Oriental Collections*; Abel-Rémusat's *Recherches sur les Langues Tartares*, vol. i. Paris, 1820, 4to.; Klaproth's *Asia Polyglotta*, Paris, 1823, 4to.

JAPAN
JAPPE.

JAPE, v. } Jape (says Juovius) is an insulting
JAPA, n. } or outrageous vaunting and triumph-
JA'FER. } ing over them that are under our
JA'FERV. } subjection. *Idandis* (he adds) *geip*,
JAPF-WORTHV. } *est jactatio*; and this, Hickes thinks,
is the same with the A. S. *geip*, *jactantia*; the verb is
geip-an, or *geip-an*, "to brag, to boast, to glory, to

crake, to vaunt; also, to cry out, to yelp." Somner. Junius collects a number of passages to show the usages of the word; some of which express strongly the acknowledged resemblance between *japeries* and the tricks of an ape. Skinner derives from the Fr. *gaber*. See GAB, GIBBER, GIBB, JABBER; all of which seem to bear an affinity to *jape*.

JAP-
—
JAR.

Jape, *n.* a trick, a jest; **Jape**, *v.* to jest; to cheat, to laugh at. **Joper**, a common jester or buffoon. **Tyrwhitt**.

See **JANGLE**, for an example from *Piers Plouman*.

And that sein wylliche, and so doþ þe Sarrayns
That Jaus was houn a jopelous: a japer among þe consois.
Piers Plouman. *Faun*, p. 302.

Thus both he japed thus ful many a yere,
And thou hast makid him thy chief esquire
And this is he, that hereth Kenele.
Chaucer. *The Knight's Tale*, v. 1738.

After this cometh the name of **japers**, that ben the devil's apes, for they make folk to laugh at his japers, as folk do at the gaudes of an ape.
Id. *The Foremost Tale*, vol. ii. p. 338.

Jalous he was, and wold he kept hire feis
For him were both gaped for to be;
And so in every wight he swich degree;
But all for naught, for it availeth naught.
Id. *The Manciple's Tale*, v. 1784.

The folk gas laughing at his fantasie
Unto the roof they heyken, and they gape,
And turned all his harm into a jape.
Id. *The Miller's Tale*, v. 3548.

The presence of thilke jape-worthy desaiing of Tiresis Deviser, named. All that I say (quod he) erisat it shall be or els it shall not be.
Id. *Bonnet De Conard*, book v. pr. 3.

She made him debonaire and meke,
And by the chin, and by the sheke
She leught him right as his list
That now she asperit, and now she kid.
Gower. *Conf. am.* book vii. fol. 152.

And right as in the same vade
Ferde Halcon, which was his [Cassandra's] brother,
Of prophesy and such another:
And all was folde but a supe.
Id. *Id.* book v. fol. 125.

It was no tyme with hym to jape nor toye.
Skellon. *The Bunge of Court*.

JAR, *n.* } Skinner prefers the Fr. *guerroyer*,
JAR, *n.* } which, among other things, signifies
J'ARRINO, *n.* } *rizari*, to quarrel. Junius thinks, that
jarre, *litigiosus concorsor*, seems to come from the A. S. *jarre*, *yrre*, *ira*; the verb is *corrian*, which Sommer interprets to be angry, or *perry*, and the participle *corra*, angry, *perry*. The word was, probably, applied originally to some discordant, dissonant noise.

To cause or utter a harsh discordant sound, as from the shake or vibration of a somewhat solid substance struck, or moved; to vibrate harshly; to reverberate harshly. **Met**.

To disagree; to be *nr* cause to be at variance, to contest, to conflict, to dispute, to quarrel.

Ye muse somewhat to far
All out of joynt ye jar.
Shelton. *Duke of Albany and the Scotis*.

Paule the first was brother to the said Stron: hee after wrangling and jarring between him and Therophilus, succeeded.
Bale. *Pageant of Popes*, fol. 49.

I may not boast of any cruell jarre,
Nor want to see full valiant fies from farre:
I have not bene in Turke, Denmark, Greece,
Nor yet in Coich, to winne a golden seece.
Goswage. *The Fruits of Warre*.

Christians being at *warre* among themselves do *devoine* one another.
Bale. *Pageant of Popes*, fol. 155.

O staid the accents from her lips that flie,
Which like the tunes of the celestiall ave,
And them to purest answere thoughtfully apply.
Compas'd with which Arias did but jar.
Dryden. *The Barons Wars*, book iii.

The feeble Briton, broken with long warre,
They shall vpreare, and mightily defeat,
Against their furrow for that comes from furve,
Till universal peace compend all cruell warre.
Spenser. *Farris Queens*, book iii. car. 3.

He reconciled also unto Pompeius, M. Crassus, an old enemy ever since that consubility which they bear together with exceeding much jarring and disagreement.

Holland. *Suetonius*. *Caius Julius Caesar*, fol. 8.

On every numbers fix your happy choice;
Of jarring words avoid the odious noise.
Dryden. *The Art of Poetry*.

Since restless jarrings, and immortal hate,
Tend but to discomposure our happy State;
The war hereforward be resign'd to fate.
Id. *Virgil*. *Æneid*, book v.

Grave hearthens of the gown
Preach all Faith up, and preach all Reason down,
Making those jar whom Reason meant to joine,
And vesting in themselves a right divine.
Churchill. *Golden*, book iii.

So sheld an idiot, while at large he strays,
Find the sweet love, on which an artist plays,
With rash and outward force the heart he shakes,
And grasps with wonder at the jar he makes.
Croquer. *Conversation*.

JAR, *v.* } Fr. *jarre*; It. *giarro*; Sp. *jarro*, *jarra*;
JAR, *n.* } *ampulla* vel *urceus*. Menage derives from the Gr. *βαλεις*, *utrum*; thus *kyatum*, *kyatum*, *giata*, *giarra*. A jar is an earthen vessel; perhaps, from *ge-rr-ed*, earthen, or earthen, the past participle of the A. S. *ge-erion*, to ear.

A jar; an earthen vessel; jarred fruit, fruit packed in such earthen vessel.

Passing from hence Westward along the South coast of Hispaniola, was despatched a frigate, which was charred and broke; wherein were 2000000 of copper-money.

Hobbs. *Voyage*, 4to. vol. iii. fol. 568. *M. C. Newport*.

A great jarre to be shap'd
Was meant at first; why forcing still about
Thy labouring wheel, comes scarce a pitcher out.
Jonson. *Hercules*. *Off the Art of Poetrie*.

Or, climbing to a hilly steep,
He views his beads in vales afar,
Or shears his overburthen'd sheep,
Or meddles for cooling drink prepares,
Of virgin honey in the jars.
Dryden. *Hercules*. *Epile 2*.

Tis harmful to the footed jar to eat,
Till purity's met in it both your feet.
Cocke. *Hercules*. *Works and Days*, book ii.

JARAVA, in *Botany*, a genus of the class *Monandria*, order *Digynia*, natural order *Gramineae*. Generic character: calyx, glume, two-valved, one-flowered; corolla, glume, one-valved; down bristled.

One species, *J. unitata*, a valuable grass. Native of the mountains of Peru.

J'ARGON, *v.* } Fr. *argonner*, *jargon*; It. *gergo*,
J'ARGON, *n.* } *argone*; Sp. *jergona*, *gergonza*;
J'ARGONINO, } all of which, (says Lye.) together with the verb *jar*, seem to approach very nearly to the A. S. *girran*, *garrire*, to babble, prate, or chatter. Menage derives from *Barbaricus*, and his Editor from *Græcum*. Skinner from the It. *chierico*, *lingua chierica*, i. e. *Lingua clericorum*, i. e. the Latin, to the vulgar an unknown tongue, though obliged to hear prayers in it.

To jargon, in Gower, seems to be, to utter inarticulate sounds.

JAR-
—
JARGON.

JARGON:
—
JASMI-
NUM.

Jargon, a language which either himself (the speaker) or his hearers understand not, (Cotgrave.) unintelligible babble or talk; confused, incoherent chatter.

Full false service, and the full sweet
These hidden madden as they see
Lays of love, full well knowing
Their songmen in their arguing.
Chaucer. The Romance of the Rose, fol. 119.

He was at coltick, full of rage
And full of jargon, as a bearded pie.
Id. The Marchants Tale, v. 9722.

But she withold so words made sowne
But chure, and as a byrde jargowne.

And right so as his jargon strength,
In sondry wise her forme chaungeth.
Id. Rk. fol. 105.

These love-tricks I've been ver'd in as,
That all their sly intrigues I know,
And can unriddle, by their tones,
Their mystic cabals, and jargones.

Shelley. The Lady's Answer to the Knight.

To them the howling jargons of the Schools
Seem what it is—a cog and bell for fools;
The light they walk by, kindled from above,
Shows them the shortest way to life and love.

Cooper. Truth.

JASIONE, in *Botany*, a genus of the class *Pentandria*, order *Monogynia*, natural order *Campanulaceae*. Generic character: involucre ten-cleft; only five-parted; corolla, petals five, regular; anthers cohering at the base; capsule inferior, two-celled, many-seeded.

Two species, natives of Europe. *J. montana*, the Sheep's-bit, is a native of England; by some Botanists this genus is placed in the class *Monadelphica*.

JASMINÉ, or *J. Fr. jassin, or jessamin; It. gel-Jessamine. J. jomino; Sp. jazmin.* The *Gr. iaspis*, *aspavop*, *pavop*, a kind of unguent made from the flowers of the white violet. (*fax*.) Martinus says, that an apary or place for breeding bees was also called *jasse*, and Minshew adds, that the plant was so called, because the bees delight in the flowers of it.

Where thou mayst gather posies
Of gilliflowers, pinks, jessamines, and roses,
Sweets for thy bosom, garlands for thy head.

Sherburn. A Shepherd inviting a Nymph to his Cottage.

There was at the further end of the garden a kind of wilderness, in the middle of which ran a soft rivulet by an arbor of jessamine.

Trotter, No. 53.

The Lillies vales eternal verdure wear,
And flowers spontaneous crown the smiling year;
But who mingles a wild Norwegian lill,
To raise the jessamine, or the coy jonquil?

Pend. Epistle to Mr. Lambard.

Those Asarins claims,
Lavandine regions these: 'tis Asarins seed
Thine jessamine; her jessamine remote
Caffran: foreigners from many lands
They form one social shade, as if heaven'd
By magic summons of thy Cytherea lym.

Cooper. The Task, book iii.

Laurestine above all
The jessamine, throwing wide her elegant sweets;
The deep dark green of whose savannah leaf
Makes more conspicuous, and illumines more
The bright profusion of her scatter'd stars.

Id. Rk. book vi.

JASMINUM, in *Botany*, a genus of the class *Dianthia*, order *Monogynia*, natural order *Jasminaceae*. Generic character: corolla salver-shaped, from five to eight cleft; berry two-celled, seeds solitary, arillate.

About thirty species of this fragrant genus are known.

JASMI-
NUM.
—
JASPER.

The native Country of the common white Jasmine is uncertain, although it has been cultivated in England nearly three hundred years. The yellow Jasmine, an elegant, hardy shrub, is a native of the South of Europe.

JASP. *J. Fr. jaspé; It. jaspide; Lat. jaspis; Gr. Jasper. J. Jaspis; Heb. jaspel.*

And the bidding of the wall thereof was of the stone jaspis.
Wiclyf. Apoc. ch. vii.

And ther sayd a clerk ones in two vers; it was better than gold?
Jaspis. What is better than jaspis? Wiclif.

Chaucer. The Tale of Melibee, vol. ii. p. 84.

His stone is jaspis and of plectatins
He bath his herles wourde.

Cooper. Conf. Am. book vii. fol. 149.

The arrows which they use are made with great cunning, and instead of yron they bend them with flint, with Jasper stone & hard marble & other sharp stones.

Hakluyt. Voyages, &c. vol. iii. fol. 259. John de Ferrazano.

Goldes was the pargel, and the seeling bright
Did shine all sooly with great plates of gold;
The flour of jasp and emerald was dyght.

Spenser. The Faerie Queene, l. 25.

Of divers sorts of jaspers, all the East part (by report) are most affected to that which is like the emerald, and they carry a silly notion about them as a countercharm.

Holland. Plin. book xxxii. ch. 1a.

The workmen here obey the master's call,
To gild the turret, and to paint the wall,
To mark the pavement thus with various stone,
And on the Jasper steps to rear the throne.

Prior. Johnson, book ii. Pleasure.

Their small tools of Jasper, which are used in finishing their nicest work, they use till they are blunt, and then, as they have no means of sharpening them, throw them away.

Cook. Voyages, vol. v. book ii. ch. x.

Pliny adds to the passage which we have cited above concerning JASPER, "And here by the way I can hold no longer, but my mind serves me very well to challenge the Magicians, who have given it out that this stone is very good for those to have about them, who are to make some publick speech or solemn oration to the people." Marbodanus treats of 17 species, and states concerning the virtues of this stone,

Casti gradatim fletum fugat, arect hydrogen,
Appetitusque jurec ualorem perhorrescat.
Et tutamentum periculis creditur esse.
Non consecratum grauius fletu alque potum,
Et nec peribulat fastidium muto pelle.
Cujus in argentea est ferreus nax putator.

De Lap. Prot. c. 20.

From a note on this passage it would appear that Jasper was sometimes generated equivocally. In capite Aspidis invenitur lapillus Jaspidis amillo qui miræ creditur esse efficacie et virtutis, et ideo quidem Jaspidem quasi aspidem vocari volunt. Pællus recommends it as a preservative against delusions, the night-mare, and epilepsy. (*De Lap. Virt. p. 16. Ed. 1745.*) Jaspstone (*Thaumalographia*, iv. 23.) assures us that it is an excellent styptic, according to the part round which it is fastened; and that when placed on the pit of the stomach of an epileptic patient, if it produces perspiration, it frees him from the fit. Isidore, in his *Origines*, (xvi. 7.) with a sagacity beyond the days in which he wrote, ridicules such absurd fancies as some of those just mentioned, *quod credere non Fidei sed superstitionis est.*

Jasper, *aspis*, is the third stone in the fourth row of the High Priest's breastplate. (*Exodus*, xxviii. 20.) In

JASPER. the *Revelations*, (iv. 3.) He who sat upon the throne is said to be "to look upon like a jasper." *Jasper apertus* *idyl* *isardus*; and again, the light of the new Jerusalem is described "like unto a stone most precious, even like a Jasper stone;" "the building of the wall," also, and "the foundation," were of Jasper. On all these passages the commentators have indulged very plentifully in mysticism, and on those from the *Apocalypse* have furnished St. John with numerous reasons for his selection, which it is little probable were ever in his contemplation.

By recent Mineralogists Jasper is classed as a sub-species of rhomboidal quartz; five kinds are enumerated, of which the Egyptian is most rare.

JASSUS, in *Zoology*, a genus of *Hemipterous* insects, belonging to the family *Cicadidae*, established by Fabricius, from the *Cicade* of Linnaeus.

Generic character. Beak longer than the head, of two joints, the first short, and hid at the base by the rounded coriaceous hood; lip scarcely any; antennae crest-like, with the first joint rather thicker than the rest.

Fallen, in his work on the *Hemiptera*, has kept this genus, but has changed its name to *Jassus*; he adds, that the crown is linear, short, as broad as the thorax; legs covered with small spines. These insects live in gardens, especially amongst flower-pots; they are very agile, and leap like the other *Cicade*. The type of the genus is *J. lunis*, Fabricius, figured by Panzer, *Faun. Germ.*, part vi. tab. 23, and part xxii. tab. 10.

JATROPHA, in *Botany*, a genus of the class *Monocotyledon*, order *Monadelphica*. Generic character: male flower, corolla, of one petal, funnel-shaped; stamens ten, the alternate five short: female flower, corolla, petals five, spreading; styles three, two-cleft; capsule three-celled.

Seventeen species, natives of tropical climates. *J. manihot*, native of the West India Islands, is the celebrated cassava root, the juice of which is a deadly poison, but the farinaceous portion, after due preparation, is one of the most nutritious substances known.

JAVEL, to *jabble*, to wet, to bedew; as by walking in long grass after dew or rain. *Brocket. Jarbled*, daggled. North. Gower.

The etymon, like the signification of the term, (says Jamieson, in v. *Javel*.) must be left uncertain.

For then ye wyl be wraken
Of every light quene!
And call a lord a nover.

Shelton. *The Boke of Calis Clout.*

How much more abominable in that Jewish pride in a lewde vorbitrya itself, that hath a pome as peniles as any pore peller, and hath yet an herb as high as man a mighty prince.

Sir Thomas More. Works, fol. 1272. *A Treason upon the Penitence.*

Now, when—as Time flying with wings swift,
Expi'd had the terms, that these two wretches
Should render up a reckoning of their trunks
Veto their master

Specter. *Mother Hubbard's Tale.*

But the right Gentle Mind (Sir P. Sidney) would bite his lip,
To bear the *javel* to good men to nip.

Id. R.

JAVELIN. } Fr. *javeline*, *javelot*; It. *giavelotto*;
} *JAVELINIER*, } Sp. *javeleno*, (which latter Delapino
} *JAVELOTTIER*, } calls a boar-spear, and Skinner thinks
} may be from the Sp. *javel*, a wild boar.) Spelman
} has *javocloc*, *barudi* *vel teli* genus: Kilian, *javelota*,
} *Pland. i. javeltine*, *tragula*: and Benson, *gufducos*,

hastilia. *Gafflack* was a kind of dart (*javelin* genus) among the ancient Suio-Goths; *gafflak*, also, in A. S. is *ferus*, forks. These resemblances may be merely casual, and *javeline* he (as Minshew says) *q. javulin*, from *jaculari*, to throw. Cotgrave calls it
A weapon of size between the pike and the partisan.

And many of them from under the chariots and from among the wheels, did thrust at our men with pikes and javelins (*trigulæ*) and wounded them.
Arthur's Gildgag. Genes. Commentary, book i. fol. 20.

When his citizens had permitted and granted unto him [Pittacus] to have and enjoy those lands which he had conquered from the enemy, as much as he would himself; he was contented with so much, and no more as lay within one fang, or shot of the *javelin* which he lanced himself.
Holland. Plutarch, fol. 309.

When the army was thus ordered in battalia array into those bands and squadrons, the *javeliniers* foremost of all began the fight.
Id. Lucan, fol. 286.

The *spearmen* or *javelottiers* of the vanguard, and the principles of the middle ward, who stood ready armed in guard for the defence of the pioneers, made head and received them with fight.
Id. B. fol. 264.

But lest new wounds on wounds s'pawner as quite,
Beyond the missile *javelin's* sounding flight,
Sole let us stand; and from the tumult far,
Inspire the ranks, and rule the distant war

Pope. *Homage*, *Book*, book xiv.

Their arms were short *javelins*, small shields of a slight texture, and great cutting swords with a blunt point, after the Gaulish fashion
Berke. An Abridgment of English History, ch. xi.

JAUMEA, in *Botany*, a genus of the class *Syngenesia*, order *Æqualis*. Generic character: calyx roundish, imbricated, with oearly round scales, disposed in a triple series; receptacle naked; down short, plumose.

One species, *J. linearis*, native of the neighbourhood of the mouth of the River of Plate.

JAUNCE. } Skinner says, *strenuè ambulare*,
} from the Fr. *jaunce*, which, after Cot-
JAUNT, } grave, he interprets, to stir no horse
JAUNTY, } in the stable till he swart (sweat)
JAUNTYE, } with all or, Cotgrave adds, as our to
JAUNT, } (an old word.) To *jaunt* is (as in common
} usage)

To make short, flighty excursions; to flit to and fro; to move airily, lightly, giddily about. And *jaunty*, or *jaunty*,
Flighty or fluttering; airy, light; moving lightly, airily.

Then afterward he was set upon an unbroken colt with his face to the horse's tale, and so caused to ride a gallop & counted till he were breathless.
Baird. Fragment of Poets, fol. 127.

I was not made a horse
And yet I bore a burthen like an ass.
Spar-gill'd, and ty'd by smothering halloo-brooks.
Richard II. fol. 45.

GUARD. 'Las I'm weary with the walk,
My jaunting days are done.
Broomston and Fletcher. His at several Weapons, act i. sc. 1.

Our Saviour meek and with untrobbled mind
After his very jaunt, though hurried sore,
Hungry and cold betook him to his rest.
Milton. Paradise Regained, book i. l. 482.

Nay, I am weary, give me leave awhile,
For, how my bones ache, what a jaunt have I had.
Shakespeare. Romeo and Juliet, fol. 63.

Then a fresh maggot takes them in the head,
To have one merry jaunt on shore
They'd not be letter'd-up, they swear.
Volcan. Fable 9. The Sea and the Banks.

JAUNICE. The most fruitful in genius is the French nation; we owe most of our jaunty lishum now in vogue to some adept brain among them.

**JAUN-
DICE.**

I felt a certain stiffness in my limbs, which entirely destroyed that jauntyness of air I was once master of.

Spectator, No. 530.

Spring, which is now in full vigour, and every hedge and bush covered with flowers, rendered our journey delightful.

Naturalist. *Spain*, let. 30.

Palmer! Oh! Palmer taps the jaunty part.
Churchill. *The Rascals*.

A bag-wig of a jaunty air,
Trick'd up with all a barber's care,
Loaded with powder and perfume,
Hung in a splendid dressing-room.

Smart. *Fable* 16

JA'UNDICE, } Fr. *jaunisse*, from *jaune*, yellow.
JA'UNDICED, } The yellowness (says Minshew) which is an overflowing of the gall over the whole body.

But whereas he [the Pope] was long before sick of the yellow jaundice, then the disease began to work so soon upon him that he died the twenty days after the election.

Bale. *Papant of Popes*, fol. 196.

Varro saith, that the yellow jaundice was called a king's disease, (*regius morbus*), or a sickness for a king, because it was cured ordinarily with this kindred wine called musc.

Holland. *Plinie*, vol. ii. fol. 136.

We find in common experience, that we apprehend things according to our own prepossessions; jaundiced eyes seem to see all objects yellow, blood-stained, red.

Hall. *Works*, vol. iii. part iii. sec. 2. *Episcopus* by *Desire* *Reple*.

And Jealousy, the founder of the soul.

Dryden. *The Hind and the Panther*, part iii.

The optics of some are so dimmed and overclouded by the mists of error and prejudice, that, like a jaundiced eye, they cannot see the truth in its true colours.

Search. *Light of Nature*, vol. i. part ii. ch. xxix.

The JAUNDICE is variously termed by Medical Writers. *Icterus*, from the bird of that name, the golden thrush, concerning which Pliny has recorded a curious belief. "A Bird there is called in Greeke Icterus, of the yellow colour which the fethers carry, which if one that hath the Jaundice doe but looke upon, he or she shall presently be cured thereof, but the poore Bird is sure to die for it." (*Holland*, xxx. xi. *Ed. Hard*. 28.) *Regius Morbus*, for the reason assigned by the same writer from Varro, which we have cited above; and in which Celsus agrees with him by prescribing rich and royal fare for its cure. *Arcuatius*, or *Arquatus Morbus*, because the skin is coloured like a rainbow, a *colore arcus cœlestis æmulo*. *Aurigo*, from the golden (*aureo*) hue which it produces. And, lastly, by *Paracelsus*, who was fond of a peculiar nomenclature, *Leucoli Morbus*, from a salt, *leucolus*, which he successfully employed in treating it.

Jaundice arises from an obstruction of the discharge of the bile into the bowels, and its return into the blood by the absorbents. This may be occasioned by the passage, through the ducts, of concretions formed in the gall bladder, and called gall-stones; a process often attended with considerable pain in the pit of the stomach, anxiety, restlessness, nausea, and spasms; it is of uncertain duration, sometimes being over in a few hours, at others lasting even for weeks. The discoloration of the skin, which commences at an early period of the attack, continues long after its more violent symptoms have disappeared. Indolent and inactive habits are among the chief causes of this affection. The ducts may also be obstructed by thickened bile;

or they may be compressed, an effect often produced by sedentary employments. This compression is most to be dreaded if it arises from any tumour of the liver. They are also exposed to spasmodic constriction and to a thickening of their coats, either of which causes may produce this disease.

Relapses are of common occurrence in Jaundice, and medicine appears to possess little efficacy. Frequent and gentle exercise, particularly on horseback, warm bathing, attenuating and aperient diet, all are useful; and much attention should be paid to the exhilaration of the patient's spirits, which are proverbially depressed. Opium has been sometimes largely given. Emetics and bitter purgatives, or where inflammation has been produced or apprehended, blisters and blood-letting are among the received remedies. The Acids, especially dilute nitric Acid, have had strong advocates; and numerous attempts have been made to act upon the gall-stones themselves by solvents. Among these, a decoction of grass is recommended by no less a name than that of Van Sweeten.

Few diseases have had the fate of meeting with more fantastical remedies than those which the Ancients set down for the Jaundice. The reader may be amused with a few which we shall borrow from Pliny. It is cured by snuffing up the fumes of *Elæterium*, the juice of the wild cucumber; by the seeds of the wild gourd, if followed up by plentiful draughts of honeyed water; by leeks; by gerick in wine; by an enema of beet-root; by a decoction of elcroy in honeyed wine; by clewort, pursley seed, basil, mist, cummin; by an electuary made from orange seeds and honey; by dock-water, horehound juice, Frenchnard, hyacinth seed, chamomile, moiden-hair, asphodel, chick-peas; by hazel-nuts, taken in vinegar with wormwood seed; the root and seed of wild myrtle, groundel, liverwort, centaury, betony, vervain, cinquefoil, coltsfoot, byssop, and aloes. These are simple prescriptions, but what shall we say to some that follow? "The ashes of a Dog's head calcined, taken in honey'd wine;" "earthworms in honey'd vinegar with myrtle;" "the brains of a Partridge, Eagle, or other birds of prey, taken in three cyaths of wine;" "the ashes of dates, those also of the entrails of Stockedoves given in honey'd wine to the quantitie of three spoonfulls, are sovereigne in this malodie; likewise the ashes of Sparrows, burnt in a fire made of vine wood;" "moreover, it is said, that a Hen with yellow feet is very good therefore; in case the said feet be cleansed and washed first in faire water, afterwards bathed and rinsed in the wine that the patient is to drinke." "Harts horne burnt and reduced into ashes is a very proper remedy, so is the blood of an Asse sole drunk in wine." Pliny must recount in his own words the last prescription which we shall cite, which for nauseousness and extravagance, we imagine, may fairly challenge the whole *Pharmæopœia*; *Item cinum asinini pulli quod primum edidit a partu, datum fabæ magnitudine e vino, medetur intra diem tertium. Eadem ex equino pulli similiterque via est.* (xviii. 64. *Ed. Hard*.)

JAUNT, see JANT.

JAW,

JA'WED,

JA'WT,

JAW-BONE,

JAW-FALLEN,

JAW-TEETH.

Or *Chaw*, q. v. from the A. S. *crowan*, *ceorran*, *mandere*, *mandicare*.
The jaw is the *chaw*, or that which cheweth or *cheveth*.

JAUN-
DICE.
—
JAW.

JAW.

IBIS.

For they [her eyes] are blered
And graye beared
Jawed lyke a jettie.

Shelton. *Edinour Running.*

At last (with paine) the first word that he spake,
Was this: Alas, and therewithall he stayed,
His feeble jawes and hollow voyce could make
None other sounde.

Gosseigne. *Dun Bartholomew of Balke.*

And no fowle a jaw-beare of a retter use, and put forth hyr hande
and caughte it and slew a thousande may therewith.

Bible. *Deut. 1551. Judges. ch. xv.*

Like as a fearful partridge, that is fed
From the sharpe knike, which her attached seare,
And fells to ground, to seake for succour there.
Whereas the hungry spaniels she does spy,
With greedy inches her necke for to loose.

Spenser. *Faerie Queene*, book iii. can. 8.

But when he hath had enough of this, and would shut and close
his mouth againe, he letteth fall the upper clowe a little, which is a
warning unto the bird for to get forth: but he never bringeth both
down together, before he knowes that the trouble is flown out.

Holland. *Plutarch*, fol. 799.

He may be compared in one or two fallowes with over-long fasting,
that he cannot eat meat when brought unto him.

Fuller. *Worthen. Essex.*

The dawp and the jowey pa 1 of the face.

Gayton. *On Don Quixote*, p. 42.

The real called *jow-jerk* or *grinders*, in Latin modern, are made
flat and broad a top and withall somewhat uneven and rugged, that
by their knobs and little cavities they may the better retain, grind,
and commin the aliments.

Roy. *Of the Creation*, part ii. p. 367.

And o'er his lark jaw-bear, in piteous plight

His black rough beard was matted rank and vile.

Thomson. *The Castle of Indolence.*

Till then, yu elements, rest, and thou firm earth,
Ope not thy yawning jaws, but let this monster
Stalk his due time on thine afflicted surface.

Mum. *Elfrida.*

JAY, Fr. *jay, geay, gay, gaion*; D. *ka, kae, kawn*.
Skinner and Minshew from the sound which it utters.
The trivial name of the *Corvus glandarius* of Linnaeus.

JAY.

IBIS.

Now had this Phobus in his house a crowe,
Which in a cage he fast'd many a day,
And taught it to speake, as men use to say.

Chaucer. *The Monkes Tale*, v. 17081.

Two sharp-neged thurses,
Decked with diuise plumes, like painted jays,
Were fixed at his backe, to cut his synne waxes.

Spenser. *Faerie Queene*, book iii. can. 8.

Admire the joy the insect's gilded wings?

Pope. *Essay on Man*, epin. 3.

And startle from his when spray,

Across the glen, the screaming jay.
Hartree. *Old 2. The Hermit.*

IBALIA, in Zoology, a genus of stingless Hymenopterous insects, belonging to the family Ichneumonidae, established by Latreille, who separated it from the genus *Banchus* of Fabricius.

Generic character. Antennae biliform, of thirteen joints in the females; lips small, burly, transverse, arched in front and nicked in the middle; jaws thick, one with four and the other with two teeth, on the inner side; maxillary palpi short, of five joints, ending by a large joint; abdomen much compressed; knife-shaped wings, like those of the *Cynipae*. Panzer has given the name of *Sagoris* to this genus. The manners of these insects are unknown, but they probably live like the *Cynipae*, and undergo their metamorphosis in the cellular structure of plants.

The type of the genus is *Ibalia costellator* of Latreille, the *Banchus custodiator* of Panzer, who figures it to part lxxii. tab. 6. of his excellent Work on German insects.

IBERIS, in Botany, a genus of the class Tetradynomia, order Siliculosa, natural order Cruciferae. Generic character: corolla, petals unequal, the exterior larger; pouch roundish, compressed, partitioned placed crosswise, cells one-seeded.

About twenty species, natives of Europe, herbaceous, hardy plants, several of which are cultivated in gardens by the name Candy-tuft. *I. amara* is a native of England.

IBIS.

IBIS, a bird so called in Greek and Latin; "Of stiffe legs and a long bill, which profiteth much the country of Libia in killing serpents, and therefore worshipped among the Egyptians." Minshew.

The like derive in this, namely of clysters, we learned first of a fable in the same Egypt which is called *shib*, (or the blacke vicer.) This bird having a crooked and hooked bill, useth it instead of a syringe or pipe, to squirt water into that part, whereby it is most hind and holmes to void the dung and excrement of meat, and so purgeth and cleanneth her body.

Holland. *Plin.*, vol. i. lib. 210.

IBIS, Lacépède; *Ibis*. In Zoology, a genus of animals belonging to the family Longirostrata, order Grallae, class Aves.

Generic character. Beak arched, long, slender, thick at the base, and quadrangular, rounded at the tip, which is obtuse; nostrils linear, extending from the root to the tip of the beak, and dividing it into three portions, of which the upper is the broadest and flattest; head and throat bare, the latter and the crop expansile; legs longish and four-toed, the front webbed

VOL. XXIII.

at their base as far as the first joint, the hind toe very long, all provided with claws, that of the middle toe is some smooth, in others serrated, on its inner edge; wings of moderate size, the first quill shorter than the second and third, which are the longest of all.

The genus *Ibis* has been frequently confounded with the *Tantal*, *Scelopaces*, and *Numenis*; it is distinguished from the last by the bareness of the head and throat, which in them is feathered; it from the *Scelopaces* by the quadrangular form of the base of the beak, which in them is round; and from the *Tantal* by the same circumstance and its slenderness, as to them it is triangular and very strong. Iben are found in all parts of the world, except Australia, but more especially in warm climates, from whence they sometimes migrate, and are occasionally met with in Germany, Holland, and England. They feed upon insects, worms, testaceous animals, and sometimes even on small fishes. Cuvier imagined that the Iben occasionally fed on snakes, in consequence of having found what he consi-

38

IBIS.

pered to be the scales of those animals in an Ibis mummy. This, however, is denied by Savigny, for the following reason: viz. that according to the account of Herodotus, the intestines were removed prior to embalming; that snakes were among the number of sacred animals, and might, therefore, have been subjected to the same funeral honours as the Ibis; that he (M. Savigny) had found in an Ibis mummy not the remains of the viscera, but those of golden flies, beetles, and a scorpion, whence he believes that Cuvier might possibly have been mistaken, and more especially that the remains which Cuvier had met with presented no appearance of digestion, which is a strong presumption against his opinion; and that the organization of the Ibis is not such as to adapt them for destroying serpents.

The Ibes perform a powerful and elevated flight, extending their neck and legs horizontally with their body, and occasionally uttering hoarse, bass croakings. When they settle, they are observed huddling close together, and for hours employed raking up the mud with their beak, advancing very slowly, and not with the rapidity of the Curlew; and while thus engaged they usually rest upon one leg only. They build mostly in high trees, and feed their young in the nest till they can fly.

I. Falcinellus, Tem.; *Scotopax Falc.*, Lin.; *le Courlis Vert*, Buff.; *l'Ibis Noir*, Savigny; *El Harris* of the Arabs; *Ayrón Negro* of Italy; *Bay and Glossy Ibis*, Lath. This species is nearly two feet in length, and varies much in its plumage at different ages; in the three-years old bird the head is of a blackish red, the neck, chest, upper part of the back, bastard wing and under parts bright rusty red; back, rump, wing-coverts, quills of the wings and tail greenish black, glossed with bronze and purple; the beak greenish black, and brown at the tip; the naked ocular circle green encompassed with grey; legs brownish green. It is then known as the *Tantalus Igneus* and *Falcinellus* of Gmelin. In such birds as have not reached three years, the feathers of the head, neck, and throat are brownish black in the middle, and edged with white; the under part of the neck, the chest, belly, and thighs, ashy black; the upper part of the back and the scapulars ashy brown; the glossings of the wings and tail less brilliant. Whilst in the first year the general plumage is more ashy, and the white edges of the feathers much broader than subsequently. They build their nests in Asia, and are found on the borders of streams and lakes in flocks of thirty or forty; they migrate periodically to Egypt, and, arriving there later than the White Ibis, stay there also later. In their passage they are numerous in Poland, Hungary, Turkey, and the Greek Archipelago; they occasionally visit the banks of the Danube, Switzerland, and Italy, and, but more rarely, England and Holland.

I. Religiosa, Cuv.; *Tantalus Æthiopicus*, Lath.; *Abon Hannas*, Bruce; *White Ibis*. About the size of a fowl; the head and neck bare, the skin of which is black; the body white; the primaries of the wings tipped with shining ashy black, among which the white forms oblique notches; the secondaries bright black, glossed with green and violet, the barbs of the innermost three or four long and silky, cover the rump, and falling from above the tips of the wings hide part of the tail, of which the quill feathers are white, and thus is produced the crescent-like mark on the rump noticed by Plutarch. (*De Indis et Ostridis*.) When young, this species has the neck and throat sparingly covered with

small white feathers, and the top of the head and occiput have other longer and lustrous black feathers, of which some are edged with white, and are sufficiently long to form a crest on the occiput had the bird power to raise it; these, as the bird advances in age, fall out, and, as has been before mentioned, the head and neck become bare. From this circumstance M. Savigny imagines that the bronze bird figured by Middleton in his *Antiq. Monum.*, Tab. x. p. 129, is not so very distant from the Ibis as Cuvier seems to think. The White Ibis arrives in Egypt about the time that the inundation of the Nile commences, its numbers increasing or diminishing with the increase or diminution of the waters, and it migrates about the end of June, at which time, Bruce observes, it is first noticed in Ethiopia. The time for shooting them is when the Nile subsides, but nets also are set for them, and in Autumn many are found in the marshes of Lower Egypt and about Damietta with their heads cut off. This species does not collect in large flocks; Savigny has observed not more than eight or ten together, and sometimes only one.

This as well as the last species are the birds which were adored by the ancient Egyptians, and of which numerous mummies are found. It is very remarkable that, with the excellent description of the *White Ibis* given by Herodotus before their eyes, Naturalists no longer described, as that bird, individuals which are totally different. The bird described by Perroult as the *Ibis Blanc*, by Brinson as *Ibis Candida*, and by Linnæus as *Tantalus Ibis*, for the present species, differs from it in having the ridge of the beak rounded, its tip slightly grooved on each side, and the nostrils at the root. Consequently it is not an Ibis, in which the beak is not grooved, and the nostrils extend nearly from the base to the tip of the beak. In point of size, too, they differ very greatly; the *Tantalus Ibis* of Linnæus is as large as a Stork, but the true Ibis does not exceed the size of the common Fowl. In reference to this point, Hasselquist, in his *Iler Palestinum*, is more correct; he says, p. 249, *magnitudo gallinæ seu cornicis*; and at p. 250, *casa quæ in sepulchris invenitur, cum avibus conditis, hujus sunt magnitudinis*; yet he has mistaken a little Black and White Heron for the true Ibis. Belon, in his *Histoire Naturelle des Oiseaux*, lib. iv. c. 9, insists upon the White Ibis being merely a Stork; an opinion, Cuvier says, concerning which *aucun personne n'a-t-il été de son avis en ce point, excepté les apothicaires qui ont pris la croque pour emblème, parce qu'ils l'ont confondue avec l'Ibis auquel on attribue l'inoculation des chylères*.

I. Melanocephala, Vieill.; *Tant. Melan.*, Gmel.; *Saunghill* of India; *Black-headed Ibis*. Entirely white, except the beak, head, and legs, which are black, as are also a few spots on the back of the head and the upper part of the neck. Latham states that the feathers of the rump are often used, as those of the Ostrich, for head-dresses. It is found on the banks of the Ganges, and may, perhaps, be only the last species during its migratory progress.

I. Cristata, Vieill.; *Tant. Crist.*, Gmel.; *Crested Ibis*. Is distinguished by a tuft of long white and green feathers implanted in the back of the neck; the forehead and upper part of the head green; the rest of the neck, back, and front of the body, rusty red; the wings white; beak and legs yellow. The female has a shorter crest, the wings tinged with grey. Native of Madagascar.

I. Caloa, Vieill.; *Tant. Caloa*, Gmel.; *Bald-headed*

IBIS.

Ibis. Rather larger than the European Curlew; its head, the upper part of the neck, and front of the throat naked, forming at its upper part a kind of fold, about five lines broad, of a deep red; the general colour of the plumage is black, glossed with green and purple. Found at the Cape of Good Hope and in the marshy districts of Africa.

I. Fucata, Vieill.; *Tant. Manillensis*, Gmel.; *Manilla Ibis*. Has the plumage reddish brown, the eyes encircled with a greenish skin, which is also the colour of the beak, and the legs red.

I. Hodgedah, Vieill.; *Tant. Hog*, Gmel.; *Hodgedah* of the Cape of Good Hope. A little larger than the common Fowl; has the beak five inches long, red above and black beneath; the upper part of the oock yellow; wings brown; tail coniform, and twice as long as the beak; feet and legs black.

I. Calchoptero, Vieill.; *Copper-winged Ibis*. Head, neck, chest, and belly grey; a narrow white stripe extending from the ear down the oock; back, wing-coverts, and rump greyish brown, with bronze glossings; alar and caudal quills blue, changing to deep violet; legs brown; tarsi and toes red.

I. Rubra, Vieill.; *Scal. Rub.*, Lin.; *Tant. Rub.*, Gmel.; *Scarlet Ibis*. The whole plumage scarlet, except the tips of the alar quills, which are black; beak naked, part of the cheeks, legs, and feet pale red. In the female, the feathers on the head and front of the neck are tipped with grey, with greyish red on the top of the neck and fore part of the back; the rest of the back and rump and wing-coverts bright red; under parts paler; tips of the first two alar quills azure blue. Before the Scarlet Ibis attains its full age, its plumage varies very remarkably; when first hatched, it is covered with a blackish down, which then becomes ash, and afterwards white; subsequent to the second and third moult, the scarlet begins to appear on the back, and extends thence to the neck, wings, and under parts. The *Tant. Fusc.* of Gmelin is considered by Temminck as the young of this species, and Vieillot is inclined to believe that the *Tant. Albus* of Latham is the same. The Scarlet Ibis is found in the hottest parts of America in large flocks, and frequently the old are separated from the young birds; they fly rapidly, but rarely, except at morning and evening, in search of food; they are not very shy, and can easily be tamed.

I. Mexicana, Vieill.; *Tant. Mex.*, Gmel.; *Mexican Ibis*. Face covered with a reddish skin; the feathers of the head and neck brown, white, and green; those of the back green and black; under parts reddish brown; wings glossed with green and gold; legs blackish, and feet blue. Found on the lakes of Mexico.

Some other species are mentioned by Vieillot, for which the reader is referred to his Work.

See Linnæi *Systema Naturæ* a Gmelin; Buffon, *Histoire Naturelle*; Illiger, *Prodromus Mammalium et Avium*; Cuvier, *Régne Animal*; Vieillot, *Histoire Naturelle des Oiseaux de l'Amérique Septentrionale*.

We shall here dwell a little longer upon the ancient accounts of the Ibis. The LXX has rendered the Hebrew *יָבִי* (*Lea* ch. xi. v. 17.) by *ἵβη*, The English version, following Junius and Bochart, interprets it "the great owl." A similar rendering of the same word occurs *Isaiah*, ch. xxxiv. v. 11. In Egypt, says Herodotus, (ii. 64.) whoever kills an Ibis, even involuntarily, is put to death without hope of pardon; and this asser-

tion is corroborated by Diodorus Siculus. (i. 83.) The reason for the great value assigned to these Birds is explained by the elder Historian afterwards as follows. Every Spring, it seems, they were in the habit of encountering certain winged Serpents, who attempted to make their way through a defile opposite the city Butas, by which Arabia is separated from Egypt. Here they killed the invaders; and Herodotus, who visited the spot, saw huge piles of the Snakes' bones and spines (*ἀσπίδων*) scattered about in all directions, as clear testimonies of the valour of the Ibis. The Bird, as he describes it, is wholly black, with feet like a Stork, a beak extremely hooked, and to its size equal to a *Crex*, perhaps our English Crane or Curlew. There is another kind far more common than these Snake-killers, which has the head and neck unfeathered, and the wings white. (75. 6.) Polyænus, in his *Stratagemata*, (vii. 9.) has given a curious example of the respect paid by the Egyptians to the Ibis. When Cambyses was besieging Pelusium, the garrison made so strenuous a resistance, that the invader was nearly beaten off by the volleys from their catapults. The Persian, however, renewed his attack under unexpected leaders. He drew up in his first rank a large band of Cats, Dogs, Sheep, and Ibes, all of them personages whom the Egyptians regarded with the most superstitious veneration. They dared no longer hurl their stones and fire at these Divinities, and under the protection and by the auspices of his enemies' Gods, Cambyses then succeeded in storming their city.

Cicero twice corroborates the inviolability of the Ibis; (*de Nat. Deor.* i. 29. *Tusc. Quæst.* v. 27.) but in repeating the story of the winged Serpents, he makes them swarm from the Desert of Libya. (*de Nat. Deor.* i. 36.) Elian (*Hist. An.* ii. 38.) gives both accounts. Ammianus Marcellinus (xlii. 15.) and Philo (*de Anim. promp.* xvi. 11.) are the only two other authors who mention the winged Serpents; and the former adds a huge marvel relative to the Ibis, *quas aves per rostra edere fetus acceperimus*. Diodorus Siculus (i. 87.) makes the Ibis a destroyer of Snakes, Locusts, and Caterpillars; and he is followed by numerous other writers. Josephus mentions them as part of the baggage which Moses carried with him as a preservative against Serpents, who he commanded the Egyptian army during an inland expedition against the Ethiopians. (*Ant.* ii. 10.)

Elian (*Hist. An.* ii. 35.) and Piny (as we have cited him above) have ascribed to the Ibis a most useful medical invention; and the former, on the authority of the Egyptian embalmers, has advanced a statement, to which he does not very readily assent, that the intestines of this Bird extend to the incredible length of 96 cubits. (i. 29.) That which was procured from the Grand Signor, as an Ibis, by Louis XIV., and is described by Perault in the IIIrd volume of the *Mémoires de l'Académie des Sciences*, part iii. p. 61. measured in this department only 4 feet 8 inches, (French.) This Bird (*Ibis Blanc*) lived many months at Versailles, and, as if out of spite to Elian, (as we shall presently have occasion to remark,) ate very heartily. It was dissected after death, and its anatomical description is given in very full detail. Plutarch (*de Solertia Animal.* vol. ii. p. 974, *Ed. Xpl.* and *de Ind.* et *Qvir.* 281.) asserts, that in its abstractions the Ibis employs salt water, and that the Priests of Egypt, in performing their lustrations, always select such water as an Ibis has drunk from, on account of that Bird's extreme fastidiousness in regard to the

1818. purity of its beverage. A few other particulars may be collected from the same author, namely, that as this bird is just excluded from the shell weighs two drachmæ, that is exactly as much as the heart of a new-born infant; that when its legs are extended, the lines joining their extremities with the beak make an equilateral triangle; (*Sympos.* iv. p. 670.) and that it stands in the form of the first Egyptian letter, (*Ibid.* li. p. 738.) One other fact, in order to escape misinterpretation, we shall present in his own language: τῆς Ἰβὸς λόγους, δὲν παλαιὰ γέννηται, τὸ βρωμιὸν ἀποκρούει καὶ θαλαρῶν, ἐκδιέκτερον τὸ ἀπορριπτέον λείπει. (*Antien et gerenda Rep.* p. 791.) In conformity with the above assertion, the flesh and entrails of that specimen which was dissected by the *Académie des Sciences*, are described as fresh and agreeable to the smell more than 15 days after death. In corroboration, also, of this posthumous sweetness, the close of a passage in Cicero, to which we have already referred, has often been cited; but, as will be plain upon a glance at the context, with no little misapprehension. Cicero remarks, *avertunt pestem ab Egypto, cum volucres anaves, et vasitæ Libyæ vento Africæ insectas, interficiunt, atque concommunt. Ex quo fit ut illæ nec mori vix nocent, nec odore mortuæ. Illæ* here plainly points out the snakes, the stench of which, if they were not devoured by the Ibex, might perhaps breed pestilence.

But to return to Ælian. The Ibis, he says, is sacred to the Moon, (Σελήνη,) for it sits upon its eggs (τὰ ὠὰ ἐκτρώει) as many days as that Goddess waxes and wanes. This Bird never quits Egypt, and if any attempt is made to force it from its native soil, it prevents the violence by voluntarily starving itself to death; an assertion which is incorrect, provided Perrault's bird was a true Ibis. It walks gravely and delicately; (ὁρῶν χεῖρ καὶ εὐμαρῶς) (*Hist. Anim.* li. 34.) or, as Aldrovandus readers the passage, *magnè tarditate graditur nec eam quiescam ocyus ingredi videat quam molli gradu et tardo, more laetatum multat.* (*Ornithol.* x. 3.) When its head and neck are buried in its breast-feathers, it seems heart-shaped, and its legs, while it walks, are a cubit asunder. It is beloved by Mercury the Parent of language, ἐπεὶ οὕτω τὸ εἶδος τῆς φωνῆς τοῦ λόγου, because, so Ælianus continues still more mystically and, if possible, more unintelligibly, τὰ μὲν γὰρ μέλαινα αἰετάρια τὰ τε σαρκαῖνα καὶ δένδρα ἐκωφροφρονεῖ λόγῳ παραβάλλει το ἀντὶ τὰ ἐκ λευκῶν τῶν προφορμῶν καὶ ἀκουστικῶν ἤθη, καὶ ὑπερῶν τὰ δένδρα καὶ δρυῖν ὡς ἀνθρώπων. It is very long-lived, and the Priests of Hermopolis pretend to show one which is immortal. But in this assertion neither Apica, to whom it was exhibited, nor Ælianus, who relates the exhibition, place any confidence. Its power of digesting Snakes and Scorpions arises from its extreme heat. It enjoys excellent health, although nothing is so filthy as to escape the inquiry of its beak. In order to frustrate the attack of Cats it builds in Palm-trees, the bark of which presents great difficulties even to the agility of those crafty animals. (l. 29.)

Strabo, following Herodotus, distinguishes two genera, both known in Egypt and separated by colour; one like the Stork, the other wholly black. The streets of Alexandria, he adds, are thronged with these most tame and gentle Birds, which are both of use and of annoyance to mankind. They are useful because they devour Snakes, carrion, and offal, and thus act the part of scavengers; but it is very difficult for any article of food to escape their gluttony or their defilement. The

Ibis is a most ravenous and most unclean animal, or, as the powerful and untranslatable Greek expresses it, *καυφρόν καὶ καὶ καθαρόν*. (xvii. p. 566. Ed. 1587.)

Aldrovandus (*loc. cit.*) collects many of the particulars which we have given above, and countless others of the same kind; among these, that if a Crocodile be stroked with the feather of an Ibis it sinks into a state of torpor and lethargy; a similar effect, as it were by fascination, is produced on Serpents; on the other hand, the gall of a Ilyssa is fatal to this Bird itself. He adds also sundry reasons, which it is not worth while to repeat, why Ibis became a term of reproach, and was used as such by Callimachus against Apollonius Rhodius, (Suidas ad v. Καλὶμαχόν,) and by Ovid against Corvinus or Hyginus, if either Corvinus or Hyginus lodged were the subject of the Poem of the Roman Exile. The reader who cares about this last question, will find it amply discussed in the *Prolegomena* of Boissius, printed in the 14th Volume of Burmann's *Ovid*.

Shaw, in his *Travels* through many parts of Barbary and the Levant, states, that, in his time, the Ibis was very rare; he describes it as the *Emergy*, or *Gr. Bird*, about the size of a Curlew, with a white body and red beak and legs, consequently neither a Tantalus nor an Ibis, although Gmelin has placed it among the former. Pocock considers it to be a species of Crane, and mentions having seen very many of them, which were of a grey colour, feeding together on the islands of the Nile. Maillet, in his *Description d'Egypte*, part ii. p. 23, states that the Ibis and the *Foal* of Pharaoh were the same; and others have believed it to be the *Gypæus Barbatus*, a rapacious bird, and very different from the Ibis.

Mr. Bruce (*Appendix*, 178. vol. v.) states that he has lost the ancient Ibis; but that he is convinced of its identity with a Bird which he describes as the *Abou Hannes*, or *Father John*; so called, because it appears on St. John's day, the precise time when the fresh water of the Tropical rivers is known in Egypt to have first mixed with the Nile, and to have made it light, sweet, and exhaleable. He disputes the existence of Serpents in any abundance, at present, in Egypt, and he founds a belief, upon the concurrent testimony of so many writers as to this fact in earlier times, that at the period in which Egypt was more largely inhabited there was much more copious irrigation. Hence there were more Snakes; but as, from depopulation and neglect, the Desert enlarged its boundaries, so the Snakes, the waters, and the Ibex all disappeared simultaneously. The last-named retired into Ethiopia, in the lower part of which, is a hot country full of stagnant pools. Mr. Bruce found them as the *Abou Hannes*. He contends that Buffon's White Ibis of Egypt has none of the characteristics of the Bird it is intended to represent; that some such are known in Egypt, and that all which are found in the Catacombs are black and white, just as they are described by Historians. Savigny concurs with Bruce in believing the *Abou Hannes* to be the White Ibis of the Ancients. To his learned Work, *Hist. Naturelle et Mythologique de l'Ibis*, we must direct our readers for a profound examination of almost every particular connected with the subject. His chief hypothesis is, that the Ancient Ibis did not, as we have before mentioned, in point of fact, destroy Snakes, but that the reverence attached to it by the Egyptians, arose from its return into their Country with the Etesian winds, at the commencement of the season of abundance. To this Essay may be added a Paper by Cuvier, in the *Annales*

IBIS.

de Musée, 1804, which contains much valuable information.

ICACINA.

Larcher, in commenting upon one of the passages of Herodotus, to which we have referred above, (ii. 66.) is, as usual, most virulent in his reflections upon Bruce. The account given of the Ibis by that enterprising and misused Traveller is represented to be *une de ces méprises qui lui sont ordinaires*. It is false, continues the learned Frenchman, that the Ibis no longer exists in Egypt, though it may be readily allowed that Bruce never saw one; for how could he be expected to do so, whose knowledge of the Country was confined to the timbers of the vessel in which he sailed? Larcher feels assured that Bruce never consulted, as he ought to have done, the *Mémoires de l'Académie des Sciences*; and with an amazing disregard of logic he concludes, that because that Society was an *illustre Compagnie*, and Louis XIV. was *un grand Prince qui a mérité à si juste titre le surnom de Protecteur des Sciences et des Lettres*, therefore, that the Bird sent by the Grand Signor was a veritable Ibis, and that such Birds abound, both black and white, in Egypt. Bruce, in Larcher's eyes, is equally ignorant in Classical Literature and Natural History. But the testimonies of many succeeding travellers, even when reluctantly given, as in the case of Mr. Salt, have corroborated Bruce's veracity in countless instances, in which it had become a fashion to doubt him; and it would have been well if the many writers who have endeavoured to make his name a by-word, had profited by the advice of a scholar whose memory is ever to be regarded with veneration; whom few have exceeded in patience of research, in extent and variety of learning, in sagacious application of knowledge; none in candid regard for the pretensions of others. The late Deau Vincet, while expressing his conviction of Bruce's general fidelity, marks it as a duty, "not to treat with ingratitude those who explore the Desert for our information."

Dr. Clarke, who was strongly impressed by these words, which he has cited, adds his own conviction in favour of Bruce. He has also given us a very interesting narrative of his visit to one of the Catacombs tenanted by the Ibis Mummies at Saccara. "The well by which it was entered," says the MS. Journal of Mr. Squires, cited in a note by Dr. Clarke, "is about six feet square; the sand and stones and broken pottery which are constantly falling render the descent (about 20 feet) extremely inconvenient. At the bottom of it is a small hole which, by those who are at all corpulent, is passed with very great difficulty; indeed, each time it is necessary to clear the sand from the hole which constantly fills up the entrance. Here, having taken off our coats, with candles in our hands, our faces to the ground, our feet foremost, and an Arab pulling our legs from within, we worked our way through a passage about 20 yards in length, until we arrived at the place in which the sacred birds are deposited. The whole is

excavated out of the solid rock, and of inconceivable extent. We did not wander far from the entrance, fearful of being lost in the labyrinth. To the right and left of the entrance are passages which, as you advance, branch off to various directions." "There," continues Dr. Clarke, "we were almost choked by mud, by a number of broken jars, and by a quantity of swathing and of embalming substances, looking like so much tinder and charcoal dust, which had been taken out of those jars. As we followed the intricate windings of these channels, we came at last to a passage ten feet in height and six in width, where the whole space was filled, from the floor to the roof, by the jars, in an entire state, as they were originally deposited. They were all lying horizontally, tier upon tier, after the manner in which, quart bottles are often placed in our cellars. We took down several of them, but as fast as we removed one row, another appeared behind it, and, as we were told by the Arabs, such is their prodigious number, that if hundreds were removed, the space behind them would appear similarly filled up. The same appearance is presented at the extremities of all these galleries, the passage having been cleared only by the removal of the jars. We speared several of them in the pit. For the most part, the contents of all these vessels were the same, but there were some exceptions. Generally, after unfolding the linen swathing, we found a Bird resembling the English Curlew, having a long beak, long legs, and white feathers tipped with black. It is certainly the same bird which Bruce has described, called by the Arabs *Abou Hanna*. The jars all appeared to be of equal size, about 14 inches in length, of a conical form, and made after the same manner of coarse earthenware. A luting fastened on the cover; this luting has been described as mortar, but it seems rather to consist of the mud of the Nile." Mr. Squires says, "The pottery itself, although three thousand years old, appears as new as if it were of yesterday. We broke several of the pots and found some very perfect birds. We met with the wing of an Ibis having the feathers still on the pinions; as soon, however, as this was exposed to the air, the plumage fell to pieces and was lost." An engraving of the Jar, and of the Bird itself in its different stages of unrolment, is given by Pocock in his *Description of the East*, p. lxx. Another may be found in the VIIIth Volume of the *Recueil d'Antiq.* of Count Caylus, and specimens may be seen in the British Museum.

Dr. Clarke accounts for the existence of these Bird-Mummies in such vast numbers, on the authority of Ibn Washi, whose *Work on Antient Alphabets* has been translated by Mr. Hammer, and who is mentioned by Kircher under the name of Aben Vaschia. That Arabian Writer states that it was usual to embalm and bury an Ibis at the initiation of the Priests. (Clarke's *Travels*, 4to. 111. 166. 172.)

IBIS.

ICACINA.

ICACINA. In *Botany*, a genus of the class *Pentandria*; order, *Monogynia*; natural order, *Oleaceæ*. (Decandolle.) Generic character: calyx short, five-cleft; corolla, petals five, the interior of the base villous; anthers cordate, two-celled, cells bursting longitudinally;

style simple, incurved, the apex truncated; capsule ocellated, bursting at the apex.

One species, *I. Senegalensis*, a tree, native of Senegal.

ICE.
—
ICELAND.

ICE, v.
ICE, n.
I'CY,
I'CLIX,
ICE-LIKE,
ICE-BOUND,
ICE-BUILT,
ICE-HOUSE,
ICE-PEALED.

A. S. *is, ias, ias*; D. *rys, ryas, ias*;
Ger. *eis*; Sw. *is*. Perhaps (says
Wachter) a plain surface, frozen or
congealed, from *is, equalis*, or
isus, equare. *Alti* (adds three) *ali-*
und.
To break the ice; met. to remove
the first obstacle, make the first open-

So great for her com in Adiant,
Yet no myie boje ryde and go in Tattene vye yee.
R. Gloucester, p. 463.

Ours be water of Tems, but frozen was ijs.
R. Branne, p. 122.

As wey may see a wynter
Ijks in averages, though hote of be none
Metes in a myt while, to myt and to water.
Piers Plowman. Vision, p. 331.

The winds that fro his heer dong hang
Was wonder great, and as a speare as long.
Chaucer. The Treatise of Criseide, fol. 195.

So can your tong of frozen yee,
From whence cold answers come,
Both coole the fire, and fire coole,
To burn me all and none.
Fletcher. The Complaint of a lost uncer, &c.

They esteemed it their better subtle, with such perill in seeks us-
room, than without hope of ever getting liberia to lie ailing against the
streams, and beating amongst the ice mountains.
Hakluyt. Voyages, &c. vol. iii. fol. 79. M. Frolicher.

Tell me, perhaps thou think'st it is that sweet look
The while is beauty's native tapestry?
'Tis crystal, friend, y'e'd in the frozen sea.
P. Fitzker. Eclogue 5.

Where he [Frolicher] in our hott'a months of June and July met
With snow, frost, hail, and sleet, and found winter strong
With mighty isles of ice, and mountains huge and long.
Dryden. Polyolbon, song 19.

And if you break the ice, and do this seek [feat]
Achieve the elder, set the younger free
For our accords—whose bag shall be to have her
Will not so graciously be, to be ingrate.
Shakespeare. The Taming of the Shrew, fol. 214.

— Whose great mind
Is lesser bounds than these, that could not be confid'd,
Adventur'd on these parts, where winter still doth keep,
Where must the ice cold had chain'd up all the deep.
Dryden. Polyolbon, song 19.

I see your leaves, that from your boughs do rain,
Whose drops in drear pines remain.
Spenser. Shepherd's Calendar. January.

Be she constant, be she feckle,
Be she live, or be she idle.

Gottie. The Joy of Marriage.
Black Winter is from Norway come,
And such a formidable groom,
With scold beard and hoary head,
That, or with cold, or else with dread,
Has frighted Phobos out of his wit,
And put him in an ague fit.

Ed. Winter.
A palisht ice-like gleesome doth enfold
The rock so round.

Chapman. Hamlet. Ode, book vii
So mounting up in icy-peaked car,
Through middle empire of the freezing air
He wander'd long, till that he spy'd from far,
Mithras. Ode on the Death of a Fair Infant.

This seems to be the main difference betwixt solid ice and fluid
water, that in the one the parts (whether by any newly-acquired
texture, or for want of sufficient heat to keep them in motion) being
at rest against one another, resist those endeavours of our fingers to
displace them, to which in the other, the parts being already in
motion, easily give way.

Bayle. Works, vol. i. p. 357. The History of Fluidity, sec. 14.
No more the Down, that grave divine,
Shall keep the key of my no-wine;
My ice-house rob as heretofore,
And steal my artichokes no more.

Swift. A Pastoral Dialogue.

— Then appears
The various labour of the silent night;
Prose from the dripping ice, and dumb cascade,
Whose idle torrents only seem to rear,
The pendant icicle.

Thomson. Winter.

— And solid floods,
That stretch'd, without the solitary vast,
Their icy barrens to the frozen main.
Id. 16

Silently as a dream the fabric rose;
No sound of hammer or of saw was there:
For upon ice the well-adjusted parts
Were soon conjoin'd, nor other cement ask'd.
Cooper. The Task, book v.

While from this day-part on the ice-bound stream,
Weary return'd, with wonder and delight,
Unruly youth the various legend bears.
Mickle. Ode 3. Ficinade.

In climes beyond the solar road,
Where shaggy forms o'er ice-built mountain roam,
The Muse has broke the twilight gloom
To cheer the shivering native's dull abode.

Gray. The Progress of Poesy, 2.
At dinner, select transformations of Ovid's Metamorphose were
exhibited in confectionary: and two splendid arrays of an immense
historic plumb-cake, was embow'd with a delicious base-reveller of
the destruction of Troy.

Warton. History of English Poetry, vol. iii. p. 492. sec. 43.

ICR
—
ICRLAND.

ICELAND.

ICELAND, an Island in the Atlantic Ocean, on the
confines of the Polar Circle, situated between 63° 23' and
66° 33' North latitude, and between the meridians of
13° 15 and 24° 40' West of Greenwich. The area is about
40,000 square miles. This Island is by many supposed to
be the Ultima Thule of the Romans. Saxa Grammaticus
and Casaubon are the chief upholders of this opinion.
The hypothesis of Hochart, Mallet, and others, that the
name Thule was vaguely applied by that people to many
places on the Northern boundary of their Empire, does
not, it is evident, militate against the supposition that

they were actually acquainted with the position of
this Island.

The discovery of Iceland as first authenticated by First dis-
covery
History, is due to the adventurous spirit of some Norwe-
gian and Swedish pirates. About the year 860, one
Naddoddr was driven on the coast while sailing from
Norway to the Faroe Isles. Seeing the mountains
covered with snow, he called the country Snialand. A
Swede named Gardar circumnavigated the Island in
864, and from his own name called it Gardarholm.
Floke, a Norwegian, was the third adventurer to this

ICELAND, dreary land; he remained in it two winters, and from the quantities of ice which drifted into the bays from the West, he gave the Island the name which it still retains.

It appears, however, from the Icelandic Historians, that the Island had been previously visited, probably by fishermen from the British Isles. Some of the old Annals speak of the settlements of those strangers on the Island at the time of the Norwegian immigration. Others only mention the crosses, bells, and writings in the Irish language which were found there. The first Norwegian colony arrived on the Island in 874 under the guidance of Ingolf.

Christianity was introduced in 981, and formally adopted in an Assembly of the people in the year 1000. In 1261, the Icelanders, weary of internal dissensions, yielded up their political independence, and acknowledged the Sovereignty of the King of Norway. When Norway was annexed to Denmark in 1380, the Island was transferred without a murmur. This was the last political change in the History of Iceland.

Nature of the soil, &c. Iceland is a Country equally interesting to the Moral observer and to the inquirer into the phenomena of nature. Here we see the pleasing spectacle of a peaceable, Religious, and even a literary society, existing for centuries under all the disadvantages of soil and climate.

But the physical characteristics of the Country are still more striking, though not more singular. Here there is no ground for debate between the Mineralogists of the Huttonian and Wernerian schools; the agency of fire is everywhere evident. No stratified rocks have been seen, nor any of which the igneous origin is generally contested. Lavas of different degrees of density, obsidian, pumice, greenstone, basalt, &c. are of most frequent occurrence. The only rocks that have no external mark of heat, are those called *trap* rocks. These are amygdaloidal, containing in their cavities scollite, calcedony, calcareous spar, &c. But the lava, or *Kraun*, covers a very large portion of this great Island; tracts of it are found in every direction. The most extensive fields are in the volcanic regions of Myratu, on the North-East side of the Island. From that region to the interior extends the *Odáda Hraun*, or *Horrid lava*, an interminable plain of gloom and desolation, impassable to travellers from the ruggedness of its surface, and from the many deep cracks and fissures which intersect it. The interior of Iceland, not less, perhaps, than 26,000 square miles, is a dreary, inhospitable waste, only partially known to the natives, who are sometimes obliged to explore it in search of strayed sheep, and for the most part presenting a dark, naked lava, without the slightest covering of vegetation. In the South lie the extensive tracts of melted rock about Thingvall, through which rents of 100 feet in width stretch to the length of several miles. Above these dark wilds rise lofty mountains, on whose summits the volcanic rocks are seen protruding from the eternal snows. The glaciers, or *göklu*, cover a great portion of the Island. The most extensive of that called *Klöf* *Yökul*, lying behind the mountains of the East coast, and forming, with little interruption, a chain of ice and snow mountains, which are supposed to fill a space of 3000 square miles. The progressive movement of the glaciers is observed here as well as in Switzerland; and the *Moraine*, or rampart of *débris*, heaped together by its descent, has been seen in some places 60 feet high, and composed of large rocks. The glacier in the West

called the *Snefell*, passes for the highest mountain in ICELAND. Tradition relates, that two English seamen ascended it in the XVIth century, one of whom perished in the enterprise; more recently Sir G. Mackenzie made the attempt, and when near the highest point, was prevented from proceeding further by a deep and impracticable chasm. He states the height to be 4558 feet. But the Danish officers recently employed in making a survey of the Island found the *Snefell* to be 6862 feet high.

In the midst of these perpetual snows and glaciers Volcanoes. the proofs of active subterraneous fires continually occur. Most of the high mountains are volcanoes, slumbering, but not extinct. Hot springs and boiling fountains are found everywhere. The volcano of *Krebla*, near Myratu, is celebrated by its terrible eruptions between the years 1724 and 1730. The streams of lava which it vomited forth during that period covered several square leagues of country, and nearly dried up the lake. Katlegia, on the Eastern shore, is equally known by the fury with which it broke forth in 1755, when the shocks of earthquakes alarmed or desolated regions widely distant from each other. The rapid melting of the neighbouring glacier of the Myrdal indicated the increasing heat of the mountain. Some time after the fire burst out, and the melted ice poured down in torrents. Showers of pumice stone and columns of water were thrown out alternately; at the same time the shocks of earthquake were so violent throughout the whole Island that the inhabitants thought the hour of its destruction was arrived. The detonations of the volcano were heard at the distance of 30 leagues, and on the same day showers of ashes fell on the Isles of *Feröe* so as to render them totally black. These Islands are distant 100 leagues East South-East from Katlegia. Fifty farms were destroyed by this eruption, and the sea-shore exhibited incredible proofs of its violence, for promontories of rocks of pumice stone and lava, carried off with the broken ice, projected into the sea three leagues from the shore. These rocks still project above the sea, in places where fishermen formerly sounded 40 fathoms of water. The first recorded eruption of Katlegia took place in the year 900. Advancing further to the South we meet the great glaciers called the *Skelder* and *Skaptar Yökul*.

The eruption which took place from the former of these in the year 1783, is one of the most tremendous recorded in the Annals of Iceland. Immense floods of lava spread over some of the best districts in the Island. The clouds of ashes, scattered far and wide through the atmosphere, impregnated the air with noxious particles. The waters were corrupted, the fish driven from the coasts, and famine and pestilence ensued. In fine, the miseries succeeding this volcanic eruption, destroyed in the space of two years above 9000 human beings, or a fifth of the population, 28,000 horses, 190,500 sheep, and more than 11,000 head of cattle. About a month before it took place a submarine volcano burst forth about 70 miles South-West from Cape Reykiness, and ejected such a quantity of pumice, that the surface of the Ocean was covered with it to the distance of 150 miles. This Island, called *Nýö*, or New Island, was claimed by the King of Denmark, but ere a year elapsed it sunk beneath the water. Some concealed rocks still mark its position. Meteoric phenomena connected with these convulsions were widely visible. Mount *Hekla*, on the Southern coast, about 30 miles from the

Lavas.

Glaciers.

ICELAND. shore, has obtained a degree of distinction among volcanoes, which is due rather to the frequency than the magnitude of its eruptions, of which there are 23 on record from the beginning of the 11th century, the last being that which took place in 1823. It was ascended in August, 1810, by Sir G. Mackenzie, Dr. Holland, and Dr. Bright, who found the summit to be a ridge of slabs, some of which were warm; those below the surface were too hot to be handled, and the thermometer when placed among them rose to 144°. The height of Hekla is 5810 feet. The whole region between it and Krabla, 150 miles to the North-East, is an unknown desert. The view is bounded on the East and South-East by the glaciers mentioned above, and by the Eyfjalla Yökl, 5500 feet high; towards the North-West are seen the towering glaciers of the Snefell Yökl, which is also a volcano. Most of these mountains rise above the limits of perpetual snow, which is here about 2000 feet above the sea.

Between the irregular branches of these mountains and streams of lava, in the vicinity of the sea-coast, are the valleys in which the inhabitants have erected their dwellings. The population is confined to the fords, or friths, round the Island. Some of the low mountains are covered with a coarse grass, affording summer pasturage for the cattle, but the only permanently occupied spots are along the shore. The rivers are numerous, and of considerable size, especially on the Northern side of the Island. There are also many lakes in the interior, the size and position of which are but imperfectly known; that called *Myvatn*, or the Great Lake, from the quantities of those troublesome insects which infest it, is thought to be the largest, having about 40 miles in circumference, though much reduced by the torrents of lava poured into it from Krabla. It is in general about four fathoms deep, with a bottom of rugged lava, cracked in many places, and spouting up jets of boiling water. In the vicinity of these hot fountains the trout are of a superior quality, and form the chief subsistence of the people who inhabit this coast.

Springs, or jets of boiling water, are of frequent occurrence in Iceland, but those named the *Geyzers*, or *raging waters*, have obtained the greatest celebrity, perhaps from their accessibility. The *Geyzers* are situated about 30 miles North-West of Hekla, in a plain covered with hot springs and steaming apertures. The Great Geyser rises from a tunnel-shaped basin, lined and edged with the siliceous depositions of the water. The pipe at the bottom from which the jet issues is about 10 feet in diameter, and the basin at its outer edge is about 56. The activity of the fountain is sometimes suspended a whole day, but in general the eruptions take place every six hours; a rumbling noise or loud report like that of artillery, with an agitation of the ground, preludes its exertions. The height to which the column of water is raised appears to vary very much at different periods. The Danish travellers Olafsen and Povelsen saw it reach an elevation of 360 feet. Von Troil and Sir J. Stanley estimated the height to be from 92 to 96 feet. A Danish officer, M. Olesen, measured the jet with a quadrant in 1804, and found it 212 feet. It is again reduced to 100 feet by Mr. Hooker, and to 90 by Sir G. Mackenzie; finally, Mr. Henderson, in 1815, saw it rise to the height of 156 feet. This last traveller having found that stones thrown into the pipe, so as to impede the eruptions of

steam, hastened the eruptions, made the experiment with the spring called the *Strocker*, or *Churn*, and saw with amazement the jet rise quickly to the height of 260 feet.

The hot springs near the inhabited parts are used by the inhabitants for economical purposes; food is quickly dressed over them, without acquiring any disagreeable odour. In some places huts are built over small fountains, in order to form steam baths, which are much resorted to as a luxury. In other parts of the Island are seen caldrons of boiling mud emitting sulphurous exhalations. In the valleys wherein these springs abound, the temperature of the ground is too high to allow snow to lie long on it, and the pasturage is consequently more abundant than elsewhere; when deep snow covers the higher tracts of these volcanic regions, so as to suppress the sulphurous exhalations, it is dangerous to enter the caves, which are then filled with mephitic vapours. Pestilential airs have been also known to issue from particular spots in the plains during the volcanic eruptions, instantly extinguishing life in all who had the misfortune to approach them. Mineral springs of many kinds, and of every degree of temperature, are found here; some highly impregnated with Carbonic Acid Gas are called by the people *ale-springs*, having, it is said, the property of enlivening.

Iron and copper are found in Iceland, but the Metals want of fuel renders it impossible to turn the ores to account. The ancient forges are celebrated in some of the old Sagas; and traces of them still remain in the Western district, where iron ore is most abundant. The only mineral from which the people derive a revenue is sulphur, of which there appears to be an inexhaustible supply. Extensive mountains are incrustated to the depth of some inches with this substance, which, when removed, is again deposited in beautiful crystals, by the hot steam from below. The chief supply is obtained from the neighbourhood of Myvatn, and exported from Husavik, on the Northern coast, in the amount of 220 cwts. of refined sulphur annually. Kriewick, on the Southern coast, also exports it, but to a less amount.

Fossil woods, impregnated more or less with bitumen, are found here in abundance; and, if the people possessed more activity and enterprise, might be made to add considerably to their comfort. A bed of this *Surturbrand*, as it is called, extends through the whole of the North-Western peninsula, and is found in almost every part of the Island. It is, in fact, a subterranean forest, impregnated with bituminous sap, and compressed by the enormous weight of the superincumbent rocks. Branches and leaves are so pressed together as to form a compact mass. The fibres and ramifications of each, however, may be distinctly traced. The leaves of birch and willow, of small size, are observable; but those of the poplar are most common. The *Surturbrand* is used by the Icelanders chiefly in their smithies, and in small quantities; the general want of fuel not having as yet actuated them to a bold invasion of these natural magazines.

Among the natural curiosities of the Island we must not forget to mention the Cave of *Surtur*, or the *Black*, the Northern Pluto. This cavern is situated to the South of Arnavatn, in the Borgarfjord. The Danish travellers Olafsen and Povelsen found it to be 639 fathoms in length; and, according to their account, it indisputably proves the operation of subterraneous

IGELAND. fires, as it exhibits everywhere the channels through which the melted water flowed. Basaltic columns are seen in many places, and the agency of Giants is always called in to explain their fantastic regularity. Along the shore, at the foot of the Snæfell, are the beautiful façades, caves, and towers of Stappa, in which the nearest cylinders are arranged in every variety of form. The name of *Stappa* will immediately recall that of *Staffa*; and Sir G. Mackenzie supposes them both to have signified *step*, a term which certainly may be sometimes justly applied to basaltic rocks; but a Geologist ought to have recollected the meaning of the German word *trapp*, which signifies a *step*, and how correctly it is applied to rocks of this formation will be acknowledged by all who have ascended the narrow paths of Fluskin, at the Giant's Causeway.

Climate.

Winter.

Icebergs.

Bears.

The name of *Ice-land* is, perhaps, as unjustly applied to this Country as that of *Green-land* is to the ice-bound regions of the West. The winter here, though more unsettled, is, perhaps, less severe than in Sweden and Denmark. The mercury in the thermometer very rarely sinks to zero, and the medium temperature of the winter months is, perhaps, not much below the freezing point; the atmosphere is in general clear and serene, and the long nights are cheered by the conspicuous of the Aurora Borealis. Excessive cold occurs at distant periods. In the winters of 1717, 1742, 1784, and 1792, the sea was frozen to such an extent that communications were maintained by the ice along the coast, and even with the Islands in the Breidifjord. The year 1348 is celebrated in the Annals of the Island for its severity; when the surrounding Ocean was so firmly congealed, that the inhabitants rode on horseback across the ice from one promontory to another.

No circumstance so materially affects the climate of Iceland as the arrival of floating ice from the coasts of Greenland. The intervening sea has been in some years, as in 1766, entirely closed up with it. Immense icebergs sometimes run aground in 60 fathoms' water. Smaller masses fill up the friths and bays, and, freezing the shallow water, soon become cemented together. While the icebergs fluctuate in the neighbourhood, the weather is unsettled, with moist and cold winds; but when they become fixed, the cold increases, and unhealthy fogs are carried over the Island. When this takes place, a short and ungenial summer is the certain consequence. Together with the icebergs arrive also Polar bears, which commit terrible devastations among the flocks and herds. As soon as a bear is known to have arrived, the people of the district arm and go in pursuit of it. It is remarkable that these animals never remain on the Island; but as soon as the ice begins to break up in the Spring, they embark on it for their voyage across the Ocean.

During the depth of winter, or from November till February, the inhabitants scarcely stir from their houses, which are in some places nearly buried in snow. The swamps, precipices, and chasms in the lava are then concealed from view, so as to render it dangerous to attempt to travel. It appears from the Sagas that sledges were once used in this Country, but they have long since fallen into oblivion. In some valleys, however, as in that of Reykholt in the Borgarfjord, the multitude of thermal springs impart such a temperature to the ground that it never freezes. The vapours continually rising in the air occasion light showers, which maintain a perpetual verdure.

VOL. XXIII.

In the months of July and August the thermometer **ICELAND**, often stands at 80 and 90 degrees, but sharp frosts at night frequently succeed to the most sultry days. At **Summer.** this season the Icelandic peasant exhibits the languor of Indian climes; he shuns the rays of the mid-day sun, and is seen labouring in the fields only in the morning and the evening. From the summer solstice, when the evening sun barely sinks below the horizon, till the time of the harvest-moon, the farmer's hours of labour are chiefly by night. The atmosphere is then cool, and the light equal to that of his winter days.

The vegetable productions of Iceland are comparatively few, and the care of Man has added but little to the indigenous stock of plants. Mr. Hooker says, in his *Flora Islandica*, "that it would be difficult to find any spot of land, of equal extent, and in the same latitude, which can lay claim to so small a number of species." Many varieties, nevertheless, of moss and lichen grow amidst the cinders, and appear most luxuriant in the most rugged tracks of lava. Sometimes a species of sorrel, or the yellow poppy, assists to cheer the dreariness of these places; and the heaberry, the crowberry, and a little heath, afford a thicker covering to the stones. In the forests, the most stately birch-trees hardly reach the height of 10 feet. With these are mingled several varieties of the willow, and a few solitary individuals of the *Pyrus domestica* and mountain ash. These forests are now rare. Plantations of pine and larch were made by the Government in 1819, we know not with what success. The Icelandic Historians assert that the Island was at one time nearly covered with wood, and that large timber was cut for ship-building and sent to Norway. The way in which it was destroyed is not easily explained. The vegetation of the bogs is more luxuriant; a variety of carices and coarse grass deck them with a dark green covering. Thus while many a mile may be passed over without meeting a single trace of vegetation, there are some spots the verdure of which nearly equals that of the pasture districts of England. It is said that barley and other grains were formerly raised in Iceland. The old Laws and Histories often speak of corn-fields. An attempt to introduce barley and some kinds of pulse has been lately made; but it is likely that the inhabitants, in bestowing all their care on their flocks and herds, have pursued the course which their interest best dictated. The wild corn (*Arenaria arenaria*) growing in the sand and ashes supplies a grain of which the Icelanders are peculiarly fond. The meal is used in porridge or thin cakes, or, made into small lumps of dough, is carried to the mountains by the shepherds, who eat it raw. Sir G. Mackenzie sowed the seeds of a few hardy culinary vegetables, turnips, lettuce, mustard, cabbage, which for the most part seemed to thrive perfectly well. According to the accounts of Danish travellers, the district of Dale in the Westfjord is by far the finest and most fertile in Iceland; next to this ranks the warm valleys of the Borgarfjord. The Northern districts are said to be much superior to the Southern, owing, it is supposed, to their exposure to moist winds; the South-West wind being in this climate the most dry and distressing.

The Icelanders may be looked upon as a fair specimen of the ancient Scandinavians; having, in all probability, undergone less change in manners for nearly a thousand years than any other European nation. They are generally tall, with no physical distinction

WILD CORN.

ICELAND. from other races, except, perhaps, the unusual length of the spine. Their countenances are open, their complexion fair, the hair light coloured and rarely curled. Corpulency is very rarely observed among them.

Costume. The dress of the females retains an antique singularity. The *skirta*, or shift, is made of *Wadmal*, or coarse black cloth, fastened round the neck by a silver or brass button: over this are two or three petticoats of the same material, with a *avinda*, or apron of blue cloth, edged with black velvet, and ornamented at the top with a silver clasp. The jacket fits close to the body, and the tight sleeves are ornamented at the wrists with silver buttons, bearing the initials of the husband and wife; these buttons are generally the first gift of the accepted suitor to his affianced bride. The seams of the jacket are covered with strips of black velvet, and the whole is adorned with a profusion of silver embroidery. The stockings are of dark blue or red worsted, and the shoes of seal or sheep skin, fitting quite close to the foot. The most curious part of the female costume is the *faldur*, or head-dress of white linen. This is about 20 inches high, made in the shape of a flat horn bending forward, stiffened with an immense number of pins, and bound firmly to the head by a dark coloured handkerchief which conceals the hair. This fantastic turban is, on particular occasions, made to display the wealth of its wearer. The ordinary dress of the women working in the fields, or of those of the first rank engaged in domestic occupations, consists of the blue cloth shirt, petticoat, and cap like a Hussar's foraging cap.

The costume of the men is more simple, and differs little from that of the Norwegian peasants. On fishing excursions they wear uncouthly-shaped dresses of sheepskin over their ordinary clothes; the inhabitants of the Northern coast make more use of seal-skins, and, in their winter garb, bear some resemblance to the Greenlanders. In the *Onundafjord*, at the extreme West of the Island, where the inhabitants from their remoteness have little intercourse with strangers, the primitive costume and character are more firmly retained. Here the men still wear long beards and white clothes in the ancient fashion, and speak a dialect more free from foreign intermixture.

Houses. The houses of the Icelanders are all constructed on nearly the same plan, differing from each other only in size. An outer wall of turf, about four feet and a half high, often six feet thick, encloses all the apartments. On one side, generally that facing the South, are three or more doors, for the most part painted red. These are the entrances to the dwelling-house, the smithy, dairy, cow-house, &c. The door of the house opens into a long, dark, and narrow passage, from which the different apartments on each side branch. Each chamber has a separate roof, and is lighted by a small pane of glass, or, more commonly, amianth, four or five inches in diameter. The thick turf walls occupy more space than the apartments they enclose; the damp smell which proceeds from them, with the darkness, the filth, and stench of fish, render these dwellings insupportable to strangers. A large farm-house looks more like a village than a single habitation; several families are sometimes found to live in the same mass of turf. The hovels of the lowest order are the most wretched huts imaginable. All the members of the family sleep in the same apartment, which is also the general eating room. The kitchen is the only room in which a fire is kept.

The roof furnishes good grass, which is cut with the **ICELAND.** scythe at the usual season.

Notwithstanding the reproach of laziness and inactivity under which the natives of Iceland labour, their domestic economy exhibits a system of regular industry. The women, indeed, are unceasingly employed. The servants are generally orphans, or the children of poor farmers; they often intermarry with the children of the master, no little is poverty thought a proof of inferiority. The ordinary diet of the people is extremely simple. They eat an astonishing quantity of butter, generally in a rancid state; when there is a scarcity of this article, tallow is used instead of it. The wages of haymakers are usually paid in butter. In the morning they breakfast on *skyr*, or sour milk, to which they add water, and sometimes flavour the mixture with juniper berries. The flesh of the shark, or sun-fish, is sometimes eaten, after it has become tender from putrescence. Fresh meat, rye bread, and sage soup are holiday fare. The richer inhabitants, however, are not unacquainted with wine, London porter, and other foreign luxuries.

To a stranger, the most palatable as well as most **Lichen.** healthful article of Icelandic diet is the *Lichen Islandicus*, which is now so much in vogue among us as a specific in cases of consumption. This lichen, chopped small, is boiled in three or four successive portions of water, to take off its natural bitterness, and then for an hour or two in milk. This preparation, when cold, has the form of a jelly, which is eaten with curdled milk. It is also dried and reduced to a fine powder, when it makes an agreeable pudding. During the summer-time the women migrate for a few days to the deserts of the interior to gather this lichen. They live on these occasions in tents; and when their stock is gathered, reluctantly quit the pleasures of a nomadic life.

Turf is the general fuel; drift-wood and *surturbrand*, **Fuel.** or fossil wood, are more rarely used. In some quarters the people burn sea-weed, dried with the bones of fish, which has an abominable smell.

One of the chief cares of an Icelanders is the laying **Fishing season.** in a stock of provision for the winter season; and next to his flocks and herds, the sea is his chief resource. About the beginning of February the people of the interior and of the Northern districts begin to move, and a great part of the male population migrates to the Western and South-Western coasts. They take with them a stock of butter, smoked mutton, and sheepskin dresses. Many travel 200 miles over icy deserts to the place they choose as a fishing station; having arrived, they hire a boat on terms established by ancient custom. With the fishing commences a long period of hardship and privation. They generally remain at sea 8 or 12 hours at a time, in darkness and intense cold, without any other provision than a little sour whey. The women assist in curing the fish when brought to land. About the beginning of May the fishermen return home, leaving the fish, not yet perfectly dried, to the care of some one residing on the spot. On the Northern and North-Western shores the shark-fishery is a regular occupation; shoes are made of the skin, a quantity of oil is collected, and some parts of the flesh are smoked and eaten. Salmon of the best quality is extremely abundant in all the rivers, and might be made a profitable article of export.

About the middle of June, when the occupations of **Travelling season.** the farmer are at a stand, the Icelanders set out on his second annual journey, carrying with him all his mar-

ICELAND. katable commodities, which he disposes of, and returns with his fish and whatever he has purchased. They travel in companies, so that it is not uncommon to meet caravans of 60 or 70 horses in the deserts of the interior, which lie in the route from the Northern districts. Factories are established for their accommodation by the Danish merchants at different places round the coast; but they generally prefer resorting to Reikiavik, where they meet with most purchasers. They pitch their tents outside the town, and evince much diplomatic coyness in commencing their dealings.

Sheep. The cow, the horse, and the sheep are the principal sources of wealth, comfort, and subsistence to the Icelanders. The sheep are of a peculiar kind, with pointed ears and short tails; most of them have horns, some only two, others three, four, and upwards, and these horns are as irregular in their forms as their number. The sheep are milked as well as the cows twice in every twenty-four hours, and thus add largely to the ordinary beverage. The Icelanders do not shear their sheep, but let the wool fall off spontaneously, which occurs in Spring when the weather begins to grow warm. It is the employment of the women to pick, clean, and spin the wool, which fetches a good price at Copenhagen from its glossiness. Some fine-wooled sheep of the Spanish breed have been lately introduced from Norway, and appear to thrive well. In order to economize the stock of hay, the farmers are required by law to drive their flocks of sheep to the mountains as soon as the wool has been collected. The gathering of them back at the commencement of winter is an important affair. When the hay-harvest is over, and the farmers are ready, the officer of the district gives notice that the gathering shall commence on such a day, and appoints a rendezvous. The shepherds go in a body, under the direction of an experienced chief, and, after collecting the sheep for some days, drive them to a pen for the purpose of separating them. This business is a rural festival; but the search is generally recommenced in October, and a considerable number of sheep is annually lost.

The cattle of Iceland resemble the largest of the Highland breeds, but are hornless. They give a great deal of milk, 10, 12, or even 20 quarts per day. In the Borgarfjord, the poorest peasant has three or four cows. Beef is a luxury eaten only by the rich.

Horses. The horses of Iceland are hardly of less importance than the cows; they are small, rarely above 13 or 14 hands high, but well formed and active. The peasants are well provided with them, the poorest having four or five. When a young horse is thought to promise well, his nostrils are slit up; the Icelanders believing that when exercised or ridden hard this operation will allow him to breathe more freely. These little horses are accustomed to scramble slowly over rocks and through bogs, and to dart rapidly forward when they come to dry smooth ground. In crossing morasses they are guided by a wonderful instinct; no fair ground they can trot above 10 miles an hour. In travelling, a man has two or three horses with him, and he changes from one to the other as each becomes tired. In this way some Icelanders can perform 100 miles in the 24 hours. A well-trained saddle-horse costs about five pounds. Every Icelanders, of whatever rank, can shoe his horse; even the Bishop and Chief Justice may be occasionally seen thus employed. For a short journey, shoes are put only on the fore feet; and when iron is

very scarce, the horns of sheep are used as a substitute. **ICELAND** Very little care is taken of these useful animals; they are left to shift for themselves, and great numbers are, consequently, carried off every year by the severity of the winter.

Reindeer. Out of 13 reindeer which were exported from Norway in 1770, only three reached Iceland. These were sent into the mountains of the Guldhrygg Syssel, and have since multiplied so rapidly that herds of from 50 to 100 are now frequently met with. They are very little molested by the Icelanders, who are satisfied with complaining that the deer eat the lichen. The Danes sometimes go in pursuit of them, but seldom succeed in killing any. In the depth of winter they sometimes show themselves in the low lands.

The other quadrupeds on the island are comparatively unimportant. Hogs and goats appear to have been at one time numerous, but at present they are rarely to be met with. The dogs resemble those of Greenland, and though they do not appear to possess many good qualities, yet no family is without them. Of foxes there are two species in Iceland, the white, or arctic fox, (*Canis lagopus*), and that which is called the blue fox, (*C. fuliginosus*), a more beautifully formed animal than the other, with longer legs and a more pointed nose. A traveller through the country often hears at night the discordant cries of these animals. They attack the strongest wethers, and when they have worried them to death, seize them by the throat and drink their blood. It is generally believed that the fox here eats roots, particularly the *Angelica* and *Arundo*, which grow in the clefts of rocks. Many wonderful, and, indeed, incredible, stories are here related of the cunning of the white foxes. But the skill with which they embark on pieces of floating ice, in order to reach the islands where they feast on the sea-fowls' eggs, is a sufficient and well-authenticated proof of their sagacity. A reward is paid by the Government to those who kill a certain number of foxes; the skins also are valuable, but the quantity exported is not great, notwithstanding all the inducements held out to sportsmen. Hurrebow mentions a dark red-coloured fox also; and the black fox, he says, is a casual visitor, brought over on the ice.

Seals. The lower Order of people have a superstitious reverence for the seal, while they at the same time view it with aversion. On the West coast the seal is taken for the sake of the fat, of which a large one sometimes yields 50 or 60 pounds. The inhabitants are intimately acquainted with the habits and Natural History of this animal. Aware of its observant and inquisitive disposition they kindle fires to attract it to the shore, where nets are spread to take it. Sometimes these animals are met with at a considerable distance up the country, being attracted by the lights of the houses. They are easily tamed, and the people put them, if young, into ponds, and feed them daily. They become in a short time as tractable as a dog. Whales formerly frequented the Western shores of Iceland, but by the activity of the whale-fishers they have been driven to more remote seas.

In June the Elder ducks visit the coast to nestle, and Elder during this season they are quite tame. At Vidöe, in ducks particular, on the Southern shores, they are so familiar as to build their nests all round the roofs and even inside the houses. They are protected by the laws, a severe penalty being inflicted on any person who kills

ICELAND. one. The nests are strewed in such multitudes on the shore that it is difficult to walk without treading on them. The ducks which have not been long on their nests will suffer themselves to be handled rather than quit their eggs. The nests are built of sea-weed and lined with down, which the duck takes from her own breast, and there is a sufficient quantity of it laid round the nest to cover up the eggs when the duck goes to feed. Thin down, which is a valuable article of commerce, is removed from the nest twice, or even three times. Sometimes the poor duck is obliged to supply a fourth lining, the drake contributing his share to supply the deficiency; but when the plunder is renewed too often, the birds are apt to desert the place. Some of the eggs also are taken away, as they are thought a great delicacy. The Eider down, when taken from the nest, is mixed with straw, feathers, and other impurities. It is in winter employment of the women to prepare it for the market. When the young birds have left the eggs, the duck takes them on her back, swims to a considerable distance from the shore, then dives and leaves them to grow inured to the new element. In a few weeks the young broods join company. All the birds are then quite wild, and shortly after they disappear. It is not known to what Country they retire. They are sometimes seen in the Shetland and Orkney isles, but seldom further to the South.

Swans.

The inhabitants derive some revenue from the swans also, which are exceedingly numerous in the lakes and marshes of the Northern and Western districts. In the Borgarfjord they assemble and remain in a tract of country from 8 to 10 miles long, and three or four broad, consisting of swamps and ponds of fresh water. Here in August they shed their plumage, and the inhabitants take pains to collect the feathers. As the swans at this season are unable to fly, they are hunted on horseback with dogs. In the Spring, also, when they begin to lay, their eggs are collected; these, when boiled hard, are excellent food. The swan's-down and feathers bring in a good revenue to the people, who eat the flesh, though tough and hard, and dress the skin of the feet in such a way that it resembles shagreen, and is made into purses and similar articles.

The tern, ptarmigan, and golden plover are common, as is the snipe, which seems to lose in Iceland its ordinary wildness, associating with Eider ducks, and sitting on its eggs within a short distance of the houses. The Iceland falcon, at one time so much sought after, is now suffered to remain unmolested. The rocks and islets are frequented by myriads of sea-fowl.

Fish

The species of fish taken on the coast of Iceland are the cod, haddock, ling, skate, and halibut. Herrings are caught in great quantities on the North coast, whither they come in extensive shoals in June and July. The cod is a principal object of the trade with Denmark; previous to the discovery of Newfoundland, the Iceland cod-fishery was of the first importance; no less than 150 British vessels being engaged in it at the commencement of the XVIIth century; at present it is carried on almost wholly by the Icelanders on the account of Danish merchants. The haddock is consumed on the island, and forms so large a share of the food of the inhabitants, that it may be styled the most important gift which Nature has bestowed on them.

Arts

The mechanical industry of the Icelanders is much hindered by the want of good timber and of abundant fuel. The jaws and ribs of whales are in some parts of

the island used in the frames of houses and of boats. The quantities of drift-wood which arrive from the West are quite amazing; the inhabitants of the Fjords, in which it is chiefly collected, are the carpenters, coopers, and boat-builders of the island. The hot springs in the Borgarfjord enable them to give the planks and staves the requisite degree of pliancy. But drift-wood has many disadvantages which disqualify it for economical purposes. The smithy is an indispensable apartment in every Icelandic house. Every man, as we before observed, can shoe his own horse. The expression *white smith*, that is, wise or artist smith, if not of Icelandic, is at least of Scandinavian derivation. The knives, scissors, and other articles of common cutlery made in the ill-furnished forges of Iceland are little inferior to those manufactured in Copenhagen. Very good woollen cloth is manufactured by the farmers. The bear berry and the *Lichen Islandicus* are the dyeing materials. A fine black is also procured from a dark earth found in the bogs. Indigo is used for dyeing blue.

Commerce.

The staple exports are fish, oil, feathers, sulphur, and salt mutton; the imports are wood, salt, tobacco, coffee, iron, and fishing tackle. The subsistence of the people depends in a great measure on their supply of fishing lines and hooks. The exports are valued at 200,000 rix-dollars, the imports at 150,000, leaving the balance in favour of the island. Yet there is such a scarcity of specie that dealings are chiefly carried on in fish and wadmal, 48 of the former weighing two pounds each and 24 ells of the latter being equal to a rix-dollar. From the commencement of the XVIIIth century till 1776, the trade with the island was in the hands of a Danish Company, which exercised a most oppressive monopoly. It was then for a few years carried on on account of the Crown. In 1787, to the great joy of the Icelanders, it was made free to all Danish subjects, and in 1816 strangers were admitted into it on purchasing a license. During the late war between Great Britain and Denmark, the Icelanders were reduced to the greatest misery, their usual supplies of books, cordage, grain, &c. being cut off. An English privateer, Captain Gilpin, landed on the island in 1808, and plundered the Public Treasury of at least 30,000 rix-dollars. The year after, a Dane named Jorgensen, the supercargo of a British vessel, seized the Governor and usurped the chief authority. On a British ship of war touching shortly after at the island, he was taken prisoner, and atoned for his temerity in the hulks at Chatham. The generosity of the British Government relieved the poor islanders from their painful situation as soon as it was fully known. By an Act of Council, in 1810, the islands of Iceland, Faroe, and the Danish settlements on the coast of Greenland were taken under the protection of England, and enjoyed from that time till 1815 the advantages of a briskeer trade than usual. The island is divided into four commercial districts; viz. Reikiavik, Eskifjord, Eysafjord, and Isnafjord. A merchant vessel arriving from Denmark may visit all the ports of any one district, but is not allowed to touch at the others. An annual fair is held at Hraundalur, near Reikiavik.

Character.

The Icelanders are a remarkably grave and serious people; apparently phlegmatic, but extremely animated on subjects which interest them. Vice and crime are hardly known among them, although the Danes and other strangers who visit them set a bad example. To

ICELAND. their Religious and domestic duties they are strictly attentive, and in their dealings with others display a scrupulous integrity. Their mental cultivation astonishes a stranger, when he contrasts it with the poverty and hardship of their lives. There are very few on the Island who cannot read and write; and there are many among the better class who would be distinguished by their taste and learning in the most cultivated societies in Europe. Perhaps there is no country in Europe in which the lower Orders are so well informed. "A stranger," says Dr. Holland, (Mackenzie's *Travels*, &c.) "sees men whose habitations bespeak a condition little removed from the savage state, and who suffer an almost entire privation of every comfort or refinement of life. Among these very men he finds an intimate knowledge of the classical writings of antiquity, and a taste formed on the purest models of Greece and Rome. While traversing the Country, he is often attended by guides who can converse with him in Latin, and arriving at his place of nightly rest, he not unfrequently draws forth from the labours of his little smithy, a man who addresses him in this language with the utmost fluency and elegance."

Literature. The brilliant period of Icelandic Literature was from the XIth to the XIVth century. But, though Civil dissensions arrested its progress for a time, yet Learning has declined in Iceland only relatively to the vigour of its early growth and to the civilization of Europe.

A Printing Press was introduced in 1539, by a Swede named Mathieson. The first types were made of wood and rudely formed, but before the end of the century several valuable publications made their appearance, displaying a typographical elegance very remarkable for that Age. In the year 1779, an Icelandic Society was instituted at Copenhagen, comprising the most learned and intelligent men of the Island to the number of 130. In consequence of dissensions which arose in this Society, from the proposal to transfer it to Iceland, it was dissolved in 1790. A second Icelandic Society was established in the Island in 1794, with no fewer than 1300 members. This Society established a Printing-office at Leira, in the Borgarfjord, from which have issued 60 or 80 different Works, chiefly calculated for popular instruction. In the acts of the Icelandic Society were published two Books of Thoriakson's translation of the *Paradise Lost*; the remainder has never been printed. A complete MS. copy of this translation, which is said to be the best in any language of our great Poet, revised by the venerable Thoriakson himself, was procured by Mr. Henderson. The Icelanders have also translations of Pope, Young, and other English writers.

Education. Several Schools appear to have existed in Iceland in the XIth century. At the time of the Reformation two were founded; one at Skalholt, the other at Hoolum, with funds sufficient for the support of 20 or 30 scholars each. These establishments were afterwards united, and the only School on the Island at present is at Bessestad. It has three masters and about 24 scholars, the funds not allowing the reception of more: a Library containing about 1400 volumes is attached to the Institution. But by the long-established habits of the people, a regular system of domestic education is maintained. The instruction of his children is one of the regular occupations of every Icclander, who, in discharging this duty, is sure to find in the Pastor of the Parish a zealous prompter and assistant. The importance of these domestic habits is well understood by

the Icelanders themselves. In the Ecclesiastical Code of the Country, there is an Article singular in its nature but admirable in its design, which gives the Bishop, or even the inferior Clergy, the power of preventing any marriage where the female is unable to read. This law is still occasionally acted on.

The amusements of the people are chiefly of the literary kind. The Icelanders are, indeed, fond of chess, and games at cards have been introduced by the Danes; but in all their social meetings the repetition of Poetry and the reading of the Sagas or Histories constitute the chief entertainment. Hence it is that their National History is familiar to the people of all ranks, and an attachment to their Country becomes inspired, which its inhospitable nature can hardly justify.

The Reformation was introduced into Iceland in the year 1551, and at present there is no Religious dissension among the natives. The inhabited part of the Island is divided into 184 Parishes. Some of these are so extensive as to have five churches; but these places of worship, built for the accommodation of remote farms, are on the most moderate scale; some of the churches are not more than 18 feet long, 8 wide, and about 7 feet high. Iceland was formerly divided into two Bishoprics, Skalholt and Hoolum; but the Sees becoming vacant at the same time, were united by order of the Danish Government, in 1797. Every clergyman in Iceland keeps a register, exhibiting a view of the moral and religious state of the Parish. Three thousand copies of the Icelandic Bible were printed by the British and Foreign Bible Society in 1813, for gratuitous distribution in the Island.

The Government of Iceland was originally Aristocratic, similar to that which prevailed among the other Scandinavian nations. A General Assembly of the people, or *Althing*, was annually held in the Glen of Thingvall, or the Valley of the Court. When the Island became subject to a foreign Power, the differences of rank gradually disappeared, and no distinctions are at present known among individuals but those of industry and intelligence. The government of Iceland is committed to an officer, generally a Dane, appointed by the Crown of Denmark. This supreme magistrate has the title of *Stiftamtmand*. The people retained a shadow of Constitutional right till 1800, when the *Althing* was abolished. The Royal authority has not at present any Constitutional check, but is exercised nevertheless in a mild and paternal way. The Supreme Court of Judicature is held annually at Reikiavik: an appeal is permitted in all cases to the Courts at Copenhagen. The laws are chiefly grounded on the ancient Code called *Jonsbok*, compiled in 1280. The civilization of the Icelanders is no nothing so remarkable as in the completeness of their legislation. Trial by combat was abolished so early as 1001, and punishment for witchcraft in 1690, nearly 30 years before a similar improvement was made in the laws of Great Britain. All the wants of Society were provided for at a very early date; and even economic provisions were made which evince no little wisdom and sagacity. In case of capital conviction, which is very rare, the criminal is sent to Norway to meet his sentence, as it is not easy to find an executioner among the islanders.

The taxes paid by the Icelanders are very trifling, Taxes, not, perhaps, exceeding 50,000 rix-dollars, but sufficient for their public expenses, as they have no troops or fortresses to maintain. The laws respecting the main-

ICELAND

Religion

Govern-
ment.

Education.

ICELAND. — **ICHNEU-
MON.** —
tenance of the poor are very strictly enforced, and are more burdensome to the farmers than all the other taxes. There are no Hospitals on the Island except a few small buildings for the reception of lepers, who are unfortunately too common. The sick, aged, and infirm are, therefore, billeted on the farmers, who are in all cases obliged to give shelter and relief to their kindred within the fourth degree of consanguinity. It often happens that a landed proprietor, who contributes only two six-dollars to the public revenue, is called on for fifty as his ratio towards the maintenance of the poor in the district, when he is unwilling to receive any of them into his own habitation. Hospitality is a prominent virtue in the Icelandic character. Not only are strangers kindly entertained, but when the farmers travel with their annual caravans they are welcomed at every house they meet with, and remuneration is seldom accepted by the host.

Population. There is reason to believe that Iceland was formerly much more populous than at present; indeed the History of the Island affords abundant proofs that the climate has been gradually growing more severe, and the soil more ungrateful than formerly. In 1703, the population was 50,500; in 1804, it decreased to 46,350; from that year it has increased with little interruption, and is supposed to amount at present to 50,000. There is a considerable excess in the female population, and the average longevity of the women is greater than that of the men, owing to the more frequent exposure of the latter to the hardships of the climate. In 1804, the number of farms were 4751, the horned cattle amounted to 20,325, the sheep to 218,618, and the horses to 26,524.

Reikiavik. Reikiavik, the chief place in Iceland, has risen lately into notice from being made the seat of the Governor, the Episcopal See, the seat of the Supreme Court, and the principal mercantile station. Singularly enough, it is built on the very spot where lagoff the leader of the first colony fixed his habitation. This little town stands on the South side of a considerable inlet of the Faxö Fjord, on a low marshy piece of ground, between two eminences partially covered with grass, and studded with a number of small cottages. It consists of two streets, one running along the shore and occupied by the merchants, the other stretching backwards to the margin of a small lake, and containing the dwellings of the Bishop and others not engaged in trade. Some green islands in the bay form a safe anchorage, and harbour

great numbers of Eider ducks. Reikiavik contains perhaps 550 inhabitants. The society of this town is perhaps the worst in the whole Island. The simplicity and integrity of the natives is here corrupted by an intercourse with foreign traders of the lowest description. The other towns marked in the Map of Iceland are, in reality, only farm-houses or townships. The ports or mercantile stations round the coast consist in general of a single farm-house, with a mercantile store-house adjoining.

About 15 miles from the South coast are the *Fest-Vestmanna Islands*, so named from some Irish emigrants, who took possession of them in the 17th century. They are 14 in number, but only Heimey, or *Home Island*, is inhabited. The inhabitants of this bleak rock, only 160 in number, support themselves by fishing and bird-catching. They have two clergymen and a well-built stone church, nor do they yield in civilization to their Northern neighbours. The poverty and natural strength of this little islet have not been able to protect it from pillage. It suffered at different times from English pirates, but a worse calamity befell it in 1627. Some Algerine corsairs in that year carried off the inhabitants, of whom those who survived their sufferings were ransomed in 1636, but only 13 persons regained their native land.

Arngrim Jonæ *Brevi Commentarius de Islandiâ*, Hoolum, 1592; Dan. Fabricius, *De Islandiâ et Grœnlandiâ*, Rostock, 1616; Le Poyre, *Relation de l'Islande*, in the *Recueil des Voyages au Nord*, tom. i, Amst. 1715; *Islands Landnama Bok*, Copenhagen. 1774; John Anderson, *Account of Iceland*, Hamb. 1746; Eggerhard, *De Islandiâ Naturâ*, Hafn. 1749; *Natural History of Iceland*, by Niels Horrebow, Copenhagen. 1750; Eggart Olaisen's og Biarne Povelsen's *Reise igienem Island*, Siroe, 1772. A French translation of Olafsen and Povelsen's *Travels in Iceland* was published in Paris in 1802, in 5 vols. 8vo. *Letters on Iceland*, by Von Troil, Lond. 1780; *An Account of Hrkla*, by Sir J. Stanley, 1700; *Travels in Iceland* in 1810, by Sir G. S. Mackenzie, Edinb. 1811; *Journal of a Residence in Iceland*, by E. Henderson, Edin. 1818. For an account of the Literature of Iceland, see Mallet's *Introduction to the History of Denmark*, Schlozer's *Fragments of Northern History*, Fin Johnson's *Hist. Eccles. Islandicæ*, and Eichhorn's *Allg. Gesch. der Literatur*.

ICHNEUMON, *Mus Indicus*, or Indian Mouse; Gr. *ἰχνημόν*, from *ἰχνη*-*μῶν*, *vestigare*, to watch, *quis vestigat erodidit*. See the Quotation from Pliny. Vossius adds another reason for the name, because its roots or searches with its snout for its food. Also the name of an insect.

Now when he is lulled as it were fast asleep with this pleasure and contentment of his: the rat of India, or *schœromus* above said, sniffs his vintage, and springing him in thus broad crying, whippers into his mouth, and shovels himself down his throat as quick as an arrow, and then gusheth his bowels, esteth an hole through his bodie, and so killeth him.

Holland. Pliniv. vol. I. fol. 206.

The insects that infest fruits are either of the *ichneumon*-fly kind or *Phalœna*. Pliniv. peas, vicia, &c. produce some of these *ichneumon*-fly. *Phœnax. Phœnax*, book viii. ch. vi. n. 4.

Herodotus (ii. 67.) states that the *ICHNEUMON* (*ἰχνημόν*) is embelished by the Egyptians, and buried, each in its own particular town. The reasons for these sepulchral honours are assigned by later writers. The combat of the Ichneumon and the Aspis is represented by Ælian (*Hist. An.* iii. 22.) as displaying much sagacity on the part of the former, who enters upon it not rashly nor inconsiderately, but after counting itself with mind, so that it attacks like a man armed at all points, and protected by cuirass and shield. A similar description is given by Plutarch. (de *Soleriâ Animal.* p. 966, Ed. Xyl.) If mud be not at hand, continues Ælian, the Ichneumon bathes itself in water, and then seeks a coating of sand, covering the tip of its nostrils, which are exposed to the bite of its enemy, by the sinuosity

ICHNEU- of its tail. The nostrils seem the only parts in which
MON. it is vulnerable, and the Aspid triumphs if it succeeds
in seizing on them. If not, the Ichneumon fastens on
the throat of its foe, and speedily throttles it; so that
victory wholly depends on the first bite. Schneider, in
commenting on this passage, refers to Hæsselquist (271.)
for a description of the Linnæan Ichneumon, (see
HÆRÆSTES,) which, he says, in India is named *Munguee*,
and is particularly hostile to the *Cobra di Capello*. In
another place, (vi. 38.) Ælian relates that the Ichneumon
destroys the eggs of the Aspid; and again, (viii.
25.) that when the Ichneumon is creeping up to strangle
the sleeping Crocodile, the Trochilus, to which Hero-
dorus has assigned a similar duty against another
animal, the Leech, (li. 68.) shrieks, and wakes his friend
by flapping him on the snout. But the greatest wonder
remains behind. The Ichneumon is of a very un-
common epicæne nature. Whenever two of them fight,
that which is worsted is condemned to become a female,
in order that, as a mark of degradation, it may encounter
the pain and trouble of parturition, *ἥτις τε ἰσχυρὰ, καὶ τοῦτο αὖ τοῦτο παρὰ φύσιν γένεσθαι πρέπει*. They
are considered, perhaps on this account, sacred to La-
tona and Lucina, and are particularly venerated at
Hæraclæopolis. (x. 47.)

Nicander, in his *Theraca*, (p. 12. Ed. Goræi,) has
related the contest of the Ichneumon and the Aspid much
in the same manner; and Phile (*de Anim. prop.* 83.)
has transformed into Greek Læmbic most of the particu-
lars related by Ælian. Pambos, also, has verified the
same stories, but with considerably more Poetical
fire than his predecessor. The waking pangs of the
Crocodile are told with great vigour of description.

*ἄνθη τῶν ἢ τοῦτο θάνατον ἔχοντα θύει,
καὶ αὖτις ἐκ λαγύνης φέρει νεκρὸν ἀσπίδα,
ὅθεν παντοῖα καὶ ἀέθραυα καταδύναται.
ἔλκον γὰρ οὐκ ἔτιον· οἱ μὲν γὰρ ποταμῶν
ἔλκον· τὰ δὲ φανερὰν ἀνάλυσιν οὐκ ἔχοντα,
ἔχοντα ἀνάλυσιν, ἀνάλυσιν οὐκ ἔχοντα.*

Cypr. iii. 421.

Ritterhusius, in commenting upon the above passage,
notices a symbolical interpretation which has been
given to the adventure of the Ichneumon and the Cro-
codile, almost too wild to be credited. *Theologi quidam,*
ῥήτορες κορυφαίους, (we will not weaken the justly ex-
pressive words by translation,) *Ichneumonem dicunt*
imaginem esse Salvatoris, et Crocodilem Diaboli quem
ille specie vili et obiecta superavit.

Diodorus Siculus (i. 87.) has made the Ichneumon
cont itself with mud, not against the Aspid, but the Cro-
codile. Such a precaution does not appear to have been
necessary in the dark voyage which the little animal was
about to undertake; and the Historian himself seems to
have doubted the transaction, which he describes as
occurring *παρά φύσιν καὶ κενὰ τοῦ ἀντιστοίχου περὶ τοῦ*.
Before this, he has stated an almost equal marvel con-
cerning the same beast, which he says is the size of a
little Dog; namely, that it destroys the Crocodile's eggs
for no pleasure or advantage to itself, for it does not eat
them, but simply out of good-will to human kind. (35.)
Aristotle (*Hist. Anim.*) pits the Aspid against the Ich-
neumon, and increases the wisdom of the latter by
affirming that he never joins battle without summoning
his comrades as allies. M. Camus, the French trans-
lator, has illustrated this passage by a note, which con-
tains references to many authorities concerning the
Ichneumon.

One of the GRIPHI, which Athenæus has taken the
laudable trouble to collect from the Comic Poet Eubulus,
relates to an Ichneumon. We transcribe it below.

*ἀντιπαραβλέποντες αἱ ἐπὶ τῶν ὀφθαλμῶν,
αὐτὰρ οὐκ ὄντας ὁρῶντες ἄλλοις ἰσχυρῶς
ἵσχυοντες ἀντιπρόσωπον.
οὐδὲ γὰρ κραδίονος ἐν αὐτῷ λαβάνοντες
οὐκ ἀντιπρόσωπον οὐκ ὄντας ἀντιπρόσωπον,
τοῦτο ὁρῶντες. ἀλλὰ δὲ ἀντιπρόσωπον
ἀντιπρόσωπον οὐκ ὄντας ἀντιπρόσωπον.*

(x. 18.)

Well might Casaubon remark upon the above lines, *hic
sane opus habebamus Odiro*. The learned Commenta-
tor proceeds to show, with much ingenuity, how the
particulars which appear most opposed to the nature of
the Ichneumon may in the end be reconciled to it;
thus it is said to be *Locust-eyed*, when the eyes of a
Locust are remarkably prominent, and those of an Ich-
neumon, on the contrary, are deeply imbedded in the
head; the agreement, therefore, must be in keenness of
vision, which, whatever may be the case with the
Ichneumon, Casaubon admits, after all, is probably not
so with the Locust. Secondly, the object of the riddle
is not *sharp-nosed*, but the Ichneumon is particularly
so; we must, therefore, either understand *μὴ πρόσωπον*
to bear a different meaning, (and what that meaning
is to be seems doubtful,) or we must read in direct
opposition to it, *καὶ ἐπὶ τῶν ὀφθαλμῶν*, or in a more qualified
manner, *μυροῦσιν*, *quod*, adds Casaubon, *adhibet prop-*
teritativum videtur. The last epithet, *bolster-headed*,
is yet more puzzling than the others; *quod ne Deus*
quidem Herma recte possit interpretari, and it is, there-
fore, proposed to read *ἀντιπρόσωπον*, very dark-coloured,
or *ἐπὶ τῶν ὀφθαλμῶν*, or, as would better suit the metre and
afford the same meaning, *ἀντιπρόσωπον, head at either*
end, a property afterwards expressed by *ἀντιπρόσωπον*,
and plainly belonging to the Ichneumon, which is
described to fight against the Aspid as much with its
tail as its head. This is an exquisite specimen of com-
mentatorial trifling, in which an obscure matter is
involved in still greater obscurity by examination.
Casaubon, however, had with his own eyes seen an
Ichneumon at Frankfurt on the Maine, and he has
given a more accurately Zoological description than
might be expected. It reminded him of a Ferret, *mag-*
nitudine fitem superabat; rustrum illi peracutissimum,
articulae perbreves et quarum rotundus ambitus; cauda
pro cætero corpore admodum producta; color cinereus;
sed in rostro et pedibus crebra erant nigra macula;
irritatus pilos surrigebat.

Pliny has related very briefly, as we have given it
above from Holland, the stratagem employed by the
Ichneumon against the Aspid. Ammianus Marcellinus
appears strangely confused in his notion of this animal.
After relating the kindness of the Trochilus to the Cro-
codile, he continues, *quod factum contempsit Hydrus*,
Ichneumonis genus, *oris aditum penetrat alite preceps*
patrefactum, et populo ventre vitibusque dilancinatus
erumpit. (xii. 15.) Hydrus is a Water Snake, and
the commentators would, therefore, substitute *euhydus*,
which is indeed applied to the Ichneumon both by
Solinus and by Isidore, and which Hesychius describes
as an amphibious animal like the Beaver. We do not
know that this alteration would much improve the
matter.

ICHNEUMON, in Zoology, a genus of stinging Hyme-
nopterous insects, the type of the family *Ichneumonidae*,
established by Linnaeus, and restricted by modern En-
tomologists.

ICHNEU-
MON.
—
ICHNO-
GRAPHY.

Generic character. Maxillary palpi of five joints, mouth not produced into a beak, joints of the maxillary palpi unequal; *antenna* filiform or setaceous; jaws two-toothed at the top; ovipositor hidden or slightly produced; abdomen oval or depressed, formed of five, or more, apparent rings.

The type of the genus is *I. sagittatorius* of Fabricius, figured by Schaeffer, *Icon Insc.* pl. lxxvii. fig. 9. Gravenhorst von Esenbeck and Olivier have published monographs of this genus, and Panzer has figured many of its numerous species.

The Ichneumonids have been called by some authors Three-tailed Flies, from their three filiform valves, which form their ovipositor, and which are generally exposed. The French Naturalists call them *Mouches Tribrantes*, on account of the shaking of their *antennæ*, which are generally rendered more visible by this part being surrounded by a pale band.

The Ichneumonids are more formidable to the larvæ of insects than the Ichneumon of the Ancients, which was said to enter the Crocodile's mouth while it was asleep and eat out its intestines, for the Crocodile could prevent its entrance by keeping its mouth shut; but the larvæ of insects can use no such precaution; and it is almost impossible for them to escape entirely. The female Ichneumon of those species is provided with a long ovipositor; when about to lay its eggs it searches for the larvæ of the particular kind of insect which is the general nurse of its young under the cracks in the bark of trees, &c. and introducing its ovipositor in a perpendicular direction into every hole which is likely to contain one of its victims. They generally choose those larvæ which are about to change into their pupa state. The animal, directly it is pierced, becomes sickly, but usually undergoes its change, and the place where the egg is deposited is marked by a small brown scar. The larvæ of the Ichneumonids are small worms, destitute of legs, which live in the bodies of other larvæ as intestinal worms do in the body of larger animals. The larvæ of a few insects of this family form a silky case, and suspend themselves from the end of an oak-leaf. The pupa, in the cases which have been described by Reaumur, are said by that author to have the faculty of leaping when touched. See also an account of a similar pupa by Latreille in the *Bulletin of the Philomathic Society*. Others lay their eggs in the galls produced by the *Tenthredonæ*. Degeer described a species which deposits its eggs in the bodies of spiders; and he also observes that the Plant Lice, who have so many enemies, as *Coccinella*, *Hemirobi*, &c. are also subject to the attacks of several species of this family.

ICHNOCARPUS, in *Bolany*, a genus of the class *Pestandria*, order *Monogymia*, natural order *Asteptidae*. *Generic character:* blonson contorted; corolla spher-shaped, throat naked; follicles two, divaricate; anthers free from the stigma; superior extremity of the seeds comose.

One species, *I. frutescens*, native of the East Indies. *Hort. Kew.*

ICHNOGRAPHY, } Fr. *ichnographie*; It. and
ICHNOGRAPHICAL, } Sp. *ichnografía*; Lat. *ichno-*
graphia; Gr. *ἰχνογραφία*, from *ἰχνο*, vestigium, and
γραφία, scriptura, description, a description or delineation.
See the first Quotation from Evelyn.

Ichnography, by which we are to understand the very first design and ordinance of a work or edifice, together with every partition and

opening drawn by rule and compass upon the area or floor, by artists often call'd the geometrical plan or planiform, as in our edition of GRAPHY. The Greeks would name it *ἰχνογραφία*, *senigra descriptio*, or rather *senigrama aporia*, the superficial effluoration of the future work, which our ground-plan does fully interpret.
Evelyn. Miscellaneous Writings, p. 371. *Of Architects and Architecture.*

Perrault has assisted the text with a figure, or *ichnographical plot*, *Id. B. ii. l. 1.*

ICHOR, } Gr. *ἰχὼρ*, *sanies*, *sed sanguis nondum*
ICHOROSE, } *preparatus*, *sive crudus*, Lennep; such
as was attributed to the Gods by Homer, in *loco san-*
guinis.

This said, she wip'd from Venus' wounded palm
The sacred ichor, and tiste'd the balm.

Pope. Homer. Iliad, book v.

The pus, from an ulcer of the liver, growing this and ichorose,
corrodes the vessels.

Blood follow'd, but immortal: ichor pure,
Such as the blest inhabitants of Heav'n
May bleed: nectareous: for the Gods rest not
Man's food, nor stake as he with sabbie wine
Their thirst, thence bloodless and from death exempt.
Geophr. Homer. Iliad, book v.

ICHTHYOLOGY, Gr. *ἰχθυολογία*, *de piscibus dis-*
serere, to treat or discourse of fishes, from *ἰχθυς*, a fish,
and *λογία*, to discourse.

Some [animals] there are in the land, which were never main-
tained to be in the sea, as pustules, bruxas, canals, sheep, moles,
and others, which carry no name in *ichthyology*, but are to be found
in the exact descriptions of Rondestinus, Gesner, or Aldrovandus.
See Thomas Brown. Fulgur Erroneum, book iii. ch. 210.

ICHTHYOSARCOLITES, in Zoology, a genus of
chambered shell, established by Desmarest in the *Journal*
de Physique (July, 1817) for a fossil, of which
only the internal coat has been as yet known. It has
been placed near the genera *Hippurites* and *Orthocer-*
atites.

Deshayes has recently reexamined the genus, and
has given the following

Generic character. Shell many-celled involute,
whorls separate, the last forming a large area of a
circle; cells simple, not sinuous, not jointed, without any
syphon; shell thick, formed of a number of capillary
tubes, separated one from the other, the dorsal one the
largest, and apparently taking the place of the syphon;
a bundle of others, rather larger than the rest, forms a
depression on the concave part; the back of the shell
has generally a crest formed of many ranges of tubes,
similar to those out of which the shell is made.

This genus, which appears to resemble a very large
Spirula in form, is found in the hard white limestone
near Rochelle, apparently belonging to the *Odite* series,
and from the hardness of the stone the shells are very diffi-
cult to be detached to anything like a perfect state. They
agree with the *Nautili* in the form of the cell, but differ
from them, and from all the other chambered shells, in the
formation of their shell and in the disposition not being
pierced with a syphon: from the *Ammonites*, *Baculites*,
and *Territtiles* they differ in the form of the dissepiment,
which is not articulated. Deshayes has added a
second species to the genus, under the name of *I. ob-*
liqua. The type of the genus is *I. triangulata* of
Desmarest, which has been figured by DeFranc. The
tubular structure of the shells was doubtless destined to
render them, like the cellular cuttle-fish house, more
buoyant.

ICHNO-
GRAPHY.
—
ICHTHY-
OSARCO-
LITES.

ICICA.

I-CO-

LUMB-

KILL.

ICICA, in *Botany*, a genus of the class *Ocandria*, order *Monogynia*, natural order *Terebinthaceae*. Generic character: calyx four or five-toothed, perisperm; petals four or five, broad at the base; style short; stigma four or five; germen four or five-celled; fruit coriaceous.

Fifteen species, mostly natives of the East Indies and South America. Decandolle.

I-C O L U M B - K I L L, one of the Hebrides, or Western Islands of Scotland, situated at the Southern end of a large bay on the Western side of Mull, from which Island it is separated by a channel about half a mile wide, and of sufficient depth to allow the passage of large ships with a landing wind. By Bede, the Historian of its early Ecclesiastical establishment, it is called *Hii*, (pronounced *ee*), a name which, without the aspirate, it still retains on its own shores and their vicinity. In the Annals of Ulster, by a slight corruption, it is written *Ia* and *Aoi*; and all three words in the Irish dialect imply *Island*. *I-thon*, in the same language, the *Island of the Waves*, was readily Latinized by Monkish writers into the more euphonious *Iona*; but this last name has been otherwise traced to the Hebrew *ryn*, *Columba*, and thus connected with the Gaelic *St. Colum*, in Latin *Columba*; to whom it is in like manner indebted for its more general title *I-columb-kill*, the *Island, the cell of Colum*, or as it is abbreviated *Icolmkill*.

The early History of Christianity in Britain is involved in deep obscurity; but the received belief, founded on the authority of Bede, affirms that the Southern districts of Scotland were converted by the preaching of St. Ninian in the commencement of the Vth century. It was not, however, till the year 565 that the knowledge of the Gospel became generally disseminated. At that time Colum, an Irish Priest and Abbot, quitting his own Country with 13 companions on a mission to Scotland, received from Bridius, son of Meliochon, King of the Picts, a gift of the Island Hy. Here he founded a Monastery, under the auspices of King Conallus, according to floethius, (ix. p. 166.) which Uscher believes to have been tenanted at the beginning by Canons regular. (*clerici*.) Henceforward I-columb-kill became a spot of peculiar reverence. The remains of the Saint, who died in 597, were at first deposited within his own walls, where his grave is still shown, though the Irish maintain that they were afterwards transferred to Down in his native land. There, it is affirmed, that so late as the days of Henry VIII. existed the following distich engraved on a tomb, beneath which lay the three Saints whom it commemorated:

His tres in Dunc ruadh conduntur in uno,

Brygida, Patricius, atque Columba pater.

Borthius, l. p. 170.

History of

the Abbey.

The Cell of Hy became the mother Church of 100 Monasteries; the young Princes and Nobles of Scotland and Northumberland were sent thither for education, and more than one Crowned head was enrolled among the members of its brotherhood. Such was the sanctity attributed to it, that it became the favourite sepulchre for Royalty. Yet, notwithstanding this celebrity, it was exposed to frequent ravages by the untamed Pirates of the North, and we read of the burning of the Abbey in 797, and of its plunder and the massacre of many of its holy men in 801 and 985. We know

VOL. XXIII

not what date the establishment fell into the possession of the Order of Cluny; but its decline may be traced from the reign of William the Lion, in the latter half of the XIIIth century, when all the benefices of that branch of Benedictines in Galloway were transferred to the Monks of Holyrood House. In 1507, the Abbey was annexed for ever to the See of the Isles, from which originated the still remaining Bishopric of Sodor and Man. But, in spite of this perpetuity, Spottiswood states that, in 1617, it was given by James VI. to the See of Argyle. The Life of St. Columba has been written by two authors sufficiently near his time to collect all received contemporary information; and accordingly the pages of Admannus and Cuminius (both of whom are printed by Pinkerton in his *Vita antiqua Sanctorum qui habitaverant in ea parte Britanniae nunc vocata Scotia vel in ejus insulis*) abound in the most extravagant fictions.

I-columb-kill is about three miles in length by one in breadth, comprising about 1300 Scotch acres; its surface, as described by an eminent Geologist, Dr. Macculloch, one of its most recent scientific visitors, is low, rising into numerous irregular elevations, which seldom exceed 100 feet above the level of the sea; the loftiest, at the Northern extremity of the Island, is above four times that height. The coast is, for the most part, indented by small rocky bays, but at the North-West it presents a flat shore of sand; numerous small islands and rocks encompass its shores, and near the Southern extremity the green Island of *Sou* stretches a considerable distance into the sea. The rocks chiefly present different varieties of gneiss; on the coast opposite Mull is found a range of red, large-grained granite, which has been much used in building the Cathedral. A fine, white marble, which, however, will not admit polish, has been so largely quarried as to have but small remains left. In a bay on the West, *Port-na-Curraich*, the *Harbour of the Coracle*, where St. Columba is traditionally said to have landed, are found numerous pebbles, for the most part of serpentine, washed backward and forward by the tide, and sometimes raised in huge conical heaps, which are attributed to the pious labour of pilgrims in times past; to these the natives attach much veneration when worn as amulets. *Fuch*, many of them of rare species, are abundantly found in the neighbouring seas; the *Lichen omphacoides* coats the rocks, and is employed in dyeing; and in the standing pools near the bay just mentioned, may be seen the *Atra* of Dillwyn, one of the most uncommon *Conferve*. The climate, owing to the shelter afforded by Mull, is peculiarly mild; snow seldom falls, and never continues to lie. About 500 acres are in cultivation, and the grain, chiefly barley and rye, is generally harvested early in August. The upland is a chequered mixture of rocks and pasture, which in many spots is unusually rich, interspersed with moorish ground, and terminating in the North with a labyrinth of almost inaccessible rocks. The Duke of Argyle is proprietor of the Island, which of late years has much improved in agriculture and increased in population. Its rental, at the time of Dr. Macculloch's visit, (1818,) amounted to £300; its population to 450. This, in 1782, was 277, in 1791, 323, and in 1808, 386. A rapid advance during the space of little more than a single generation. I-columb-kill be- longs in Ecclesiastical jurisdiction to the united Parishes of Kilfinichen and Kilricaven in Mull, by whose Ministers this first abode of Christianity among our Islands

I-CO-
LUMB-
KILL.Face of the
Island.

3 u

*CO-
LUMB-
KILL.

Pennant's
account.

is visited four times a year for the performance of Divine service.

When Pennant visited the Island, in 1772, the tenants were on *run-ri*, a term used in Scotland when alternate ridges of land belong to different proprietors, and about 108 head of cattle and 500 sheep were supported; the population was about 150, "the most stupid and the most lazy of the Islanders, yet many of them boast of their descent from the companions of St. Columba." Pennant landed at the Bay of Martyrs, on a spot on which the bodies of those who of old were to be interred in the sacred precincts were received. Near to it is an oblong enclosure bounded by a stone dike called *Clachnan Druinach*, and traditionally supposed to have been a Druidical burial place. Pennant believed it to have been the common cemetery of the town, which lies close at hand. This was a mean village, consisting of about 50 thatched cottages. Hence he inspected the various antiquities in their order. The first was the Nunnery of St. Oran, once belonging to Augustine Canonesses. The Church was 58 feet by 20, the roof of the Eastern end entire, the floor entirely covered with cow-dung, which Pennant was at the pains to get removed. He was repaid by exposing to view the tomb of the last Frioresse, whose figure is carved on its face, together with that of a Virgin and Child, sitting, and placed foot to foot with the Princess; above the Virgin's head, which is crowned and mitred, are represented the Sun and Moon; above that of the Prioresse a little plate (Macneiloch says, and he is probably right, a looking-glass) and a comb. At her feet, *Sancta Maria ora pro me*, and round the edge, *Hic jacet Domina Anna Donaldi Terleti filia quondam Prioresse de Iona que obiit alic' m'o d'i x'ij' ejus animam ALTISSIMO commendamus*. A broad paved way runs from the Nunnery to the Cathedral, and two others branch from it, one to the Bay of Martyrs, a second to the hills. On the main line stands an elegant oratory, called that of Maclean. *Reilig ourain*, the burying place of Oran, is a vast enclosure filled with grave-stones, and overgrown with weeds. Here were the

Nunnery of
St. Oran.

Tombs of
the Kings,

described
by D. Monro,
Dean of the Isles.

Tombs of the Kings, which we shall describe from the account of Donald Monro, Dean of the Isles, who visited Iona in 1549, and whose MS. *Description of the Western Isles* has been printed, not long since, in a Collection of scarce Scottish Tracts. "Within this isle of Colmkill, there is an sanctuary, also a kirkzaird, callit in Erische, *Reilig Oran*, quhilke is a very fair kirkzaird, and well bigget about with staine and lyme; into this sanctuary there is three tombes of staine, formit like little chapels, with ane braid gray marble or quhin staine in the gvyll of ilk one of the tombes. In the staine of the one tombe there is written in Latin letters *Tomulus Regum Scottie*, that is the Tomb ere grave of the Scottis Kinges. Within this tombe, according to our Scottis and Erische cronickels ther lyes 48 crowned Scottis Kinges, through the quhilke this isle has beine richlie dotat be the Scottis Kinges, as we have said. The tombe on the South syde forsaide has this inscription, *Tomulus Regum Hybernie*, that is the tombe of the Irland Kinges; for we have in our said Erische cronickels that ther was foure Irland Kinges eridit in the said tombe. Upon the North syde of our Scottis tombe the inscription bears *Tomulus Regum Norwegie*, that is the tombe of the Kinges of Norroway, in the quhilke tombe, as we find in our ancient Erische cronickels, ther lyes eight Kinges of Norroway; and als

we find in our Erische cronickels, that Coelus, King of Norroway, commadit his nobils to take his body and bury it in Colmkill, if it chanced him to die in the Isles; but he was so discontentit that they remained not so many of his army as wold bury him ther, therfor he was circlid in Kyle, after he stroke one field against the Scottis, and was vanquish by them. Within this sanctuary also lyes the maist part of the Lords of the Isles with their lynage, M'Kynnon and M'Guare with their lynages, with sundry others inhabitants of the hail Isles, because this sanctuary was wont to be the sepulture of the best men of all the Isles, and als of our Kinges as we have said; because it was the maist honorable and ancient place that was in Scotland in their dayes as we reid."

Another reason which thronged this Island with the "mighty dead," is given by Pennant from an ancient Prophecy:

Ancient
Prophecy.

*Seochd bhàdhan ruith' a' bhàd
Thig mara' ther Eirinn re na' tr'
Sìob' Ìle gha'ra ghlais
Ach Sionnach f' Chlam clachir.*

Which, he says, is to the following effect: "Seven years before the end of the world a deluge shall drown the nations; the sea at one tide shall cover Ireland, and the green-headed Illy, but Columba's Isle shall swim above the flood."

Of these tombs Pennant could discover but slight remains, built in a ridged form, and arched within. The inscriptions were lost. The spot is called *Jomairc naan righe*, the ridge of the Kings. Two Gaelic inscriptions with crosses were found, one, *Cros Domhail fal' a'ich*, the cross of Donald Longshanks; the other, *Cros Urchrine o Guin*; the letters were those of the most ancient Irish alphabet.

Within this space stands also the Chapel of St. Oran, Chapel of St. Oran, to which the following legend is attached. Columba, according to Bede, had dreamed that a famine, which was grievously ravaging the Northern parts of Britain, would never cease unless he buried a man alive. Another version, which is adopted by the generality of writers on Iona, though we know not whence they obtain it, is that the remedy suggested in the Saint's dream was not to be applied to a famine, but to the dissipation of this very Chapel which he was at that time building, and of which, by the agency of the Evil Spirit, as large a portion fell down every night as had been erected during the preceding day. Oran volunteered himself as the propitiatory victim, and Columba, anxious concerning his fate, visited the corpse three days after its inhumation. His surprise may be imagined when he found his friend still alive, and so inclined to be communicative relative to the secrets of the Spiritual World, into which it seems he had been admitted, that, in order to prevent indiscreet disclosures, Columba recommended him with double surety to the grave.

In this Chapel are several tombs, and near at hand Tombs many more. One bearing a ship, which is probably Norwegian; that of the Father of Abbot Macfering, dated 1489; that of Macdonald Innis, who accompanied Bruce at Bannockburn; some of the family of Maclean; and several that have lost all memorial of their tenants. A King of France, in like manner nameless, is said to lie beneath a red, unpolished stone, about 70 feet South of the Chapel. A well-known Physician of Mull, John Belon, who died in 1657, has been more

I-CO-
LUMB-
KILL.

I-CO-
LUMB-
KILL.Druidical
globes.
Sachever-
rell's de-
scription.

fortunate hitherto, and his inscription still remains. North-West of the door is the pedestal of a Cross; on it are some stones called *Clochadhath*, which are probably substituted for some Druidical globes, of which William Sacheverell, Governor of the Isle of Man, who visited I-columb-kill in 1688, has given the following account:—"We were obliged to pass by a place where had formerly stood three noble globes of white marble, I suppose designed for some Mathematical uses: they were plac'd on three stone basins, and custom or superstition had taught all persons who pass'd by to turn them round. These globes were call'd the *Day of Judgement stones*, and the people were made believe, that when they had worn the sockets or pedestals by the continued motion of passengers, that then the World should be at an end. These Globes the Synod (of Argyle, about 1560) order'd to be thrown into the sea, perhaps hoping that might these dangerous instruments of it were removed, it might n'e're come to pass." This same Iconoclastic Synod enjoined also the destruction of numerous *Crosses*.

Cathedral.

The Cathedral lies North of this enclosure; it is cruciform; in length from East to West 115 feet, (Macculloch says about 160,) in breadth 23; the transept in length 70. It is crowned by a central tower, about 70 feet high. Sacheverell has described the interior as follows: "To say the truth every thing seem'd dispos'd to use rather than grandeur, tho' (considering the country and time in which it was built) magnificent enough." He mentions but three monuments in the interior, but adds, that "the Dean of the Isles, Mr. John Frazer, (an honest Episcopal Minister,) who since made me a visit, told me his father, who had been Dean of the Isles, left him a Book with above 300 inscriptions, which he had leas't to the late Earl of Argyle, a man of incomparable sense and great curiosity, and doubts they are all lost by that great man's affliction. There is one thing yet which is very noble in its kind, which was the ancient altar of the Church, one of the finest pieces of white marble I ever saw; it is about 6 feet long, and 4 broad, curiously vein'd and polish'd, it is all yet entire, except one corner, which has been broke by accident." But a small portion of this altar remained at Pennant's visit, "and even that," says he, "we contributed to diminish." Abbot Macfingon, Abbot Kenneth, and as armed knight, are still sculptured on their respective tombs. In the Church yard is a fine Cross, 14 feet high, of a single piece of red granite, on a pedestal 3 feet in height. Near the South-East end is a Mary Chapel.

Altar.

The ruins of the Monastery lie behind the Cathedral, and but a small remnant of the Cloyster remains. Herein were used to be kept, and are still said to be concealed, certain mystic black stones, upon which the Highland Chiefs were wont to make their contracts and alliances; and an oath ratified by which was considered as inviolable as that sworn by a Pagan Divinity on Styx. North from the Monastery are the ruins of the Bishop's house, a mount, the site of gardens, a kiln, a granary, a mill, and a pond.

Lark
stones.Visit of Dr.
Johnson.

The visit of Dr. Johnson to I-columb-kill occurred in the year following that of Pennant, and was productive of a splendid passage in his *Journey to the Western Islands*, which must be fresh in the recollection of every English reader. The great Moralist on inspecting the tombs of the Kiags, remarks, that "the graves are very numerous, and some of them undoubtedly contain the

remains of men who did not expect to be so soon forgotten." A similar train of thought was awakened in the mind of Sacheverell, and is, perhaps, yet more forcibly expressed. "This," said the person who showed me the place, (pointing to a plain stone,) was the monument of the great Teague, King of Ireland. I had never heard of him, and could not but reflect of how little value is greatness, that has barely left a name scandalous to a nation, and a grave the meaneast of mankind would never envy."

Dr. Macculloch did not visit Iona in the spirit of Dr. Macculloch. Monro, Sacheverell, Pennant, or Johnson; but he carried with him a rooted scepticism most unfavourable to Imagination. The ruins, in his eyes, are all of much later origin than is generally claimed for them. The monuments bear in themselves no evidence of high antiquity. The end of the XIIIth century is the very earliest date which he will admit for any of the buildings. Of the Tombs of the Kings he speaks as a lying legend; and the Library, the treasures of which Boethius so loudly vaunts,—the plunder of Rome, which Fergus II. begged from his friend Alaric, and which was destroyed during the incursion of the Northmen,—he reduces to a few Biographies of Saints and some Breviaries. We should prefer all the hazards of implicit belief to this sagacious determination not to be even agreeably deceived.

ICONOCLAST, } Fr. *iconoclaste*; from Gr. *εἰκών*,
ICONOCLASTICK. } an image, and *κλάω*, a breaker,
from *εἰδ-ειν*, *frangere*, to break.

An image-breaker.
I remember only one thing objected to this testimony of so many bishops, that they were *iconoclasts*, or breakers of images, and therefore not to be trusted in any other article.

Teague. *Fulmen Imperatoris*, p. 365. Of the Real Presence.
Under his auspices [Constantianus Copronymus] a council of *iconoclasts* was held, in which the adoration and the use of images were condemned. Their decrees were put in execution, and a massacre of painted and wooden gods ensued.

Jornau. *Remarks on Ecclesiastical History*, Ann. 741
Both were embellished with a profusion of statues; most of those at York were destroyed in the first motions of *iconoclastic* zeal; those of Burgon are still in full possession of the honours of the country, and consequently entire. *Sacrobarn. Specim. Letter 44.*

The name ICONOCLAST was first given to a Faction of the VIIIth century, which, in conformity with an edict of Leo the Isaurian, undertook to demolish all Images and Pictures in Churches as idolatrous. They were also called *Iconomachi*. Their opponents, who were supported by the Popes Gregory I. and II., received the name of *Iconoduli* or *Iconolatri*.

ICONOGRAPHY, Gr. *εἰκονογραφία*, a description of images, from *εἰκών*, an image, and *γραφειν*, to write or describe.

The inspection alone of these curious iconographies of temples and palaces affects one so much by reaching almost as by sight.
Barton. *Analogy of Melancholy*, let. 269.

ICONOMICAL, Gr. *εἰκονομαχία*, one who is adverse or inimical to images, from *εἰκών*, an image, and *μαχία*, pugna.

We should be too iconomical [or quarrelsome with pictures—Margin] to question the pictures of the winds, as commonly drawn in human heads, and with their cheeks distended.

Sir Thomas Brown. *Vulgar Errors*, book v. ch. xxi.

ICTERIC, Fr. *ictère*, *ictérique*; Lat. *ictericus*, q. d. *subitò adveniens vel occupans scilicet morbus*. Lennep. Sick of, troubled with, the yellow jaundice. Coigrave.

I-CO-
LUMB-
KILL.ICTE-
RICAL.Dr. Maccul-
loch.

ICTE-
SICAL
—
IDEA.

Our sense-standings, if a crime be lodged in the will, being like
corrupted eyes, transmitting the species to the soul with prejudice,
dissection, and colours of their own framing.

Taylor. *Great Exemplar*, part ii. ad. sec. 12.

ICTERUS, in *Zoology*, a genus of animals belonging
to the family *Conirostræ*, order *Pasceres*, class *Aves*.
Described as a distinct genus by Daudin from the
Orioles, but included in this Work as a subgenus of the
genus *Cassicus*, which see.

IDEA, { Fr. *idée*; It. and Sp. *idea*; Lat.
{ *idea*; Gr. *idea*, from *eiō*, *videre*,
{ to see. *Forma quæ ita vocatur*;
{ *nostris, si qui hæc forte tractant, species*
{ *appellat*. Cicero.

For the usage of this word by the
Greek Philosophers, see the Quotation
from Holland's *Plutarch*; for the modern usage, see
those from Locke and Reid.

Idea is a bodiless substance, which of itself hath no substance,
but given figure and form to shapeless matters, and become the
very cause that brings them into show and being. Socrates
and Plato suppose, that these ideas be substances separate and distinct
from matter, howbeit, scholasticism (is the thoughts and imaginations of
God; that is to say, of mind and understanding. Aristotle admitteth
verily these forms and ideas, howbeit, not separate from matter, as
being the patterns of all that which God hath made. The Stoics,
such as were the scholars of Zeno, have delivered, that our thoughts
and concepts were the ideas.

Plutarch, ch. x. fol. 666. *Opinions of Philosophers*.

Within my heart though hardly it can show

Thing so divine to view of earthly eye

The faire idea of your celestial bow,

And every part remains immortally.

Spenser. *Sonnet* 46

That subjects past, which pairings had contracted,

And led their fancies with itself shewes,

And careless what they did, as quins distracted,

All (breasting lately) talk'd but of ere-throws.

Stirling. *Jonathan*.

A transmission is made materially from some parts, and ideally
from every one. Sir Thomas Browne. *Vulgar Errors*.

Sir, more than kisses, letters mingle souls,
For, thus friends absent speak. This case controule
The indolence of my life: But for these
I could adore nothing, which could please,
But I should situate in one day.

Johnson. *Sir Henry Wotton*.

For *idea*, in my sense of the word, are, "Whatsoever is the ob-
ject of the understanding, when a man thinks; or, whatsoever it is
the mind can employ'd about in thinking." And again, I have
these words, "Whatsoever is the immediate object of perception,
thought or understanding, that I call *idea*."

Locke. *Works*, vol. i. fol. 376. *Letter to the Bishop of Worcester*.

— With inward view,
Thence on th' ideal kingdom on th' abstruse
Her eye; and instant, at her powerful glance,
Th' obedient phantoms vanish or appear.

Thomson. *Summer*.

What the ancient philosophers call species, sensible and intelligible,
and phantoms, in later times, and especially since the time of Descartes,
came to be called by the common name of *ideas*.

Reid. *Essay* 2. chap. vii. *Of the Theory of Perception, &c.*

This language of Descartes, "that every *idea* must necessarily re-
solve itself ultimately into a sensible representation or picture," (a
 relic of the old *ideal* system) they have not only rejected with con-
tempt, but they have insisted, that when it was used by the Aristoteli-
cians, by Descartes, by Locke, it was meant by them to be un-
derstood only as a figure or metaphor.

Stewart. *Philosophical Essays*, vol. 4. p. 139.

One (mistake respecting the Berkeleyan theory) confounds the
scheme of *idealism* with those sceptical doctrines, who represent
the existence of the material world as a thing which is doubtful.

Id. *Fr.* vol. 2. ch. i. p. 53.

IDEA.
—
IDES.

The truth is that, whereas Berkeley was sincerely and honestly an
idealist, Hume's leading object in his metaphysical writings, plainly
was to inculcate a universal scepticism.

Stewart. *Philosophical Essays*, vol. 2. ch. i. p. 56.

Our neighbours, in the mean time, have made choice of the term
ideology, (a Greek compound, involving the very word we have been
attempting to discard) to express that department of knowledge
which had been called the science of the human mind.

Id. *Fr.* vol. 3. p. 113.

IDENTITY,

IDENTICAL,

IDENTICALLY,

IDENTITY,

IDENTIFICATION.

Locke.

Identify; to be or cause to be, to show or prove to
be, the same.

John Amosm was born in that small corporation in this county,
bred a monk in St. Albans, whence he contracted not only intimacy
but in some sort *identity* of affection, with John Walsingham,
abbot thereof.

Falmer. *Historia*. *Beadingham*.

And Plain verily was of this opinion, (which he professed openly,
and held as a firm and undoubted truth) that the souls of that univers-
all world is not simple, uniform, and uncomposited, but mixed
(as it were) of a certain power of *identity* and of diversity.

Holland. *Plutarch*, fol. 54.

The *identity* of the same man consist in nothing but a participation
of the same continu'd life, by constantly feeling particles of matter
in succession continually united to the same organic body.

Locke. *Works*, vol. i. fol. 144. *Of Human Understanding*, book ii.
ch. xxvii. sec. 6.

Lady, your bright
And radiant eyes are in the right;
The beard's th' *identique* beard you knew,
The same numerically true.

Butler. *Hudibras*, part ii. can. 1.

To this latent, we may observe, that the greatest assurance and
most eminent knowledge we can have of anything is, of such pro-
positions as in the schools are call'd *identical*; as if I should say,
John is John, or a man is a man.

Duply. *Of Man's Soul*, ch. ii. p. 18.

Let them be compounded of parts homogeneous, or heterogeneous,
so long as these are parts in any sense of the word, they cannot sub-
sist in one another, or be *identical*; they must be conceived as dis-
tinct from each other, and have distinct affections.

Law. *Enquiry*, ch. iii. *Of Immortality and Eternity*

And to that purpose, reflecting upon those instances we have given
of *identical* propositions, we may in these observe, that even an
arises out of the plain *identification* of the extremes that are affir-
d of one another; so that, in what proportion nearer the *identification*
of the extreme is plain, the truth of it is evident to us, and our mind
is satisfied and quiet.

Duply. *Of Man's Soul*, ch. ii. p. 19.

I cannot remember a thing that happened a year ago, without a
conviction as strong as memory can give, that I, the same *identical*
person who now remember that event, did then exist.

Reid. *Essay* 3. ch. i. *Of the Human Mind*.

Neither exhalations nor believers will allow to these middle mat-
ter that a new-sensitizing soul, which is only a quality residing in a
glorified body, can be *identically* the same with an annihilated soul,
which had resulted from an earthly body.

Wharton. *The Divine Legation*, book v. sec. 6.

Let us *identify*, let us incorporate ourselves with the people. Let
us call all the cables and snap the chains which tie us to an earthly
state, and enter the friendly harbour, that shoots far out into the
main its robes and jetties to receive us.

Burke. *On the Economical Reform*.

IDES, Fr. *ides*; It. *ide*; Sp. *idos*; Lat. *idus*.
The Etymologies proposed by Plutarch are rejected
by Vossius, who supposes from Macrobius the ancient
Tuscan, *idusare*; i. e. *dividere*, to divide; (and indeed,
according to Breman, is *eis dies*, into two, or parts or
portions) the *ides* being so called because they divide
the month in *duas velut partes*.

IDIOT.
— IDLE.

The stupid reasoner persisted to the last, in maintaining that the sun, moon, and stars were no bigger than they appear to the eye, and other such idiotic stuff against mathematical demonstration.
Hentley. Of Free-thinking, p. 204.

If in reality his philosophy be foreign to the matter professed; if it goes beside the mark, and reaches nothing we can truly call our interest or concern; it must be somewhat worse than mere ignorance or delusion.

Shakespeare. Advice to an Author, part iii. sec. 1.

An *idiot*, or natural fool, is one that hath had no understanding from his nativity; and therefore is by law presumed never likely to attain any.

Blackstone. Commentaries, book i. ch. viii.

But with us, when a man as an inquest of idleness hath been returned on untruth and not an *idiot*, no farther proceedings have been had.

Id. B.

'IDLE, v.
'OLE, adj.
'OLENESS, n.
'OLESHIP, n.
'OLESS, n.
'OLE, n.
'OLE-BRAINED, n.
'OLE-HEADED, n.

D. idel; A. S. idel, aydlige, which latter Somner refers to ideliam, irritum facere; and aisdold, the past part. he interprets irritus, void, of no effect; also vacans, otiosus, vacant, idle. Hence he also says, an addle egg; and Tooke is persuaded that addle and idel (by sliding over the d in pronunciation ail, ill) are the past part of the A. S. verb aidlian, agrotare, exinanire, irritum facere, corrumpere. The D. idelen, (Kilian.) inanire, exinanire, vacuare, caecare, is evidently the same verb:—to ail, to be or become empty or vacant, to render void, vain or fruitless, to spoil.

To render void, vain or fruitless, to spoil, to consume, to waste.

An *idle man*, one who wastes or trifles away; as his time; renders it vain, fruitless, or useless; one who is inactive, lazy, sluggish, slothful, unemployed.

Any thing *idle*; vain, fruitless, useless; trifling or trivial, unimportant.

Idle time; time unemployed, disengaged from active pursuits.

To do any thing *idly*; to do it vainly, fruitlessly, triflingly, carelessly.

Yet wanne men beþ at ydel, þai er batayles argie,
Her ydelness here and byrges to synne lycherye,
To lawence, and to slepe, and to hazarderie.

R. Gloucester, p. 195.

Also that *idel* lerne to go aboute house, not needi *idel* but ful of wordes and curiose speakynges thynge that behoveth not.

Wyclif. 1 Tym. ch. v.

And also they leaue to go fyt house to house *idle*; yea not *idle* only, but also triling and boyme bodies, speakynges thynges which are not comely.

Bible, Anno 1551.

Borne God, that thurgh thy purueance
Lendest this world by certain governance,
In *idel*, as men say, ye nothing make.

Chaucer. The Franklynere Tale, v. 11179.

Thus cometh idleness, that is the yate of all harmes. An *idel* is like to a place that hath no wallies; thence devils may enter on every side, at shoot at him at discoverie by temptations an every side.

Id. The Perceus Tale, vol. i. p. 346.

And if they tuchen to restreynne
My lout, it were an *idel* payne
To lerne a thyng, which maie not bee.

Gower. Conf. Am. book ii. fol. 78.

Among these other of slothful [sloth'] kinde,
Whiche all labour rest behinde,
And hateth all beuies,
There is yet one; which *idleness*

be cleped and is the norice

In many kynde of curie.

Gower. Conf. Am. fol. 69.

IDLE

For of idleness

He [Lowe] hateth all the idleness.

Id. B. fol. 76.

Neither is it lawful to forsake thy neighbour, and to withdraw thyself from serving him, and to get thee into a den, and thine idly profitable to no man.

Tyndall. Works, fol. 154. The Oblivion of a Christian Man.

A lover may bestride the gossamer,
That gides in the wanton summer ayre,
And yet not fall.

Shakespeare. Romeo and Juliet, fol. 64.

But, when they come where that dead dragon lay,
Stretcht on the ground in monstrous large extent,
The sight with *idle* leave did them duney,
No drest approach him nigh, to touch, or once assay.

Spenser. Faerie Queene, book i. can. 12.

Wherin of oaters vast, and deserts idle,
Rough quarries, rocks, hills, whose head touch houses,
It was my hie to speake.

Shakespeare. Othello, fol. 314.

Kate. Why do you talk so?

Would you were fast asleep.

FRANK. No, no; I am not *idle*.

Ford. The Witch of Edmonton, act ii. sc. 2.

On me the curse adole
Glanc'd on the ground, with labour I must earn
My bread, what harm? Idleness had bin worse;
My labour will sustain me.

Milton. Paradise Lost, book x. l. 1055.

All which my dayes I have not leavely spent,
Nor split the blossom of my tender years
In *idleness*; but as conscient.

Spenser. Faerie Queene, book vi. can. 2.

Discreet delights they found themselves to please;
Some sung in sweet consort, some laugh'd for joy,
Some glad with strawes, some *idle* suite at ease.

Id. B. book ii. can. 9.

Is the man *idle*-brain'd for want of rest.

Chapman. Homer. Odyssey, book xviii. fol. 285.

You have heard of such a Spirit, and well you know
The superstitious *idle*-headed old,
Rever'd, and did deliver to our age
This tale of Heron the hunter, for a truth.

Shakespeare. Merry Wives of Windsor, fol. 56.

Else, when the flowers of the season fall,
Though one would save you, not one grain of wheat,
Should pay such sower's *idling* at my gate.

Farrell. The Fies. An Eclogue.

His friend rem'd' scornful, and with proud contempt
Rejects an *idle* what his fellow dream.

Dryden. The Cock and the Fox.

The meditated blow,
Sleeping, he shan'd; the javelin idly flung,
And him'd innocent o'er the horn's head.

Pope. Homer. Iliad, book xvii.

For who'd could waste war's toil and waste,
Or who th' hoarse thunder of the sea,
But to be *idle* at the last,
And end a pleasing end to thee.

Smart. Ode 1. Idleness.

For thee, O *Idleness*, the worst

Of life we patiently endure,

Thus art the source whence labour flows,

We shun thee but to make thee ours.

Id. B.

Forgive him then, thou brawler in concern
Of little worth, no sinner in the best,
If, author of no mischief and some good,
He seek his proper happiness by means,
That may advance, but cannot hinder thee.

Gower. The Task, book v.

IDOL.

IDOL,
IDOLATER,
IDOLATRESS,
IDOLATRIZ,
IDOLATRY,
IDOLATRICAL,
IDOLATRIUM,
IDOLIER,
IDOLISH,
IDOLISM,
IDOLIST,
IDOLIZE,
IDOLIZER,
IDOL-DO,
IDOL-MONOR,
IDOL-SERVING,
IDOL-WORSHIP.]

Fr. *idole*; It. and Sp. *idolo*;
Lat. *idolum*; Gr. *εἰδωλον*, from
εἶδω, an image. See the first Quotation from Tyndall.

An image, species or representation; emphatically an image worshipped, adored: a any person or thing, adored, loved to excess.

An idol or image is also opposed to a reality; thus Lord Bacon (see the Quotation from him) speaks of *idols* or false appearances; of which he discourses at large in the IVth book of the 5th chapter *De Augmentis Scientiarum*.

But of men that hee effrid in *idols* we witen that an *idol* is no thing in the world, and that there is no God but one.

Wiclif. 1 *Corinthians*, ch. viii.

To speak of men's *idols* vato *idols*, we are sore y'ther is none *idol* in y^e worlde, and that there is none other God but one.

Bible, Anno 1551.

And while Paul abode here at Athens his spirit was moued in him, for he saigh the ciuer *gigones* in *idols*.

Wiclif. *The Doct. of Apollis*, ch. xvi.

The angel of God hath me the trouthe taught,
Which thou sholt see, if that thou wilt away
The *idols*, and hee cleue, and elles naught.

Chaucer. *The Second Nonnes Tale*, v. 15737.

What difference is ther betwix an *idolatre*, and an auaricious man? But that an *idolatre* peraduensure he hath not but o' moument or tven, and the auaricious man hath many; for certes, every theroe he his cofre is his moument.

Id. *The Penitence Tale*, vol. ii. p. 350.

And therefore sayth Seint Paul, that an auaricious man is the thraldome of *idols*.

Id. *Id.*

And than the fodee from daie to daie
The worship of *idols*
Dough forth vpon the fastuine
Of him, that were then bynde,
And souther naught the trouthe fide.

Gower. *Conf. Am.* book v. fol. 92.

If ye bestowe the fastuignes and abstaynyng of the Scriptures now, vpon such Jewyshe feastes, ye do as ded your pay pay, your papa, I shold saye, whyche appoynted the to hys *idolatre* dayes of yllness.

Bale. *Apology*, fol. 55. sig. G. 7.

Scuse some image in your harts. *Idolatrie* is Greeke, and the English is *imageworship*; and an *idolatre* is also Greeke, and the English an *imageworshipper*.

Tyndall. *Works*, fol. 424. John, ch. v.

Who such an image or *idolatre* price is that vp set or committed by nation, he mye in no wyse speake, but wote of that spirit y^t their conuers, *idolatre* I shold saye, haue put into him.

Bale. *Apology*, part ii. sig. K. 1.

That mee beholding a great excellencie,
And rare perlection in mortalitie,
Doe bar athers with moued reuerence
As th' *idol* of his Maker's great magnificence.

Sprenger. *Præter Quere*, book ii. can. 2.

I do find therefore in this sacmented glass four *idols*, or false appearances of several distinct sorte, every sort comprehending many subdiuisions: the first sort, I call *idols* of the nation or tribe; the second, *idols* of the palace; the third, *idols* of the oere; and the fourth, *idols* of the theatre, &c.

Bacon. *Works*, vol. i. p. 387. *Of the Interpretation of Nature*.

I knde that Iesabel (that cursed *idolatre*) caused the blood of the prophete of God to be shed, and Naboth to be murdered unjustly for his owne vineyard; but yet I think the euer erected half so many gallows in all Israel, as malicious Mary hath doe within London alone.

The *Admonition of John Awar*, fol. 60.

— That exorises King, whose heart though large,
Bewild' by false *idolatre*, fell
To *idols* toll.

Milton. *Paradise Lost*, book i. l. 445.

Idol into himself, shame to the wise,
And all that knowe thee *idolatre*,
Daniel. *The Complaint of Remond*.

Cæc. Yet with this strength thou ser'st the Philistines
idolatre, enuincen't, and indom.

Sam. Not in their *idolatre*, but by labour
Honest and lawfull to deserve my food
Of those who haue me in their Civil power.

Milton. *Samson Agonistes*, p. 129.

I do not tell you of miserable Indians *idolatre* adoring their
derish pagodes.

Hall. *Works*, vol. iii. fol. 111. *The Character of Man*.

As for those captiue tribes, themselves were they
Who wrought their own captivity, fell off
From God to worship calves, the Deities
Of Egypt, Baal next and Ashtaroth,
And all the *idolatre* of heathen round.

Milton. *Paradise Regained*, book iii. l. 417.

When they haue stuff'd their *idols* temples with the wasteful
pillage of your states, will they yet haue any compassion upon you,
and that poor pittance which they haue left you.

Id. *Works*, vol. i. fol. 27. *The Reason of Church Government*.

How will thou reason with them, how refute
Their *idols*, traditions, parables?

Id. *Paradise Regained*, book i. l. 534.

— This pomp haue brought
To Dagon, and aduanc'd his pictures high
Among the heathen round: to God hence brought
Dishonour, obloquy, and op't the mouths
Of *idols* and atheists.

Id. *Samson Agonistes*, l. 452.

— Thou'lt beare
How their cold language telleth thee, that thy skin
Is but a beatusian shew, in which blacke an
is *idolatre*.

Id. *Salutation*, *Cætera*, part ii. *Elegy* 2.

Before their mother's gods they foolish fall,
Vain *idol*-gods, that haue no sense nor mind.

Cowley. *Women's Supplication*.

Begins thy reign with God; purge the church, demolish those piles
of abomination; abandon those *idol*-temples, return devotees to its
penury.

Hall. *Cent.* vol. i. fol. 1174. *Rebours*.

With these cow man's the *idol* serving hands
What number loe (time past) their folly findes?
Sivling. *Downes-day*. *The Sixth Hours*.

When I was at Madern, or Fort George, I took notice of a great
ceremony used for several nights successively by the *idols* inhabi-
ting the suburbs: both men and women (some very well clad) is a
great multitude went in solemn procession with lighted torches,
carrying their *idols* about with them.

Dampier. *Voyage*, Anno 1687.

The Saxons were a sort of *idolatre* people, that worshipped
several gods peculiar to themselves, among whom Woden, Thor, and
Frea, were the chief, which left their memories still preserved by the
common names of three days in the week.

Sir William Temple. *An Introduction to the History of England*,
vol. iii. p. 99.

Another may *idolize* his money, and make his gold his God; and,
in such a case, is it not really more profitable for him to lose an
early estate, than to haue no treasure in heauen?

South. *Sermons*, vol. x. p. 141.

That is to say, this is the true Religion, and the way to eternal
life, viz. the worship of the true God by and through his Son Jesus
Christ; beware of *idolatre*.

Clarke. *On the Trinity*, ch. i. sec. 3. p. 52.

Like a coy maiden, Ease, when courted most,
Farthest retires—an *idol*, at whose shrine
Who oft best sacrifice are fawour'd least.

Cowper. *The Task*, book i.

The truth is this: The usurped right of punishing for opinions was
first assumed and long ingrained by *idols*. And, if tradition may
be believed, Abraham himself severely escaped the fire for preaching
against its divinity.

Warburton. *The Divine Legation*, book vi. *Appendix*, p. 148.

IDOL.

IDOL.
—
IDOTEA.

Jeremiah draws them in the very same colour. Though they say, the Lord liveth, surely they wear falsely, i. e. vainly, absolutely. Why? The reason is given soon after; they were likewise by their idols.

Warburton. *The Divine Legation*, book v. sec. 2. p. 56.

As the rescuing him for king was the throwing him off as God; and as the rescuing him for God was the throwing him off as king; idolatry, which was the rejecting him as God, was properly the *crimen laze majestatis*; and so justly punishable by the Civil laws. *Id. R. p. 26.*

I have observed the affection, which, for many years past, has prevailed in Paris even to a degree perfectly childish, for idolizing the memory of your Henry the fourth.

Bucke. *On the Revolution in France*.

Though I be not such an admirer of antiquity as Harrov, yet they have great charms for me.

Warburton. *Letter 48. To Harv.*

IDOMEA, in Zoology, a genus of stony corals, belonging to the family *Milliporidae*.

Generic character. Coral fossil, branched, stony, branches very diverging, twisted and curled, three-sided, two of the sides covered with cells; cells conical, truncated, prominent, separated from each other, and placed in transverse, parallel lines, dilated at the third side, slightly channelled, smooth or polished without any appearance of cells.

Fragsments of this coral are found in the hard, white, coral-bearing limestone of Caen; they are generally about a line in diameter. The type and only species of the genus is *I. triquetra*, Lamarck, who has figured it in his *Continuation of Ellis*, pl. lxix. fig. 13—15. It is nearly allied to *Spirapora tetragona*, but differs in one side being poreless.

IDONEOUS, Lat. *idoneus*, perhaps from the Gr. *Idios*, proper, peculiar, and therefore, Suited or adapted to, fit.

By which he expresses his conceptions and ideas for the judicious collocation, adomus and apt disposition, right casting and contrivance of the several parts and rooms, according to their distinct offices and uses.

Evelyn. *Marvelous Writings*, p. 371. *Of Architects and Architecture.*

Especially if, on the same sheet of paper, some other fit mineral water, or likewise liquor be likewise dropped.

Boghe. *Works*, vol. iv. p. 806. *Memoria on the History of Mineral Waters.*

IDOTEA, in Zoology, a genus of *Isopodous Crustacea*, forming the type of the family *Idoteidae*.

Generic character. *Antennae* four on a cross line, the side one cetaceous, composed of a great many joints, the middle one shorter, filiform, and formed of four joints; legs fourteen, hooked; the tail or hinder belly formed of three joints, of which the last is very large and simple.

Linnæus and Pallas placed these insects with the Oniscid, or Woodlice; Degeer placed them with the Scyllid, or Martin Crabs; they have been lately formed into a family by themselves.

The body of these animals is generally divided by a longitudinal groove on each side, which gives them much the appearance of the celebrated *Tribolites*, or Dudley's Fossils; and indeed they are the recent animals, which appear to be most nearly allied to the Fossil Paradoxical Crustaceans.

Degeer has given a very long and interesting description of the manner and organization of these animals. They live in the sea, swimming well, being aided by their legs and gills. They live on dead animal matter, and they are accused of destroying the fishermen's nets.

The type of the genus is *I. entomon*, the *Oniscus entomon* of Linnæus.

IDYA, in Zoology, a genus of soft radiated animals, allied to the genera *Staphanomia* and *Pyrosoma*, established by Fremenville, and adopted by Oken.

Generic character. Body cylindrical, smooth, in the form of a long bag, without any *tentacula* to the mouth, the substance composed of longitudinal tubes, divided by cross lines.

The type of the genus is *I. infundibulum* of Fremenville.

JEAALOUS, } Fr. *jalous*; It. and Sp. *zeloso*;
JEALOUSLY, } Lat. *zelotypus*, *zelus*. *Zelus*, Von-
JEALOUSNESS, } sinus derives from *Fe-cir*, *fervere*, to
JEALOUSLY, } warm, to glow, because it is properly that warmth or fervour of mind, which is distinguished in emulation or rivalry: it is then extended to invidious, suspicious, rivalry; to the suspicion of rivalry; to envy at the rivalry of another, at the good success of another. For a general description of this passion, see *Cogan On the Passions*, ch. ii. class 2. Also the Quotation from Spenser, *infra*.

Emulous, invidious, suspicious; looking, observing, watching with envy, with suspicion; suspiciously watchful or vigilant, careful or cautious.

In jealous love less, and jangling a bedde

Peter Planchon. *Vision*, p. 108.

Truly if they were distorded zealous valours were for ever, and yet some manner of weakness. I write well is ever ready in all the hearts of any true servants, so that; to be zealous ourself, least he be cause of his own disease.

Chaucer. *The Treatment of Love*, fol. 314.

Therwith the fire of jealousy up starts
Within his breast, and heat him by the harte
So woody, that he like was to behold
The bus-sies, or the ashens dead and cold.

Id. *The Kingdome Tale*, v. 1391.

But finally to taken heed,
Men must well make a likely heede
Between hym which is zealous
Of gylts, and hym that is jealous
Of love.

Gower. *Conf. Am.* book v. fol. 87.

Whereof it is, that be enviousness,
That like vengy malice,
The which is cleped jealousy:
Of which if I the properties
Shall telle, after the nicetes,
So as it wortheth a man:
A feur it is colidias.

Id. *Id.* book v. fol. 86.

But I wel see, Galathians, wherabout they go: some jalousy woos you, and as it were enaying at me, labor to wyne your love.

Udall. *Galathians*, ch. iv.

It is one of the best bonds, both of chastity and obedience, in the wife, if she think her husband wise; of which she will never do if she finde him jealous.

Bacon. *Essay 5. Of Marriage and Single Life.*

Feste jealousy, thou turnest love to disdain
To love to dredd, and mak'st the loving hart
With hateful thoughts to languish and to pine,
And feed'st itself with self-consuming smart.
If all the passions in the mind thou wilt set.

Spenser. *Faerie Queene*, book iii. can. 11.

That he did not mean hereby to contend with his leadership, though whose anti-lance he had always known that her majesty's safety (consisting in the true maintenance of her majesty's supreme government) should be jealously preserved.

Strype. *Life of Walsby*, vol. i. p. 598. *Ann. 1589.*

So fears the lover when his breast,
By jealous phrensy is pressed;
Corrupts the nymph for whom he burns,
Yet straight to her whom he forewears returns.

Waller. *A Cure for Jealousy*.

IDOTEA.
—
JEALOUSY.

JEALOUS.

JED-
BURGH.

Forgive those foolish fears of fancy'd harm,
 That stab thy soul, while they but more thy tears;
 And think, unless I lov'd thee still,
 I had not treated thee so ill;
 For these rude pages of jealousy are much more certain signs
 Of love, than all the tender words an amorous fancy cries.

Mickle. *Jehany.*

If we love glory, we are jealous of partners, and afraid even of our
 own instruments.

Burke. *On the Policy of the Allies.*

Now is dreadful pause
 His thoughts are lost; then springing suddenly
 He stamps the ground; then jealousy casts round
 His burning eyes, as if he fear'd his thoughts
 Were lost to him.

Mickle. *The Siege of Mervilla, act iii. sc. 5.*

JEAN, a species of Fustian manufactured from
 cotton, principally at Manchester. It is noticed by
 Foller in his *Worthies* among the Fustians which, he
 says, "anciently were creditable wearing in England for
 persons of the prime quality, finding the knight in
 Chaucer thus habited.

Of Fustian he weared a gippon
 All besemmed with his habergeon.

Prologue to the *Tales*.

But it seems they were all Foreign Commodities, as
 may appear by their modern names: 1. *Jen Fustians*,
 which I conceive so called from *Jen*, a city in Saxony.
 (1. 537. Ed. 1811.) Bolton, he continues, is the staple-
 place for this commodity.

JEDBURGH, or as it was once written, and still is
 vulgarly pronounced, *Jedwood*, or *Jeddarty*,—the name,
 according to Sir J. Sinclair, is sometimes written with
 a G, and he traces it to the *Gadeni*, a Tribe spreading
 from the Teviot to Northumberland,—a Royal Burgh of
 Scotland, and chief town of the County of Roxburgh,
 agreeably situated on a declivity on the North side of
 the river Jed. It is encompassed with lofty hills, and
 the neighbourhood, not many years since, was very
 richly wooded. The town chiefly consists of four prin-
 cipal streets at right angles to each other, and meeting
 in a central square. During the Border Wars it was
 a position of no inconsiderable importance, and the castle,
 which had for some time been in the occupation of the
 English, was levelled to the ground, in order to prevent
 this annoyance for the future, by the Duke of Albany,
 who exercised the Royal power during the captivity of
 his nephew James I. This town, however, suffered
 more than once afterwards. In the beginning of the
 XVth century it was burned by Lord Surrey, during his
 second inroad in 1523; yet it maintained its station,
 though frequently wasted by fire and sword, and at the
 commencement of the XVIIth century was still one of
 the chief places on the Border. Either from the
 adroitness with which its inhabitants used the weapons,
 or from a manufactory of them, Jedburgh gave its name
 to an axe or partisan, chiefly used by horsemen; and a
 cavalier mounted and wielding this instrument became
 the armorial bearing of the Town. The prosperity of
 Jedburgh after the Union was chiefly derived from con-
 tradband trade, more especially in malt and leather, for
 which its position afforded very favorable opportuni-
 ties. On the suppression of this illegal commerce,
 Jedburgh rapidly declined, till about fifty years since,
 when the introduction of a coarse woollen manufactory
 gave a new impulse to industry, and has produced con-
 siderable increase both in the numbers of its inhabitants
 and its extent of buildings. The greatest drawback upon
 its commerce is scarcity of fuel, all its coals being
 imported from Northumberland. Jedburgh returns use

VOL. XXIII.

Member to Parliament, in conjunction with Haddington,
 Lauder, Dunbar, and North Berwick. Population, in
 1813, 2827. Distant 45 miles South from Edinburgh,
 11 West from Kelso.

Jedburgh Abbey, dedicated to the Holy Virgin, was
 founded or rebuilt by David I. in 1138, for Augustin
 Canons Regular from St. Quotin's at Beauvais. Two
 cells were attached to it, that of Restenote in the Shire
 of Angus, one mile East of Forfar, within which all the
 documents and treasures of the mother church were
 kept for the sake of security, as it stood surrounded by
 a loch, and was approached only by a drawbridge; and
 that of Canonby upon the Esk in Dumfriesshire. The
 ravages committed upon Jedburgh Abbey during the
 Border Wars, at length rendered it incompetent to
 maintain its monks; nevertheless the present remains
 vouch for great former magnificence. The lower part
 of the wall, still existing, affords a specimen of much
 older architecture than that of the XIIIth century, and
 corroborates the belief that David restored a Saxon
 foundation. Part of the Western remains of this Abbey
 have been judiciously fitted up as a Parish Church. The
 estates were conferred as a temporal Lordship, with the
 title of Baron Jedburgh, upon Sir Andrew Kerr of
 Fairliehurst, by James VI. in 1602. Of this family
 the Marquess of Lothian is the present representative.
 A Convent of Carmelite nuns was founded in Jedburgh
 in 1513, and an old boose is still shown at the bottom
 of the town, in which the empress Mary held a Justice
 Court in 1566, and from which she paid a visit to
 Bothwell at Liddesdale, a distance of 17 Scots miles,
 and returned in the same day. The neighbourhood
 once possessed numerous orchards, which were sedu-
 lously cultivated by the Monks, and pear trees are still
 shown which are believed to have been planted before
 the era of the Reformation. The Parish of Jedburgh
 is of very great extent, stretching from the Teviot to
 the borders of Northumberland, and covering a space
 about 13 miles long, and in some places not less than
 seven broad.

J E E R, v. } Skinner thinks most probably from
 J E E R, v. } the Ger. *schere*, consequently,
 J E E R, v. } *versare, dictis et factis contumeliosis*,
 J E E R, v. } literally *scindere, secare*, (A. S. *scyr-an*,
 J E E R, v. } to shear,) to cut, to divide; the met.

(Wachter has no doubt) derived a tonsura of *veratione*
servili ad contumeliam liberi hominis. Junius says, to
jeer, or *yeer*, and *gyery* is the A. S. *corra*, from *corrian*,
 or *corrian*, *ge-corrian*, *gyerian*, *irridare*, to provoke.
 And to *jeer* may mean,

To speak provokingly, tauntingly, scoffingly; to utter
 provoking, taunting jests; to taunt, to scoff, to mock,
 or make a mock of.

The knight was courteous and did not forbear
 Her honest mirth and pleasure to partake;

But when he saw her lay, and gibe and jeer,
 And pance the bonds of modest chastity,
 Her dalliance he despis'd and follow'd did forbear.

Spenser. *Fairie Queene*, book ii. ch. vi.

The brave mind is allotted in the birth,

To manage empires from the state of throne,
 Fighting coy fortress, when the stern'st appears,
 Which scorneth right, and perreth at our turn.

Dryden. *The Baron's Wars*, book ii.

Pas. Democracy, thou sweetest flower,
 How I miss thy laugh and her'st voice.

Pas. There you saw'd the famous *jeer*,
 That ever *jeer'd* in Rome or Athens.

Brouncker and Fletcher. *The New Palace*, act v. sc. 1.

3 x

JED-
BURGH.
JEER.

JEER —
JELLY.

For he being tribune left in a *jeer* the exercise of his office, and went into Syria to Pompey upon no occasion: and as freely again he returned these upon a sudden.

See *Thomas North. Plutarch*, fol. 721. *Cicero*.

Man. — We were all kind of persons
We meet withal, of any rank or quality.

And if we cannot love them, we were estranges.

P. Ca. A pretty sweet society! and a grateful!

Ben Jonson. *The Staple of News*, act ii. sc. 1.

Call you this *jeering*? I can play at this,
Tis like a ball at Tennis.

Id. *Id.*

All this will not content some morose cavaliers, whom I have heard *jeeringly* say "that many who were burnt in *Ex* in the reign of Queen Mary drank sack to the days of Queen Elizabeth."

Fallor. *Worthies. Berkshire*.

What *jeering* and *jeering* the adversaries make; how the giddy ministers are discouraged, I will pass over, &c.

Styrrer. *Life of Parker*, vol. i. p. 216. *Asso* 1561.

And, giggling thus at one another,
Each *jeering* loud reform'd his brother;
Till the whole parish was with ease
Sham'd into virtue by degrees.

Samuel. *The Devil Outwitted*.

But the deen, if this secret should come to his ears,
Will never have done with his glee and his jeers.

Shayft. *The Grand Question debated*.

Friend Tertius, quoth the *jeering* Harp,
Your burthen's more than you can bear,
To help your speed, it were as well
That I should ease you of your shell.

Lloyd. *Fables. The Horse and the Tortoise*.

JEFFERSONIA, in *Botany*, a genus of the class *Oxyandria*, order *Monogynia*. Generic character: calyx five-leaved, coloured, deciduous; corolla, petals eight, spreading, incurved; capsule obovate, one-celled, bursting below the apex; seeds many, oblong, arillate at the base.

One species, *J. diphylla*, native of North America.

JE'JUNE, } Lat. *jejunus*, which Martinius
Je'JUNELY, } derives from the Gr. *κερδ-ειν*, *κερ-*
Je'JUNENESS, } *care*, to empty, for he is *je'june*,
Je'JUNITY, } whose belly is empty of food.

Je'june; empty, and therefore hungry; empty, void, vacant, destitute, poor, barren.

The Aristotelian hypothesis gives a very dry *je'june* account of Nature's phenomena.

Glowel. *The Faculty of Dignifying*, ch. vii.

So that there are three causes of fixation; the even spreading both of the spirits, and tangible parts; the cleanness of the tangible parts; and the *je'june*, or extreme commination of spirits.

Bacon. *Natural History*. Cond. 8. sec. 799.

No knowledge can be more pleasant than this; (the works of the creation) none doth so satisfy and feed the soul; in comparison whereof that of words and phrases seems to me insipid and *je'june*.

Ray. *On the Creation*, part i.

Other learned writers, who have had occasion to say something purposely of cold, have handled it exceedingly *je'june*.

Boyle. *Works*, vol. ii. p. 475. *On Cold. The Author's Preface*.

The load demand, from year to year the same,
Beggars devotion, and makes fancy lame,
Till force itself, most miserably *je'june*,
Calls for the kind assistance of a tune.

Comper. *Retirement*.

Pray extend your Spartan *je'junity* to the length of a competent letter.

Bentley. *Letters*, p. 261.

JELLY, see GELLY. So called because stiffened, thickened, concentered, coagulated, as if congealed.

Any thing concentered or coagulated into a viscous substance.

Call'd barbaques by us, which like a *jelly* first
To the beholders seem, then by the fumes moved,
Still great and greater thence, until you will may see
Them turn'd to perfect fowls, when dropping from the trees
Into the merry pond.

Drayton. *Polycolton*, song 28.

And for close of all a *jelly* made of y^e bones of beef, the best for cleanness and good reliab, and the most delicious that I had ever seen or tasted.

Evelyn. *Memoirs*, Feb. 14, 1682.

With wonder he surveys the upper air,
And the gay gilded meteors sporting there;
How lambent jetties, kindling in the night,
Shout through the ether in a trail of light.

Garr. *The Dispensary*, can. 4.

And having fill'd his empty belly
With mutter brood and meagre jelly,
Gave him a rib of sleek grosselin,
And very wisely made him follow.

Coventry. *Fit and Learning*.

JENNET. See GENNET.

The 12 of December the emperor's majesty and all his nobility came into the field on horseback, in most grandly order, having very fine *jeunets* & Turkin horses gaudied with gold & silver abundantly.

Hakluyt. *Voyage*. It. vol. i. p. 316. *Description of Russia*.

Say't thou this colt shall prove a swift-pac'd steed
Only because a *jeunet* did him breed!

Hud. *Satire* 3. book ii.

Were they, like Spanish *jeunets*, to impregnate by the wind, they could not have thought on a more proper invention.

Spectator, No. 127.

Watch not their steps—they're safe without thy care
Unlame, like *jeunets*, they conceive by air.

Churchill. *The Times*.

The fable relative to the conception of the Spanish JENNETS, to which allusion is made in some of the above extracts, is probably derived from an account given by Aristotle, if the *Hist. Animal*. be his. Mares, he says, at a particular season appear *εἰς ἀνέμους*, (a word which Scaliger explains *εἰς ἀνέμους*, *conceive*), and therefore great care is taken in the isle of Crete not to remove the stallions from them. At this season they shun the common herd, and run wildly, not to the East or West, but directly to the North or South, and resist all approach until they are either wearied down by their exertions or have reached the sea. (vi. 18.) Ælian has copied this passage closely, (*Hist. Anim.* iv. 6.) and the account is poetically adopted by Virgil, (*Georg.* iii. 273.) in lines too familiar to require citation. Homer probably was well acquainted with the same story, when he attributed the Horses of Achilles to the parentage of the Harpy Podarce impregnated by Zephyrus; (*Iliad*, II. 150.) a God whom our own great Poet has sent "a maying" with a more delicate mistress. And again, when he makes Æneas describe to Achilles the 3000 Mares of King Erichonius, of whom 12, if we understand the passage rightly, were beloved by Bures, and produced to him colts, whose tread was so light that the corn did not bend beneath it, and who skimmed the main with as much agility as the Roman Epic afterwards attributed to Camilla. (Y. 221.) Varro and Columella both relate this tale undoubtedly. The first, while speaking of Horses, says, in *sestern* *in incredibilibus est in Hispania, sed est vera, quod in Lusitania ad Oceanum in ea regione, ubi est oppidum Olyssippo (Lisbon) monte Tago quadam e vento certo tempore concipiunt equas ut his Galline quique solent, quarum ova *ιερνία* appellant; sed ex his equis qui nati pulli non plus triennium vivunt.* (*de Re Rust.* ii. 19.) Columella writes much to the same purpose; he

JELLY.
—
JENNET.

JENNET. affirms that Mares will sometimes breed equivocally *cohortalium more avium*, like birds in a coop. Cum *id notissimum etiam in Sacro (Tagro) monte Hispanie*, qui procurrit in occidentem juxta Oceanum, frequenter equas sine coitu ventrem pertulisse, fatumque eductas, qui tamen inutilis est, quod triennio prius quam adolecat, morte absumitur. (de Re Rust. vi. 27. 7.) Silius Italicus, in lines far more explicit and much less poetical than those of Virgil, has extended the duration of the Lusitanian Jennets to seven years. He is describing the review of his troops by Hannibal after the fall of Seguntum,

At Fittumulus alios Balares probat agmine aperte.
Hic ados cum Vir placidum fatisque tepescit,
Conculcas arvens tuctis grex prout Equarum,
Et Praeterea oculum gressumque concipit auri.
Et non multa deo queri, prosperaque senectas,
Septemque has alidus longissima ducit aetas.

(iii. 378.)

Pliny readily adopts all the marvels of the legend. (viii. 67.) Justin (xlv. 3.) alludes to it, and subjoins a very sensible explanation, that the fecundity and swiftness of Horses is so great in Gallicia and Lusitania that they may well be said to be conceived by the very wind. If the reader wishes to be confirmed in his disbelief by modern authorities, he may turn to the two writers named below, under the grave guidance of a commentator on this passage in Justin. *Franciscus tamen Fernandus de Cordova, Hispania, illam narrationem de equibus Hispanicis vento concipientibus, esse comensurabilem, et auctoritate et ratione et experientia (three powerful conditors in argument) docet in Didascalia multiplici, cap. 48. In quam sententiam concedit et Joh. Wouwerius, Polymath, cap. 11. Fernandus de Cordova, with great candour, brings forward from Resendius the only modern authority which appears to give any support to the tale, and he sufficiently explains the occurrence which it recoverts from natural causes. Resendius hanc opinionem nec improbat nec approbat: refert tamen quatenus se a quodam hospite suo agri Benecentiani juxta Tagum equum huc de re ipse sciret? hanc ab illo accipere: nunquam scilicet hanc se aut ridere aut audire, habuisse tamen pulcrum quondam equum, quam, ut molius proximo nudius vendere posset, in insulae in medio Tago est, solam inclusisset, ut patuli abundantia saginaretur, camque post duas menses gravidam reperire, cum nullus illic accessit admistrarius. Septimo deinde mense extraxit eam non quidem animal, sed concreti sanguinis infernum materiam, abortumque suspicatum. On this narrative Francis de Cordova rationally observes, that the occurrence might arise either from a stallion having swum over, undiscovered, or (not quite so rationally) sanguinis ipsius quae pabula copid saginata superabundantia; he adds, however, as a saving clause from the doctrine of equivocal generation, parum enim illum fuisse nec ipse hospes certo asseruit.*

One other writer must be mentioned of recent date, who is staunch in his belief of this marvel of the Spanish Jennets. Ludovicus Carrio, who died President of the College of St. Yves towards the close of the XVIIIth century, a Critic of deep learning, and, as he is styled by one of his contemporaries, *acerrimi judicii*, in his *Emendationes et Observationes*, twice avows his implicit faith in the fact, quorum tot exempla in rem irreveribilem, tamen veram, necesse est comparare? Ipse Silius infra satis id manifeste docet: cui ut Hispano et

testi oculato necesse est credere. And again yet more earnestly, inter omnes certo liquidique constat verè et historice, non poetice et fabulose, e vento in illa Hispaniarum parte equas olim concipere, hodieque, si vera sunt quae narrantur, concipere. (ii. 4.)

JENNETING, said to be a corruption of Juneting; the name proper to certain apples because they ripen in June.

Contravivise pomegranate trees, fig trees, and apple trees, live a very short time; and of these the basile kind or *jennings*, continues nothing so long as those that bear and ripen later.

Holland. Plinie, vol. I. fol. 495.

JEOFAIL, in Law, *j'ai failli*. If a pleader perceives any error in the form of his proceedings and acknowledges it, he is at liberty to amend it by the Statutes of Amendment and Jeofails, which Blackstone (iii. 23.) cites as follows: 14 Edward III. c. 6; 9 Henry V. c. 4; 4 Henry VI. c. 3; 8 Henry VI. c. 12 and 15; 32 Henry VIII. c. 50; 18 Elizabeth. c. 14; 21 James I. c. 13; 16 and 17 Charles II. c. 8. (styled in 1 Vent. 100 an omnipotent Act;) 4 and 5 Anne. c. 16; 9 Anne. c. 20; 5 George I. c. 13. Such amendment is seldom actually made, but the benefit of the Acts is obtained by the Court overlooking the exception. Yet so tender is the Law of life, that none of the Statutes of Jeofails for amendment of Errors extend to indictments or proceedings in Criminal cases. (Id. vi. 29.)

JEOFARD. } Written *jeopardy* by Chaucer,
JEOFARDE, } and *jeopardy* by Sir Thomas
JEOFARLESS, } More. Skinner says, *Jeopardy*,
JEOFARDY, } *periculum*, q. d. the Fr. *j'ay perdu*,
JEOFARDOUS, } literally, *I have lost*; or, as
JEOFARDOUSLY, } the learned Th. H. prefers, *jeu perdu*, a lost game. Junius suspects it to be a word originating among gamblers, risking every thing upon the hazard of a die, and of every chance of the table exclaiming *jeu perdu*. Tyrwhitt rather believes it to be a corruption of *jeu-parti*. A *jeu parti* is properly a game in which the chances are exactly even: hence it signifies any thing uncertain or hazardous. *Jeu parti* is in Low Lat. *jocus partitus*; so said, when the power is given to any one of choosing one of two things proposed to him. (Du Cange.) To *jeopard* is

To risk, to hazard, to endanger, to imperil.

And what he, though his madeness and folie
Hath lost his own good through *jeopardy*,
Than he excuseth other folk thereby,
To lose his good as he himself hath do.

Chaucer. The Chaucerian Manuscripts, vol. v. 16211.

And so that ye *jeopard* to your name
Beth out in hasty in this beetle face
For hasty man no wasterly never care.

Id. The fourth Booke of Troilus, fol. 184.

But God wold I had once or twice
Icoud, and know the *jeopardies*
That coude the Greke Pittagoras
I should have plaid the bet at ches.

Id. The Dreamer, fol. 241.

Thus meene I, that were a great fey
To put that shrewdness in *jeopardy*.

Id. The fourth Booke of Troilus, fol. 184.

Fox thus stand every stone's life
In *jeopardy* for his wife,
And for his daughter, if that bee
Passing an other of beuities.

Geomet. Conf. Am. book vii. fol. 173.

As I yet intende not to come forth and *jeopard* myselfe after other of my friends; that would God wee rather have in exercise, than I were there in *jeopardy* with th.

Sir Thomas More. Works, fol. 49. Richard III.

3 x 2

JEOPARD. Why, madam (quod another lark) know you any thing why thou should be in *asabridge*? Nry verily not y^t sh^d, nor way they should be in prison either, as they now be.

JERID.

Sir Thomas More. Works, fol. 49. Richard III.
Rather had I haue in you that, which is of lesse perfection, so that it be *unperdit*; that which is such a more commendable, being yet soe as is toyed with as small perill.

Udell. I Corinthians, ch. vii.

Beiter is it therefore to embrace thy liberty, yf it be rather in thy power, or *unperdit*.

Id. R.

To the which it was answered that it was both *unperdit* for y^r kyng & for his whole realme to haue their prince absent for feare of inuasions by stout enemies.

Hall. Henry VIII. The twelfth of the Year.

But if thou canst not, so more than they, replied Philip, what wilt thou forfeit for thy folly? I am content (quoth Alexander) to *repard* the price of the horse.

Sir Thomas North. Plutarch, lib. 561. Alexander the Great.

This his goodly, valiant, and *jeopardous* enterprise (as it is termed) was reprobated with advantage by the Duke of Norfolk, to the king, who highly praised and rewarded him for the same.

Falmer. Worthes. Cornwall.

But by the way, there is a great quicksand,

And a whirlpool of luddie *jeopard*;

Therefore, Sir Palmer, keepe an euen hand;

For twain them both the arrow way doth lie.

Spenner. Fierce Queens, book 8. can. 18.

This letter I have exemplified in the Appendix, as containing some matters of remark: as, what hard and asper methods was then used by the pope's creatures to bring the professors of the Gospel into *jeopardy*.

Where is the mother, who thinks all her pains,

And all her *jeopardy* of travail, gain,

When a man-child is born; thinks as 'ry pray'r

Paid to the fall, and answer'd is an heir?

Siueus ghed woman.

Churchill. The Times.

JERCA, in Zoology, a genus of Fossils, referred by Lamaroux to the family *Actinidae*, and placed among the flesh imitable corals, which are without any central axis; but this wants further examination, as the fact of flesh substances being preserved in a fossil state appears very doubtful. He gives the following

Generic character. Coral fossil, simple, pear-shaped, pedicelled; the pedicle very large, cylindrical, spreading out into a roundish body, with a smooth surface, and pierced with tortuous tubes, becoming more close together as they reach the summit, which is truncated, and pierced with numerous roundish holes, at the termination of the tubes.

This fossil is described from an unique, very much water-worn specimen in the collection of the Cuen Museum: it is figured by Lamaroux, in the Continuation of Ellis, pl. lxxvii, fig. 3. It was found in Les Vaches Noire, and from its flinty structure is supposed by Lamaroux to have belonged to the chalk.

JERID, or **JIRAN**, signifies in Arabic a palm-branch stripped of its leaves, and as such branches are peculiarly fit for throwing to a distance, they are used in a favourite amusement among the Asiatics, which consists in forming two parties, each of whom, while their horse is at full speed, throw such a javelin at their adversary, and then, wheeling round, gallop off to avoid his blow in return. The skill with which these evolutions are often performed, and the agility with which many, especially among the Mamluks, could pick up their Jerid from the ground, while their horse was nearly at its utmost speed, without losing their seats, was truly astonishing. This game, though excellent as a schol of horsemanship and agility, is not without hazard; and very serious accidents often arise in these

noek equestrian combats. Murâdjâh d'Ohasun (*Tabl. de l'Empire Ottoman*, iv. 398.) says, that the Turks never play at the Jerid except in the Feasts of Beïrâm. Such may be the case at Constantinople, but is not so with regard to other parts of the Empire, when the Aghas and Beys assemble their friends for the purpose of enjoying this sport once or twice every week in fine weather; being themselves often merely spectators of the contest.

JERK, v. } Skinner thinks a *sensu fictum*; Junius
JERK, n. } (who writes it *yerck*) thinks it has a strong
JERKER, } affinity with *irk*-name. Lye doubts whe-
JERKING, } ther it may not be from the A. S. verb
ge-rocian, *corrige*, *animadvertere*; to correct or punish. (Somner.)

To hit or strike, to throw, to take away, with a quick, short motion or action; to take sudden, smart blow. What Stepney meant in the passage below is not very clear.

For this we see, the stiffe and strongest arms,
Which glasse a *yerck*, and bath a cunning loone,
Shootes furdest still, and bath alway most harme.

Gascoigne. Upon Fraule of Fettera.

I'ot sweete pride, when men their crownes must shade,
With that which *yerks* the hams of every yade,
Or floor-strow'd locks from off the barber's shaves?
But waxes crownes will grow with horens of haues.

Hall. Satire 5. book iii.

Last, that he never his yong maister beate,
But he must aske his mother in defian,
How manie *yerks* she would his breech should line.

Id. Satire 4. book iv.

Van. Let 'em aduise Frank, He make 'em their own justice, and a *yerker*

Bonmont and Fletcher. Wit without Money, act i. sc. 1.

Nor blush should be some great acquaintance meet,

But proud of be'ing known, will *yerck* and greet.

Stepney. Journal. Satire 8.

Instead of easy flapping side-ways it swims by rapid, brisk *jerks*, the quere contrary way.

Derham. Pnyx-Theology, book viii. ch. vi. note 17.

Bastions heavy, dry, obtuse,

Only dulness can produce;

While a little gentle *jerking*

Sets the spirits all a-working.

Swift. To a Lady.

Close at his heels, At his heels,

And with a deal'ous *yerck* soon twis his down

And wins them, but to lose them in his tues.

Cowper. The Task, book iv.

JERKIN, } Skinner thinks from the A. S.
JERKIN-MAKER, } *cyrtelkin*, *unicula*; n diminutive
of *cyrtel*, a tunic. See KIRTLE.

A short, close coat.

Thy bodies holozed eat with humber and with bagges,
Thy rowles, thy rufles, thy caules, thy coifes, thy *jerkins* and thy
jagget.

Gascoigne. Murel. A Challenge to Beuote.

Their teeth are all filed, which they doe for a breuete, to set out themselves, and doe jagge their flesh, both legges, armes, and bodies, as workemake, as a *jerkin*-maister with to iasketh a *jerkin*.

Hallings. Fyngert, 4th vol. iii. fol. 504. M. John Hewins.

What deliacy can in fields appear,

Whith Florn herself doth a frize *jerkin* wear?

Hall. Rehears. Dec. 25th. 1616.

The 18th Dec. 1854 was a great triumph at the court-gate by the kings and divers lords, both English and Spanis: who were in gaudy harness, and upon their horses goodly jerkins of blue velvet, and hose embroidered with silver and blue sarsenet.

Stepney. Memorials. Queens Mary, Anno 1564.

JERID.

JERKIN.

J E R S E Y.

JERSEY. JERSEY, the largest and most Easterly of the Islands in St. Michael's Bay, belonging to the dominions of Great Britain. It is situated between Cape La Hague in Normandy and Cape Forbelles in Brittany, and lies further to the South than Guernsey, or any others of the group. Its distance from Weymouth, the nearest coast of England, is 73 miles; from Southampton 120; from Carteret and Boil, the nearest French ports, 17. The longitude of the town of St. Aubin is $2^{\circ} 11'$ West, its latitude $49^{\circ} 13'$ North. Jersey, with the adjacent islands, is the last portion of the Duchy of Normandy that remains to the British Sovereign, and so late as the reign of the first Charles, Lord Coke spoke of the possession as still giving "good seizin for the whole Duchy." It is considered as forming parcel of the County of Hants, and in Ecclesiastical matters is incorporated with the Sea of Winchester. There is a tradition that the Island was once so contiguous to France, that persons passed over on a plank or bridge, paying a small toll to the Abbey of Coutances, but no direct Historical account either records or alludes to it. Another tradition has been handed down in Normandy, that there existed formerly between Jersey and Coutances a forest which extended from Le Mont St. Michael to Cherbourg; it is conjectured that the greater part of this forest has been absorbed by the sea, because at low-water spring-tides a number of trees and stumps are discovered; and it may be observed that old writings mention a forest called Sisci, of which no vestige now remains. Such traditions, though mixed with fable, strengthen the conclusion that a connection with the main land may at one time have actually existed.

Situation and appearance.

The situation of Jersey contributes much to its security. It is environed by a circle of rocks, which either tower to a vast height above the level of the sea, presenting a bold and inaccessible coast, or lying concealed under the surface of the water, form a secret and, therefore, more formidable obstacle to the approach of strangers. The danger is much increased by the force with which the Atlantic tide rushes into the Bay of St. Michael's, rising in many parts to the height of 50 feet, while in the immediate vicinity of the Island it is broken into an infinite number of currents, perpetually changing their direction, and hurrying along with the most heady violence. To navigate such seas safely, long experience is requisite. The height of the cliffs on the Northern coast varies from 100 to 200 feet, but the Island slopes gradually away to the South, and at the town of St. Helier is nearly level with the sea; hence it has been compared to a wedge, or with more accuracy perhaps to a right-angled triangle, of which the Northern cliffs form the perpendicular, the sea the base, and the surface of the Island itself the hypotenuse. Its general figure is that of an oblique-angled parallelogram, extending about 12 miles from East to West, and in breadth from North to South averaging about five miles, but nowhere exceeding seven. It contains about 40,000 acres, or $62\frac{1}{2}$ square miles, with no less than 365 inhabitants to each. It has two towns, St. Helier, the Capital, and St. Aubin, both situated in the same bay on the Southern coast of the Island; several villages;

three forts or castles, Fort Regent, Fort Elizabeth, and Fort Orgueil. The parishes are 19 in number, and these are so arranged, that each in some parts communicates with the sea. The surface of Jersey is uneven, being broken by several ranges of mountains, which diverge from the Northern chain, and stretch to the South, gradually declining in height along their whole extent. Their sides are often steep and rugged, but are clothed in many parts with thickly planted orchards, which add much to the beauty of the scenery, and at a distance present the appearance of one extensive forest. Between these ridges lie deep and narrow valleys, watered by numerous streams, with which no Country is better supplied. An old writer speaks of these as "dainty rills or riverets, in which watery commodities Jersey hath questionlesse the preceedency of Guernsey." The trees are of small size, but abundant in number. The land is subdivided into diminutive fields, and the hedges all round are thickly planted. This, although picturesque, is of course injurious to the interests of agriculture, and indeed the inconvenience from the number of trees overhanging the roads gave rise to a curious custom. At stated times, the Judge, accompanied by some jurors, the constable, and 12 chief men of the parish, proceeded to perambulate the highways. In front of the cavalcade rode the Sheriff bearing his rod of office, the end resting on his saddle-bow; if it touched a branch overhead, the owner of the hedge was fined; if any defect was found in the road itself the penalty was assessed on the overseer of the district. It was found necessary to restrain the general fondness of the Islanders for planting.

The climate is exceedingly mild, in consequence of Climate the Southern situation and aspect of the Island, and the temperature being equalized by the vicinity of the sea. Frost never continues for any length of time. Snow falls but seldom, and melts immediately; and shrubs, which in the Southern Counties of England require care and shelter, flourish here luxuriantly in the open air. Even in Guernsey there is a sensible difference of climate. Melons are raised there in hot-beds, but grow profusely in the common gardens of Jersey.

The soil in general is of a light but prolific quality. Soil, and is much improved by the constant application of coral, or sea wreck, which is carefully gathered at stated periods, in summer and at the vernal equinox, and distributed by public officers among the inhabitants, whom it serves at once for fuel and manure. The high grounds are either bare rock, or are covered by a light, gritty substance of little value; but the low lands, and particularly the valleys, possess a rich alluvial mould of considerable depth. On the Western part of the Island there is a large tract, which is said to have been once highly fertile, but is now little better than a desert, in consequence of quantities of sand being thrown even to the tops of the loftiest cliffs, by the violent winds that sweep over the Atlantic.

Agriculture is much impeded by the subdivisions of fields noticed above, and the number of little roads, which even two centuries back were so many as to occupy nearly one-third of the surface of the whole Island. The farmers, too, are by no means enterprising

JERSEY.

JERSEY. or active in character, whence arises the incredible quantity of weeds, which an English agriculturist has designated one of the crops of the country. The land in general, however, is well adapted for most of the ordinary crops, and for the pasture of cattle, which prevails to some extent. The pulse and corn are smaller than in England, but were formerly raised in sufficient quantity to form an important article of exportation; but this has long since ceased to be the case, and the inhabitants depend on other countries for the supply of nearly one-half the grain necessary for their consumption. Instead of the labour of the field, they devote their attention to the produce of the orchard, and Jersey has long been famous for the quantity and quality of its cider. Apple-trees grow along the hedges as well as in the regular plantations, and it is calculated that upwards of 24,000 hogsheds of cider are produced annually in this little island; it is the common beverage of the people, and not more than 2000 hogsheds are exported to England; there is also abundance of pears, of which the *Chaudronelle* is in highest repute, and is cultivated with much care. The private gardens produce peaches and apricots of great size and beauty, with strawberries of superior quality. From the mildness of the climate, and the genial nature of the soil, these fruits are all of the finest flavour; most of the common forest trees grow in the island, but they are not raised in any considerable number, and are generally stunted in growth.

Animals.

The horses are small, strong, and hardy; but, little attention being paid to the breeding or proper feeding of them, they are fitter for the yoke than the saddle. The cows are of the Alderney breed, and are much esteemed in England for the quality of their milk and the flavour of their beef. The sheep are small, and generally black, and are said to excel our sweetest mountain mutton, a consequence, probably, of the short, smooth pastures on which they graze. Mr. Falle, the Historian of the Island, mentions a breed of sheep now extinct. "Those famous sheep with six horns, three of each side, one whereof bent forwards towards the nose, another backwards towards the neck, and the third stood erect right upwards in the midst of the other two, mentioned by writers as one of the singularities of this Island, are become very rare." There are also hares and rabbits, but game does not abound here. The Jersey partridge, with its red feet, pheasant's eyes, and variegated plumage, was long a favourite and a curiosity in England. Bees are not now numerous, although the honey was once celebrated, and mead was used as much as cider is at present. Of noxious animals, the weasel and mole are the principal; and it has been remarked as a curious circumstance, that toads of unusual size are found in Jersey, whilst the air of Guernsey proves at once destructive to them. It contains also abundance of snakes and lizards, but it is believed that there are no venomous reptiles in the Island.

Fish

The fish in these seas are plentiful, and some of excellent quality: ray, plaice, turbot, soles, mullet, and especially congers, which have been known frequently to weigh from 40 to 50 pounds. The ormer is peculiar to these Islands; a fish shaped like a man's ear, and contained in a single oval shell, the inside of which resembles mother of pearl, and is frequently manufactured as such. It is cut from the rocks at low water in great spring-tides, and, when taken from the shell, is beaten

to make it tender; and, fried or stewed, is said to taste like a veal cutlet. To this list, the Historian, whom we named above, with the innocent credulity of his day, adds "the sirene, or mermaid, so called because it is said to have the breasts and teats of a woman; but this is not so common as the others." There is also plenty of oysters, lobsters, and crabs.

The only mineral of importance is the sienite granite, of which the cliffs are composed. It is quarried to a considerable extent at Mount Mado, and exported to Guernsey and England, where it is applied to the purposes of paving, for which it is found well adapted. In Jersey it is frequently used in ornamenting the houses of the wealthy, or in building. It is of a reddish white colour, and capable of being polished in some degree like marble. Oehre is found, and also tripoli; and there are several chalybeates and ferruginous springs.

The trade of Jersey was once more considerable than it is at present. The grants of many of our British Monarchs, confirmed by a comprehensive Charter of Elizabeth, declared the ports of this Island, as well as Guernsey, to be free and neutral, even whilst the mother country was herself at war. This privilege extended to the whole range of sea visible from the shores of Jersey; and there are numerous instances recorded wherein restitution was made of vessels unjustly seized within the neutral limits. But however beneficial to the Islands themselves may have been this unrestricted freedom of commerce, it was found by no means equally favourable to the interests of Britain, and was, therefore, finally abolished by King William in 1689. When they ceased to be the depot of continental commerce, the inhabitants turned their attention to privatering; and it is supposed that, during the wars of William and Anne, the sailors of Jersey and Guernsey captured at least 1500 prizes. Since that period they have not been so fortunate; but the war with Bonaparte was productive of great benefit to Jersey at least, which became a grand military depot for Britain. Crowds of French and other emigrants thronged its shores; the war establishments received an unprecedented increase; numbers of workmen arrived from England, to labour in the fortresses and various public works that were carried on; its havens were filled with transport-ships and their convoys; and this continued influx of strangers, all carrying their incomes with them, gave a new and extraordinary stimulus to trade and commerce. The retail dealers first began to raise their prices, the farmers increased the quantity and price of their produce, the merchants sought new channels for their industry, and the whole Island presented the appearance of the most active exertions and increasing wealth. At one period there was considerable suffering from a depreciated paper currency; but time allayed apprehensions, and reduced matters to their former level. In 1812, 59 vessels, altogether of 6000 tons burthen, and navigated by 550 seamen, were the property of Jersey itself; during the subsequent year, when trade flourished with peculiar briskness, 734 vessels arrived at the ports, and 813 cleared out. Steam-packets (with the mail) ply regularly between St. Helier's and Weymouth; there are also steam-packets from Southampton, which make the passage in from 18 to 24 hours, touching at Guernsey, besides regular traders from these and several other ports.

The quantity of leather, soap, and candles made here does little more than suffice for the use of the

Exports and Imports.

JERSEY. native population. Of the 24,000 hogsheds of eider annually produced, about 1800 are sent to England, with fruit, potatoes, and cattle. During the five years immediately preceding 1813, the exports averaged 800 cows, 900 hogsheds of eider, and 1250 tons of potatoes. From England they receive in exchange corn, flour, seeds, live and dead stock, coals, cloth, linen, crockery ware, glass, and the finer articles necessary for domestic consumption. Salt fish is brought in great quantities from Newfoundland, whither a number of fishing-vessels are sent in the season, and a large proportion trans-shipped to the Mediterranean. A trade is also kept up with America and almost every nation in Europe. We have already mentioned the sienitic granite, of which about 5000 tons are yearly sent into England. But the great staple of Jersey exports, that for which it has been longest celebrated, is the article of worsted stockings. These were manufactured of the very finest quality, and many thousand pair were annually purchased in the warehouses of Jersey by merchants from various parts of Europe. So highly was this article at all times in repute, that the English Parliament, when prohibiting, under severe penalties, the exportation of our home-grown wool, always allowed an exception in favour of Jersey; and a certain quantity was each year sent there accordingly. In carrying on the general trade with Britain at the present time an affidavit of the contents of each cargo is filed in the Royal Court House, and the Governor is then empowered to give a certificate of exemption from Excise and Customs. During war he can also admit by license any foreign imports which are deemed necessary for the public convenience. The natives trade under the English flag, of which they enjoy the full privileges.

Government

The Governor is appointed by the Sovereign, of whom he is the representative; and his peculiar duty is to attend to the fortresses and the military defences of the Island. He has the nomination of all vacant Church Livings, except the Deanery, which is held by Letters Patent immediately from the Crown. The nomination of the Bailiff, a chief Civil Officer of Jersey, was formerly in his hands; but this patronage was found so little conducive to the pure administration of justice and the preservation of local privileges, that it also has been assumed by the King in Council. He possesses, besides, the power of convoking the Assembly of the States, in which he has a negative voice; a privilege, however, merely nominal, unless the Royal interest is concerned. The Assembly consists of the Bailiff and 12 Jurats, the Dean and 11 Rectors, and the 12 High Constables of the Island, aided by His Majesty's Attorney and Solicitor-General; there is a slight difference in the number of votes, as the Body sits in the character of States Deliberative or States of Election.

The States of Deliberation approach nearest to our Parliament, as they consider and decide all matters affecting the general weal, assess taxes, and inspect the public accounts. The revenue is chiefly composed of the general taxes, the harbour duties, the victualling licenses, and small lotteries, which afford a fund trifling indeed, but sufficient, with economy, to meet the ordinary expenses of Government. The States cannot, except in cases of emergency, impose any new tax, without previously obtaining the consent of the King. "The Islands are not bound," say Coke and Blackstone, "by any Act of Parliament wherein they are not particularly named." It was even held formerly that

no Act whatever would bind till it had been examined and registered by the Court of Judicature, but a recent Order of Council declared this form unnecessary.

The chief duty of the States of Election is to decide on contested returns of Jurats, who are always chosen by the people. When a vacancy in the list occurs, notice is duly issued to the district, and on Sunday, at the close of service, the Rector states to the congregation the occasion which calls for the exercise of their elective franchise, and a proper person is put in nomination. When the return is doubtful, or the circumstances of the election in any way informal, the ultimate decision is left to this General Assembly, which differs from the Deliberative Body only in having a few additional popular votes.

The Court of Judicature consists of a Bailiff and Courts of President chosen by the Crown, and the 12 Jurats Justice. elected for life by the people; to it belongs the charge of administering justice. Every crime is first investigated by a Petty Jury, seven of whom must concur, to find a prisoner guilty. Should he be dissatisfied with their verdict, he may appeal to *la grande enquete*, consisting of 24. Five votes out of this number is sufficient to acquit. When a criminal cannot afford to employ an advocate, the Court humanely directs one to plead for him. The jury do not absolutely acquit or condemn as with us; their verdict is *plutôt coupable qu'innocent*, or *plutôt innocent que coupable*. To decide questions relating to the inheritance of real property, the Court must consist of five Jurats at least; in matters touching chattels valuing above 50 livres Tournois, of three; from these there lies an appeal to the Court of Judgment, which consists of not less than seven members; and thence, if the matter in dispute amount to 40 shillings of freehold, or 40 pounds of personal property, to the King in Council. The unsatisfactory and dilatory remedy thus provided, has given birth to constant and well-founded complaints; and it would be better, perhaps, on the whole, that a casual injustice should be done, or a temporary error committed, than the stream of justice should be delayed in its course, till those who looked for its coming had sought other remedies, or perished unaided. Till the reign of Queen Elizabeth, the Justices Itinerant were sent annually or triennially to Jersey or Guernsey, to hear appeals from the Courts of ordinary jurisdiction; afterwards Commissioners were sent at intervals for the same purpose, and also with extensive powers to examine the state of the laws, supply defects, correct inaccuracies, and retrench what the Deliberative Assembly deemed superfluous. This custom ceased in the reign of James I.

The Ecclesiastical Court consists of a Dean and 11 Church

Rectors, presiding over the 12 parishes of the Island. The former is Official to the Bishop of Winchester, and has the probate of wills, and the other emoluments of a Consistory Court. The Rectors are entitled to the small tithes, and, in some few instances, to the great ones, the remainder belonging to the Crown, and forming part of the Governor's salary. The Church Livings are, therefore, more properly Vicarages than Rectories. The parsonage-house, however, is always maintained at the expense of the Parish, so that the executors of a deceased Rector are not liable for dilapidations as in England. Jersey was converted to Christianity about the middle of the VIth century, by Sampson, Bishop of St. David's, who resigned his

JERSEY. English See, and was presented with the Diocese of Dol by the Duke of Brittany. These Islands were added to his Bishopric by Childbert, the then King. When Rollo became master of Normandy, he attached them to the see of Coutances, with which they remained connected till Queen Elizabeth placed them under the See of Winchester. Magloricus, the successor of Sampson, is the most celebrated of the early Missionaries, and is still held in high reverence. St. Helier, the protomartyr, was murdered by the Normans in 857, but afterwards had an Abbey of Canons Regular erected to the honour of his memory on the islet in St. Aubin's bay, where fort Elizabeth now stands. His cell and bed of stone are still pointed out by the peasants among the rocks. Besides this foundation, Jersey contained the Priors of Neirmont, St. Clement, Bonnenut, and Le Lecque; they were all suppressed by Henry VIII., and the revenues conferred upon the Governor. Calvinistic principles having made their way into this Island and Guernsey, were permitted by an ordinance of Queen Elizabeth, in 1563, in the two chief Parishes of each; by the exertions, however, of Snape and Cartwright, they crept over the whole Country, and prevailed universally when Sir John Peyton was sent over as Governor by James. After a severe struggle, carried on without much respect for consistency or privilege on either side, he succeeded in restoring the Episcopal discipline, much to the satisfaction of the higher class of Society. A modified set of Canons was approved by the Council in 1623, for the regulation of the Church, wherein some concessions, in point of form, were made to the prevailing tenets of rigid Calvinism; these rules still form the Ecclesiastical Code of the Island. Of the temper in which the contest between the Sects was carried on, we may form some idea from the statement of Dr. Heylyn, who mentions, with rather candid exultation, the facility with which the Government Officers espoused the opinion of Sir John Peyton; and adds, "that one of the Constables preferred a Bill against the Calvinists in the *Cohue*, or Royal Court, wherein the ministers were indicted for hypocrisy, and their government of gross tyranny."

Military state.

By the census of 1821 it appears that the number of families in the Island at that time were 5813. The inhabitants were 13,056 males, and 15,524 females; 2310 families being employed in agriculture, 2756 in trade and manufactures. The number of houses was 4053. The Militia of the Island, 3000 strong, is regularly exercised on the sands between St. Helier's and St. Aubin's. Troops are sent from England to garrison the forts. The Island having been made a military depot during the late war, its defences were much strengthened; a chain of Martello towers runs round the coast, supported at all accessible points by strong redoubts and batteries. On the hill above St. Helier's stands Fort Regent, which is bomb-proof, and has been erected within a few years. Fort Elizabeth, so named from its founder, stands on the islet of St. Helier, and is accounted one of the strongest posts under the sway of Britain; it is approachable by land at low water by a causeway of stones and sand. In it was the residence of the Governor, and it is celebrated as the last place that held out against the victorious arms of Cromwell. The importance of the Norman Islands in England was sensibly felt at that time, when the privateers of the Royalists, sheltering in Jersey, swept the Channel,

and captured or destroyed the merchantmen of the Commonwealth. Fort Orgueil on the Eastern coast is commanded by an adjoining hill, and has therefore been permitted to fall into decay. Yet even in its ruinous state it looks down on the adjacent shores of France with an air of melancholic grandeur not unworthy of its name. In 1374 it defied the arms of Da Guesclio and the chivalry of France; it is, perhaps, even more famous, as having been for three years the prison of William Prynce.

St. Helier's, the capital, and St. Aubin's are separated by a small bay. The former stands at the base of a long, high, rocky hill, and is a neat, clean town, containing about 1000 houses. There are several small villages in the Island, but none of any note. There are some antiquities to be found, principally Druidical temples and altars. The Cromiechs are here known by the name of *Paugulays*. A curious circular temple was found in 1785, buried on the summit of a hill, near St. Helier's; it consists of 45 unhewn large stones, and was removed by General Cunway to Park Place, in Berkshire, where it was erected in its original form. The architecture of the Churches is the pointed or Gothic; and they are remarkable as having the altars always directly under the pulpit, and not in the East end like ours. Roman coins have been dug up in various parts of the Island; and in the manor of Dilamont may still be seen the remains of what old writers suppose to have been a Roman camp. In the same spirit they suppose Jersey to be a corruption of *Cuesarea*, the Isle of Caesar, *cy*, in the old language of the Northern Barbarians, signifying an Island.

The coast is a continued series of bays, which in general afford good anchorage, but being open to storms they are not peculiarly favourable to shipping. The two principal havens, St. Helier and St. Aubin, are dry at low water, the tide rising from 40 to 50 feet all round the shores. But a long jetty recently built in the former adds much to its convenience and security. Next in importance are the ports of Omelade de Lecq and Boulay. St. Brelade's presents no secure anchorage; Gruaville is open to the East wind; and St. Quen, though capable of containing ships of the largest tonnage, is quite unsheltered from the West. This open position may, perhaps, contribute in some measure to the prevalence of ague; as in other respects Jersey is particularly healthy, and its inhabitants often attain extreme old age.

The importance of education seems to have been sufficiently valued at a very early period, and we find on record a petition from Jersey and Guernsey to King Charles I., praying a place for the admission of their youth at the Universities of Oxford and Cambridge. The prayer was granted; and Archbishop Laud having obtained from the Crown an appropriation of some escheated lands in Buckinghamshire and houses in London, founded a fellowship for the islanders, in each of the three Colleges of Exeter, Jesus, and Pembroke at Oxford. The rule by which they are distributed is, that the Islands get two and one fellowship each alternately; Jersey first taking two and Guernsey one, and on the next vacancy the proportion being reversed. Afterwards Bishop Morley, when diocesan of Winchester, founded five scholarships in Pembroke, three of which are appropriated to Jersey as the larger Island, the other two to Guernsey. In the deed which established the fellowships, it is

JERSEY.

JERSEY. expressly provided that the candidates shall take Holy Orders, for the purpose of returning to their native place, and supplying materials for a superior Order of Clergy and teachers. In 1498, a Free School was founded in St. Saviour's Parish for the education of males and females belonging to one half of the Island, and another in St. Peter's for the children of the other half. Some years since two Free Schools were established in St. Helier's by voluntary subscription; the plan succeeded and was extended, and the blessings of education are now diffusing themselves rapidly over the whole community of Jersey. St. Helier's possesses a Public Library, instituted at the expense of the Rev. Philip Falle, the Historian of the Island, and one of the chaplains to King William. It has received some liberal donations from the late Rev. Dr. Dumaresq. The town contains several schools for both sexes, and a number of private teachers in the various branches of education. There are two Reading Societies, and several private associations. Three newspapers in French are published every Saturday, and one in English every Monday. A handsome Theatre has been recently built, and Comedians from England perform in it occasionally for a few months.

Manners. The inhabitants are most social in disposition; during the winter there is a continual round of Assemblies, Balls, and Subscription dinners, at which gaiety and good humour universally prevail, so that few places equally limited in extent enjoy a greater variety or frequency of amusement. The military reviews in summer contribute to the pleasure of those who love "the plumed troop and big drum." Dr. Heylyn describes the poorer classes as sturdy in disposition, and laborious in habits. He ascribes the increasing population to the law of gavelkind, the absence of traffic, &c.: that the former produces such an effect, seems unquestionable; but the other reasons assigned by him have since ceased to operate. The traffic is considerable, but the industry of the natives has not increased with it. They are proud of their Norman origin and their uninterrupted fidelity to the British Throne. They dislike to be thought French or associated with France, and seem fond of their connection with England, under whose protecting care they have from the earliest period of our History enjoyed many advantages. Even the tyrannical and treacherous John appeared attached to the Islands, which had been his appanage in youth; he elung to them when Philip had wrested all the other dominions of Normandy from his grasp, and of his own free grace gave them a new Charter and improved Constitution, which have made his memory cherished with gratitude to the present hour. This disposition in the natives was much increased by the constant communication with Britain during the last war. English habits were introduced, the English language became familiar to all classes, and throughout the whole of Jersey the barbarous Norman French may be pronounced on the decline. It is still, however, the public language of the Pulpit and the Courts of Justice.

Laws and privileges. The Constitutional privileges of the inhabitants are very great; the only exception seems to be in the power possessed by the Governor, with the assent of two Jurats, to imprison arbitrarily on the suspicion of treason; he can, however, do no more than imprison, the decision of the case must be reserved for the Privy Council: to the honour of Jersey no necessity for exercising this

prerogative has occurred for some hundred years. In other respects the Governor has no Civil authority, and all matters are regulated by the decision of the laws. These owe their origin to four sources, the Grand *Customier* of Normandy, the local customs, the ordinances of the Privy Council and Commissioners of Appeals, under the title of *Règlemens des Commissaires*, and adjudged precedents. It must be acknowledged that the principles of justice drawn from these various sources are by no means so clear or satisfactory as to supersede the necessity of a new and comprehensive Code. The paucity of complaints has in all probability been caused more by the personal discretion and probity of the Jurats, than by the general approbation of the laws which they administer: in their Code is one curious enactment, or rather custom, with regard to debtors. When a man is unable to meet the demands upon him, he files an affidavit of his insolvency in the *Cokue Royale*, and at the same time hands in a schedule of his debts and property. Four proclamations are then publicly made, and at the end of the fourth the creditors come in. The Judge commencing at the bottom of the list calls upon the last creditor, and asks him whether he is willing to receive the whole property of the insolvent into his hands, and undertake with it to satisfy the demands of all the prior creditors; should he decline, his name is erased from the list of claimants, and the same offer made to his immediate predecessor; if he also refuse, the Judge proceeds in a similar manner up the list till some creditor conceives that a sufficient number has been struck off, to admit a safe acceptance of the proffered condition. This inequitable procedure is more consonant to the simplicity of a rude people than the social relations of a civilized colony. In the laws of Jersey a bond is considered a sort of *hypothecation* of both the real and personal property of the obligor, and binds the heir in all circumstances, although he be not specially named. It is also observable that in all old deeds, the rent of farms is invariably reserved in so many measures of wheat. The interest of mortgages or borrowed money, and the payment of annuities, were always in quantities of wheat, and this circumstance long caused much fluctuation and uncertainty in the incomes of landlords.

The French have always regarded Jersey and its sister Islands with an eye very different from that turned by the Islanders on them. The possession of such stations for their ships, especially the privateers, would give them a preponderance in the Channel highly injurious to the maritime prosperity of England. National pride too may have had its influence, awakened by the sight of territories which nature had attached to France, but superior power had wrested from her. Many attempts have accordingly been made to regain the sovereignty of Jersey, but without success, nor from the feeling of the people does such a change appear at all probable. In 1549, during the reign of Edward VI., a formidable force was mustered at St. Malo's for an invasion, but was defeated by a British squadron under Commodore Winter. Another unsuccessful attempt was made in 1779, when the French were repulsed from the bay of St. Quentin's by the native militia and a few regular troops. The most important attack, however, was made in 1781, when 800 men under the Baron de Rullecourt landed during the night in the bay of Grouville, on the Eastern coast. Marching rapidly forward on St. Helier's, they surprised the

JERSEY.

History.

JERSEY.
—
NEW
JERSEY.

Governor and a small detachment, and took possession of the town without a struggle. Having compelled the captive Governor to sign a Treaty for surrendering the Island in France, they advanced towards Fort Elizabeth to demand the fulfilment of the compact, but their reception from the guns of that fortress speedily induced them to retreat into the town. Meanwhile the British soldiers and the native militia had assembled in haste from all parts of the Island, under the command of Major Pearson, a young officer of distinguished merit. An engagement ensued in which the French commander was slain, and every soldier who had followed him either killed or captured. The loss on the part of the British was not material in numbers, but Major Pearson fell while cheering on his men in the moment

of victory. A monument in the church of St. Helier's records the grateful sense entertained by the Islanders of his worth and gallantry. The Baron Rulecourt has been always severely censured for his gratuitous cruelty in compelling the Governor to stand by his side during the whole engagement, exposed to a heavy fire from the British troops. He escaped, however, unhurt. The conduct of the native militia throughout the affair was brave beyond all praise.

See Camden's *Britannia*; Helyn's *View of the State of Jersey and Guernsey*; Folie's *History of Jersey*; Lyte's *History and present State of Jersey*; Berry's *History of Guernsey and the adjacent Islands*; Plee's *Account of the State of Jersey*.

JERSEY.
—
NEW
JERSEY.

Surface.

JERSEY, New, one of the United States of North America, situated between 38° 56' and 41° 20' North latitude, is bounded on the South by Delaware Bay; on the West by Pennsylvania and the river Delaware; on the North by the State of New York; and on the East by Hudson River and the Atlantic Ocean. The whole length of the State from North to South is 160 miles, with a breadth varying from 40 to 75. The superficial area is about 6320 square miles. It was formerly divided into two Provinces, the East and West Jerseys, but under the present Government the only divisions are 13 Counties, which are again subdivided into 116 Townships.

Climate.

The country is in general flat, and it is difficult to distinguish from a distance the ridge which separates the basin of the Delaware from the Hudson and the Atlantic; towards the South the whole country bordering on the sea is a dead level. A ridge of the Alleghenies crosses the State in the latitude of 41°, and another chain of hills in the North throws out some branches which intersect and diversify the surface. Among these hills the cold in winter is as severe as in Massachusetts and Vermont, but the heat in summer is intense. The climate, however, is fine. The crops rarely suffer from drought, frost, or rain, and constant light breezes temper the summer heat. Bilious and intermittent fevers are common in the autumn, particularly on the banks of the Delaware, but the greatest annoyance of the climate is the multitude of mosquitoes, which swarm in the low lands in summer.

Soil.

This State is wholly agricultural. Among the hills in the interior the soil is sufficiently fertile; but in the low lands, towards the South, the barren flats incapable of cultivation are so extensive, as to form a fourth of the whole State. These flats are composed of sand or gravel, resting in salt marshes; shrub oaks and yellow pines are their only produce. Bog iron also is found in abundance in the sandy districts. In the North the land is of stronger quality, and the recent introduction of gypsum as a manure has added greatly to its fertility. In the natural state it is covered with woods of oak, chestnut, hickory, and mulberry; in cultivation it yields all the grains and fruits of the climate in abundance.

Trade.

New Jersey has no foreign commerce; its chief trade is carried on with the towns of Philadelphia and New York, which it supplies with provisions and agricul-

tural produce of all kinds. The Northern farmers have extensive dairies and large stocks of cattle. Their horses, also, are in repute for strength and hardiness. The orchards of Jersey are famous, and the cider produced from them rivals in quality that of the Island from which the Province takes its name.

The mineral productions of New Jersey are of the Mineral. greatest importance. In one County alone are seven extensive iron mines, capable of supplying, it is said, the whole demand of the United States. The ore obtained in the hills and low barrens is of superior quality, and yields good malleable iron; that found in the rich bottoms is hard and brittle, and is often used instead of stone in building. The whole State produces annually about 1200 tons of bar iron, an equal quantity of pig iron, besides what is used in nail rods, casting, and otherwise. Copper is found in different parts of the State, but is not much attended to, though one mine, discovered in 1719, yields 75 per cent. of pure copper. Antimony was also discovered in 1808. Mines of lead, plumbago, coal, and ochre are also wrought with advantage.

With the progress of cultivation the native animals have nearly disappeared from this Country. The cougar, bear, and wolf are rarely seen. The herds of deer are much diminished, but the racoon is still common in the low lands, and grey and red foxes are numerous. Feathered game is more abundant, and the sea-coast and rivers yield large supplies of excellent fish.

New Jersey is watered by a great number of rivers, Water car some of which are navigable, and facilitate the carriage rap. of the agricultural produce to market. The bays and creeks along the coast are also numerous. In order to complete the facility of internal communication by water, the legislature projects the construction of a canal from Brantwick to Trenton, so as to connect the two great marts of New York and Philadelphia. A lake of considerable size on the mountains of the interior may serve as the reservoir to supply the canal, and lessen the expense of the construction.

The population of New Jersey has increased as rapidly as that of any other of the Eastern States, except New York. In 1784 it amounted to 140,435, in 1800 to 211,150, and in 1817 to 345,822. Of this number about 10,000 are slaves. The free blacks

Population.

NEW.
JESSEY.
—
JESS.

amount to about 8000. Education was making but little progress among the farmers of this Country, until the recent provisions made by the Legislature for this important object. There are two Colleges in the State, viz. Nassau Hall at Princeton, and Queen's College in Brunswick. The latter of these was founded in 1738, and holds the third place among the Colleges of the Union. The students exceed two hundred. There are 16 incorporated Academies scattered over the country, besides a number of inferior Schools.

The people of New Jersey are in general frugal, industrious, and hardy. But the various nations who originally colonized this Country settled apart, and their descendants remain so to this day. Hence the Dutchmen, Swedes, Finns, Scotch, and Irish colonists may be still distinguished by their language and their manners.

Govern-
ment.

The Provincial Government is composed of a Governor, Council, and Assembly, all elected annually, the Governor by the two latter Bodies, and these by the people. Protestants alone are admitted to Civil power, though all Sects are tolerated. The Governor unites the apparently incompatible offices of Commander of the Forces and Lord Chancellor of the State. The Judges of the Supreme Court hold their office for only seven years, and have a salary of only 1200 dollars. They may be reelected at the expiration of that period if their conduct have merited approbation.

History.

The aboriginal inhabitants of New Jersey were a tribe of Indians, who called themselves Linnellinpen. It was first colonized by some Dutch, who settled in Bergen about the year 1614; and afterwards by Swedes on the Delaware, in 1627. After it fell into the hands of the English, it was granted to private proprietors, who finally ceded it to the Crown in 1702. It was attached to the Government of New York from 1680 till 1736, when the form of government was established which existed till the Revolution. New Jersey acquired much honour by being the first State which returned Delegates to the famous Congress of 1774, and it was also among the first to ratify the Federal Constitution of 1787.

Trenton.

Trenton, a neat and thriving little town on the left bank of the Delaware, is the Capital of the State. Here the Legislature meets, the Courts sit, and the Public Offices are established. The river is navigable as far as the town for sloops of 90 tons burden; an elegant stone bridge is built across it, a little above the falls. The population of Trenton is about 4000. The other towns, viz. Burlington, Brunswick, Princetown, &c. are in general well built, but few of them contain above 200 houses.

See Scott's *Model of the Government of East New Jersey*; Thomas's *Historical Description of West New Jersey*, 1698; *Abstract of Testimonies from Settlers in New Jersey*, 1681; Smith's *History of New Jersey from its Settlement down to 1721*, 1757; Warden's *Account of the United States*, vol. ii.

JESS, Fr. gets; It. getti; Low Lat. jacti; so called quia cum eis jacuntur falcones et emittuntur ad gradam. See Menage. Hammer, in his note on the passage quoted from Shakespeare, says, "Jesses are short straps of leather tied about the foot of a hawk, by which she is held on the fist." And see FALCONRY, p. 801.

— If I do prove her haggard,
Though that her jesses may be dear heart-strings,
I'd whistle her off, and let her down the winds
To prey at Fortune. *Shakespeare. Othello*, fol. 325.

New wanting them he felt himself so light,
That like a hawk, which feeling herself freed
From bells and leas, which did let her flight,
Him needs his feet did fly, and in their speed delight.
Spenser. Faerie Queene, book v. can. 4.

JESS.
—
JESNO.

JESSAMINE. See JASMINE.

JESSO (also spelt Yezo, Eso, Jedso, and Insu) is the name of a large Island to the North of Japan, and separated from it by a narrow strait. Having been first added to our maps by the Dutch navigators early in the XVIIth century, their mode of spelling its name has prevailed, but Yezo, or Yezo, is preferable as giving the proper sound of the Japanese letters with which this name is written. The jealousy of the Japanese, and the dangers with which the navigation of their sea is beset, from the frequency of its storms and intricacy of its many channels, prevented these coasts from being known till a comparatively late period. Scarcely a century has elapsed since Valentyn (*Oost Indien*, v. Besch. van Japan, p. 20.) thought it necessary to enter into a long detail of evidence to prove that Yezo was not connected by an isthmus either with Nipon, or the Continent of Siberia; and though he was well informed with respect to the former, and maintained that Yezo was an island, he does not seem to have received any distinct accounts of its Northern or Eastern coasts. In modern times it has been explored by La Perouse, Broughton, and Krusenstern, to the last of whom we are indebted for the most ample and authentic account of it yet published.

Its form is nearly triangular, and its extent from North to South about 300 miles, its greatest breadth being about 280. Cape Nadezhda, (named from Krusenstern's ship,) in 41° 25' 10" North, 140° 5' East, is its Southernmost point, and Cape Romanzov, in 45° 25' 50" North, 141° 34' 30" East, its Northern extremity: its centre being nearly in 143° East. The Straits of Tsungar, or Sangar, named from the North-Western promontory of Nipon, separate that Island from Yezo, which is itself separated from Kimashin, on the North, by a narrow Channel, and from the Peninsula* of Sakhalin, (properly Turakai, Sakhalien ula Khata, i. e. Rock of the Black River, being the name of a rock near the mouth of the Amur, and not of the island, (Klaproth's *As. Polyg.* 301.) opposite to it,) on the West, by La Perouse's passage. Its shores are deeply indented, and form several secure harbours. Volcano Bay, containing Endermo Harbour, on the South-East side of the Island, is the best known of any, having been thoroughly explored by M. Krusenstern in 1804. Yezo forms a part of the chain which connects Kamchatka with Japan, and, as might be supposed, consists of one or more ridges of rugged peaks, some of which are active, others extinct volcanoes, and all probably volcanic in their origin: its appearance, therefore, is uninviting, and its soil appears to be generally barren.

Its climate in winter time is extremely severe. In Climate the month of May M. Krusenstern rarely found the thermometer 10° above freezing, but the cold in

* M. Klaproth calls Turakai, or Sakhalien, an island; but he adds not a little of evidence to disprove M. Krusenstern's statement, and seems anxious to seize an occasion of speaking in very gross and contemptuous terms of that able navigator: M. Fr. Adelsberg (*Mémoires*, iv. 248.) thinks the question completely set at rest by Krusenstern's observations; but a better judge than either of them, M. Muller-Bres, (*Précis*, iii. 460.) has discussed his evidence, and is of opinion that it is not conclusive.

JESSO.

Animals.

much moderated by local peculiarities. The country round Enderman Harbour is fertile and well wooded, with most of the timber trees common in the North of Europe. The sea abounds in fish, some kinds of which, as an excellent species of anchovy, called *nising*, are not found elsewhere. The *tripang*, or *bicho do mar*, (a species of *holothuria* much sought for by the Chinese,) also is found on the rocky shores of Yezo, with a variety of undescribed molluscs. Bears and dogs are plentiful and much valued by the natives, the first for food, the last as draught cattle, being trained to draw sledges in winter. They are of the same breed as the dogs used in Kamchatka for the like purpose.

Japanese Colonies.

The Southern part of Yezo was known and possessed by the Japanese at least as far back as the middle of the XVIIIth century. (Valentyn, *Out Indien*, v. *Beck van Japan*, p. 19.) Their principal settlement, called *Matsimal*, was long considered as a separate island, or merely a peninsula of Yezo. They claim, indeed, the sovereignty of the whole Island, though it may be doubted whether they yet know more than a small portion of it. As long as they persevered in abstaining from any attempts to extend their dominion, the possession of a foreign settlement was not desirable, and they gave themselves little concern about the land of Yezo: but they seem for some time back to have relaxed the rigour of their system; and have now colonies on others of the Kurile Islands, of which Yezo is properly one, as will presently appear.

Natives.

Ainos.

The original inhabitants of Yezo are a peculiar race, generally called Ainos, from a word in their language signifying Man, but they are named Yezo by the Japanese, who apply that term to all the individuals of the same race. They are represented by their more civilized neighbours as perfect savages, and such they appear to be in a wood-cut in the *Nan kwé chung lan chu shui*, (i. e. *Description and description of all the sights in the three kingdoms*;) copied in Sir William Osseley's *Oriental Collections*, (ii. 137.) where an eagle is seen in a cage, and a woman is suckling a bear's cub, while the bristly legs and arms of the man are represented, though somewhat symbolically, in the true Chinese fashion. The roughness and filth of these uncivilized barbarians seem to have made a very unfavourable impression on the Japanese, who are cleanly to an excess, and shave the greater part, and often the whole, of their heads; whose hair, moreover, is probably scanty, as seems to be the case with all the Tatar race. Their drawings, which are complete caricatures, have given rise to a prevalent opinion that the Ainos have naturally as thick, and nearly as continuous, a coat of fur on their bodies, as their dogs, bears, and foxes. Captain Spangenberg, a Dane in the Russian service, who landed on the Island in 1736, is the first traveller who verifies the Japanese report by his own observations; and Captain Broughton, who saw the Ainos sixty years later, says expressly that "their beards were thick and large, covering the greatest part of the face and inclining to curl. The hair of the head was very bushy, which they cut short before on the forehead and behind the ears; behind it was cut straight. Their bodies were almost universally covered with long black hair, and even in some young children we observed the same appearance." But M. Krusenstern, who had more intercourse with them than any

of his predecessors, describes them as of a middling height, nearly black, with bushy heads, black, rough lank hair, but more regular features than the Kamehadales. Their women are extremely ugly; their hair hanging over their face, lips stained blue, and tattooed hands by no means diminishing their hideousness: they are also far from cleanly, but extremely modest, and, in that respect, the very reverse of the women in Nukahiva and Tahiti. A kind and open expression of countenance is almost universal, and was ever found accompanied by a corresponding excellence of character: they appeared entirely free from the selfishness and rapacity which so generally observed in savages. Skins, and a cloth made of the bark of a tree, are the materials of their dress, when they are beyond the reach of Japanese influence; ear-rings are almost the only ornament they use. Hunting and fishing seem to be their sole occupations; and their disinclination from agriculture is, beyond a doubt, one of the qualities which makes them odious to the Japanese. Their quietness, equanimity, harmony among themselves, readiness to assist strangers, and singular disinterestedness, contrast them very remarkably with many of their neighbours and with most races of men, indeed, equally uncivilized. The whole number in the places visited by M. Krusenstern scarcely amounted to 400; a population so small, that it has been ascribed to the ill usage of the Japanese, who are supposed to take a very undue advantage of the mild and inoffensive character of their rough-haired neighbours, (Mo-sin, hairy-men, as they call them,) and to be gradually driving them out of the land of their forefathers.

The Japanese accounts, it must be confessed, give Japanese some colour to this supposition. The Mo-sin, they say, originally occupied the Northern parts of Japan, as far as Mount O-yama, but having been driven into their own isle, (Matsimal, or Yezo,) they have been gradually subjected, and now retain their independence only in the Northern part of it. Swimming and leaping are their favourite amusements. Their villages are governed by hereditary Chiefs, who pay a tribute to the Governor of Matsimal in sea-otter, seal, bear, elk, and beaver-skins. They have little or no Religion, are quite uncivilized, brothers and sisters intermarrying, and each family forming a separate Tribe, which seldom unites with any other. Their obsequies are celebrated by mock-fights, which often end in bloody combats. Matsimal, at the Southern extremity of the Island, is the principal Japanese settlement, being a town of some size, and the residence of the Prince or Governor. There are ports, also, belonging to Japan, all along the Western coast, but the Northern and Eastern shores are still possessed by the Ainos. Of the interior nothing is known, and it is probably in many places uninhabitable. The reports of a third and different race in the interior, mentioned by some writers, seem to rest on very slender foundations. The language of the Ainos shows that they belong to the same race as the natives of the Kurile Islands, and it will therefore claim some further notice in the account of that remarkable archipelago. The Geography of which is not yet entirely cleared up, and was, till the latter half of the last century, the *focus veratissimus* of our

JESSO.

* That is Corai, Lyue-byee, and Yezo.

* "The Southern part of Sakhalin," according to M. Tising's revision, (*Malo-Brus Price*, iii. 463.) but probably the interpretation is erroneous.

JESU,
JEST.

best Geographers: no parts of our maps having experienced more revolutions within that period than the Northern portion of the Pacific.

Valenty's *Beckryvinge van Ost Indien*, 5 Deel; Captain Broughton's *Foage of Discovery in the North Pacific Ocean*, 1795—98, London, 1803; Von Krusenstern's *Reise um die Welt in 1803, bis 1806*, Berlin, 1812, 4 Bände 8vo.; Langsdorff's *Bemerkungen auf einer Reise um die Welt*, Frankfurt, 1813, 2 Bände, 8vo.; Adelung's *Mithridates*, iv. 247; Von Krusenstern's *Wörteransammlungen*, Petersburg, 1813; Klaproth's *Asie Polyglotte*, Paris, 1823, 4to., p. 300; Balbi, *Atlas Ethnographique*, Paris, 1826, 8vo., p. 137; *Atlas, Tab. ix. No. 152*; Malte-Brun, *Précis de la Géographie Universelle*, Paris, 1812, tom. iii. 463—466.

JEST, v. } Skinner prefers the Lat. *gesticuli*, and Junius, who decides for *gestus*, observes that the Italians say, *gestare, gesteggiare*, and *gesticolare*, for *gesticuli*, which the English expound, To mock a man by gesturing, or by moving his countenance, hand, or other parts of the body ridiculously, and to the prejudice of him, whom he intendeth to mock at.

To play or perform, merry or laughable tricks; to utter laughable sayings, to do or say things invented or feigned, for gamesome purposes, with mirthful or playful intention.

In our old Dramatic writers, to *jest* is to play or act a part in a mask.

Who ranges at random *jesting* at the inst
As though they reign'd to do as when they list.
Gaueyne. The Fratricide.

And if he have children by another wife, then shall players & scatters rule and set upon thee, as a cruel step dame.
Fuies. The Instruction of a Christian Woman, sig. D. 4.7.

And thus this foolish jest, I put in dogrill rime
Because a crosser stuff is best, for such a crooked time.
Gaueyne. Flowers.

For thy delicate pastimes (then next none) everlasting pains: for thy *entengies* and songs, *ekinsall* weeping and howling.
Udall. Lobe, ch. xvi.

Which baying once become: Bathylas for a time was all the *instigatores* of the whole city of Rome.
Phaer. The Life of Fird, sig. M. 3.

Which when that scornfull Square of Danes did view,
He loudly 'gan to laugh and thus to say:
Alas for pity that to face a crew.

As like cannot be seen from East to West,
Cannot find out this gentle to invert.
Spenser. Faerie Queene, book v. can. 5.

Let your *jets* by at large; yet nevertheless
See they be salt, but yet not salt with gall:
Not tending to disgrace,

Not fairly given,
Becoming well the place,
Modest and evant;
That they with striking pleasure may provoke
Laughter in him, on whom the *jest* is lookt.

Dreyden. Olds. The Sacrifice to Apollo.
As gentle, and as locust, as to *jest*
Go I to fight.
Shakespeare. Richard II. fol. 26.

BRAL. Why he is the Prince's *treaster*, a very dull fool, easily his gill is, in devising impossible daunders; none but themselves delight in him, and the commendation is not in his witte, but in his illiame, he no but pleases men and angers them.
Id. Much about Nothing, fol. 105.

PEYE. You'll let me, in I hope, for all this *jesting*
Man. Hope still, Sir.
Bonmouth and Fletcher. The Woman's Prier, act i. sc. 3.

Kened, King of Scots: then is the Court of Edges, sitting one day at table, was heard to say, *jestingly* among his servants, he wonder'd how so many Provinces could be held in subjection by such a little dapper man.

Milton. Works, vol. ii. fol. 95. *History of England*, book v.

Thus Arcite: and thus Palamon replies,
(Eager his tone, and ardent were his eyes.)
"Speak it thou in earnest, or in *jesting* vein?"
"Jesting," said Arcite, "said I with pain!"
Dryden. Palamon and Arcite.

But won't you then take a *jest*? Yes, but pray let it be a *jest*.
Spectator, No. 422.

But th' each Court a *jest*er lacks.
To laugh at monarchs to their face:
All march'd behind their backs
Supply the honest *jest*er's place.
Dungh. The Kings of Europe.

As Iovensch Apollo, by Daphne disol'd,
In Tempe sat weeping beneath an old oak,
Bucchos happen'd to hear as he sadly complain'd,
And, shaking with laughter, thus *jestingly* spoke.
Boyer. Wane the Cure for Love.

The Scripture was his (Voltaire) *jest*-book, whence he drew
Boo meets to gull the Christian and the Jew.

Cooper. Truck.

JESUIT. } "Fr. *Jesuite*. A Priest of the
JE'AVITE, } Society of *Jesui*. An order of Reli-
JE'UITERS, } gious men established by Loyola,
JE'UITICAL, } a Spanish soldier. They pretend
JE'UITICALLY, } to follow exactly the footsteps of
JE'UITISM. } our blessed Saviour, whose name they have usurp'd. At first they gain'd to themselves the people's esteem by their tolerable carriage: but now they are generally hated and feared, because of their devilish maxims, their bold enterprises, and secret intrigues." Cotgrave.

A *Jesuit* is, in English usage, an intriguer; a crafty, subtle designer or plottier.

What they can bring us now from the Schools of Loyola with his *Jesuits*, or their *Maisters*, that can cut Tacitus into *silvers* and *stakes*, we shall presently hear.

Milton. Works, vol. i. p. 14. *Of Reformation in England.*
At Rome the Pope's Nuncio, and her *jesuited* mother here.
Id. Econom. sec. 7.

Three forward women usurp upon the fashions of their husbands, and will have their faces seen as well as their voices heard; as the *jeunesses* of late times dared both to attempt and practice, till the late restraint of Pope Urban curbed and suppressed them.
Bishop Hall. Rom. p. 237.

In my cruens of travel, glancing at the *jesuited* brags of their Indian miracles, (wherest their very friends make sport,) I charge Cardinal Bellarmine for an avoucher of these *conjurages*.

Id. Works, vol. i. fol. 655. *The Answer to the Advertisement.*
But to return to the Roman Catholics, how can we be secure from the practice of *jesuited* Papists in that Religion?

Dryden. Religio Laici. Preface.

I should be glad, therefore, that they would follow the advice which was chantedly given them by a reverend Prelate of our Church; namely, that they would join in a public act of dis-owning and detesting those *jesuited* principles; and subscribe to all doctrines which deny the Pope's authority of deposing Kings, and releasing subjects from their oath of allegiance.
Id. Ib.

He who looks well into this argument, looks into the great anachronism, and the *anachronism* of Puritanism; which, indeed, is only *relicious* *jeunesses*, as *jeunesses* is nothing else but *Pope's* *Jeunesses*.
South. Sermons, vol. v. p. 208.

More vain, if some say, artful, High-Dutch slave,
O, from *jeuness* School some precious learn,
Corviolet fegs'd.

Churchill. Gotham, book ii.

JESUIT,
—
JET.

From the black catalogue and worthy crew,
The Jesuitical and scheming few,
Selected by the ruler of the clan,
Received instructions for their future plan.

Chatterton. *Reynoldsian.*

JET. } Fr. *jaet*, *gagates*; Lat. *gagates*; Gr. *γαγάτης*.
J'e'tty. } See the Quotation from Pliny.

His bill was black, and as the jet it shone.
Chaucer. *The Nonne's Priores Tale*, v. 14867.

Of heave stone the porch was fairly wrought,
Stone score of valour, and more smooth and fine,
Then jet or marble farrn from Ireland brought.

Spenser. *Faerie Queene*, book ii. can. 9.

The goat, which otherwise we call *gagates*, carrieth the name of a
towne and river both in Lycia, called *Gages*.

Holland. *Plinius*, book xxxvi. ch. xis.

— Amongst the Moors, the jet-black is deem'd
The beautiful'st of them.

Dryden. *Polycratus*, song 56.

But most I wonder how that jetty ray,
Which these two blackest sources do fair display,
Should shine so bright, and night should make so sweet a day.

P. Fletcher. *Piscatory Elegies*, ec. 7.

Twice twenty jetty miles with him, the swelling stream'd did take.
Chapman. *Homer. Iliad*, book ii.

Yet cherish'd there, beneath the shining waste
The furr nation harbour'd; tip'd with jet,
Fair ermines, spotted as the snows they press.

Thomson. *Winter*.

His brother Niger too, and all the floods
In which the full-form'd maids of Africk lave
Their jetty limbs.

Id. *Summer*.

I fed on scarlet hips and stony haws,
On blushing crab or berries, that embow
The bramble, black as jet, or sloes austere.

Cooper. *The Task*, book i.

Does your old master still persist to prize
His quondam mistress with the jet-black eyes?

Faucher. *Thucydides* *Hyl* 4.

Many virtues are ascribed by Dioscorides, (v. 146.) to JET, which, as Pliny has stated above, derives its name from Gages, a city and river of Lycia, near which it is abundantly found. Besides these particulars he has added some others, (xxxv. 34. *Ed. Hard.*) and Holland makes him speak as follows: "Black it is, pale and even, of a hollow substance in manner of the pomish stone, not much differing from the nature of wood, light and brittle, and, if it be rubbed or bruised, of a strong savour: looke what letters are imprinted with it into any vessel of earth, they will never be gotten out againe: whilst it burneth it yieldeth the smell of brimstone: but a wonderful thing it is of this Jett stone, that water will soone make it to flame, and oile will quench it againe: in burning, the perfume thereof chaseth away serpents, and bringeth women againe that lie in a trance by the suffocation or rising of the mother: the said smoke discovereth the falling sickness and bewaileth whether a young damself be a maiden or no: the same being boiled in wine helpeth the tooth-ache, and tempered with wine cureth the swelling glandules named the King's Evil. They say that the Magicians use this Jett stone much in their sorceries, which they practise by the means of red-hot axes, which they call *Azinomandia*, for they affirme that being cast thereupon it will burne and consume, if that we desire and wish shall happen accordingly." (Id. Holland, 19.)

Most of the professed writers on Gems have followed in the same course, and the reader may find corroboration of the above fancies in Orpheus, (*de Lap.* p. 332.

JET.

Ed. Gerner.) Solinus, (25.) Nicander, (45.) Marbodeus, (18.) and Aldrovandus, (iii. 19. *Mus. Met.*) in the passages especially devoted to *Gagates*. Isidore (*Orig.* xvi. 4.) repeats many of Pliny's words, but places the river Gages in Sicily; he adds, moreover, that Jet is plentiful in Britain. Albertus Magnus, who in his *Tractatus de Mineralibus* (ii. 7.) confirms the hazard of its test to the gentler sex, adds another marvel in his little book *De virt. lap.* *Si vis esse victoriosus contra adversarios accipe lapidem qui dicitur Gagates, et est diversi coloris, et dicunt antiqui Philosophi fore expertum in Alcide principe, qui quondam cum portavit semper habuit victorias, et est lapis diversi coloris sicut pelvis capreae.* (p. 155. *Ed. 1643.*) This description, however, very little accords with Jet. Le Petit Albert (p. 17.) improves upon his type, and attributes the same curiously inquisitive powers, which others have ascribed to Jet, to amber, to the seed of *Pourcelaine* and to the fruit of *Glout-ron* and the *racine*. Each of these, if reduced to impalpable powder, and drunk in quous vehicle, proves as certain in effect as the enchanted cup or mantle of Romance.

Jet is classed by Mineralogists as a species of Coal, Pitch Coal; it is solid, black, and opaque, brittle, and of a woody texture. It burns with a greenish colour, and exhales a bituminous smell. It occurs with brown coal in beds, in flints, trap, and limestone rocks, and in bituminous shale. Hesse, Bavaria, Prussia, and Sibiria produce it largely; it is found in the Isles of Sky and Faroe; in Prussia it is known as black amber; and on the English Eastern coast, near Lowestoft in Suffolk, and more particularly near Whitby in Yorkshire, it is very abundant, and is manufactured into various ornaments. The masses in which it occurs vary from an inch to seven or eight feet in length. Marbodeus (*ut sup.*) has noticed the British Jet as of the best kind:

Sed genus crinium huiusque Britannia miris.

And in this character Solinus (*ut sup.*) has agreed with him.

JET, } I believe, says Skinner, from the Fr.
J'e'ttes, } jetter, Lat. *jacere*, to throw, hence a jetty,
J'e'tteau, } any thing thrown out or projecting. See
J'e'tteing, } to JET.
To throw out or project, to shoot out; to throw out
or shake, (*sc.* the body in walking;) to strut along.
Jet, or jetteau, or jette-d'eau, a water-spout.

In such idyllic these lovers sit.

That waits to them dorth seems to be but we,
And grieves seems joy, they feed their fancies so.

Georgian. *Don Bartholomew of Bath.*

Yet never found I warmth, by jetting in thy iuggs,
Nor sover can I wear them out, although they rend like rags.

Id. *Weeds. The Complaint of the Green Knight.*

And yet he townes, he wicket easy streets,
As though the god of warren (rose Marx himself)
Might wot (by him) he liuely counterfeits.

Id. *The Steele Glas.*

I see Parmeno come jetting like a lord, but how he looks he is, as
one out of all care and thought.

Udell. *Flowers*, fol. 97.

The Phœnix, he goeth jetting both spright, being in an high con-
script of himself.

Id. *Lake*, ch. xiv.

For they (her eyes) are blazed
And she grayes beaved
Jewell like a jetty.

Stechen. *Eleazar Running.*

JEW.

—

JEW.

When in a chamber near thy majesty,
A jutting joy accomplished and leave,
That wall could speak, well could himself behave.
Drayton. The Owl.

Not Falop's shoulder whiter than her hands,
Nor snowy ewes that sit on Lucy's sands.
Brownie. Britannia's Pastorals, book ii. song 2.

For the first in his Orations was very modest, and kept his place;
and the other all the Romans was the first that to his Oration jettied
up and down the pulpit, and that plucked his gown over his shoulders.

Sir Thomas North. Platerck, fol. 692. Tiberius and Cæsar.

Round the house is a balustrade of white marble with frequent jetties
of water, and adorned with a multitude of statues.
 Evelyn. Memoirs. Rome, 1644.

But that instead of this form, so inconvenient for the convenience
of writers, it should be jettied out every where into hills and dales so
necessary for that purpose, is a manifest sign of an especial providence
of the wise Creator.

Derham. Physico-Theology, book iii. ch. iv.

Thus the small jet, which hasty hands unlock,
Spirits in the gardener's eyes who turn the cock.
Pope. The Dunciad, book ii.

For this reason there is nothing that more cultivates a prospect than
fairs, jetties, or falls of water, where the scene is perpetually shifting,
and entertaining the sight every moment with something that is new.
Spectator, No. 412.

And as to in our own Globe, the winds could not have given those
kindly and salutiferous agitations to the air as they do, but they must
have been too much retarded, if not wholly stop'd by the exorbitant
angles, and jetties out of other figures.

Derham. Astro-Theology, book i. ch. v.

Let us cut all the cables and snap all the chains which tie us to an
unfathomable shore, and enter the friendly harbour, that shoots far out
into the waste its moles and jetties to receive us.

Burke. On the Economical Reform.

Excels in quiet jets-of-steam or fountains,
Or leads his stream across a meadow.

Jago. Labour and Gains.

JETSAM. See FLOTSAM.

JEW,

JEWESS,

JEWISH,

JEWISHLY,

JEWISHNESS,

JEW-LIKE,

JEW-HARP,

JEW-TRUMP.

The Israelites were so called after
their return from the Babylonish
captivity, because the tribe of Judah
was the most powerful among
them.

I write to Petr before she goes, if thou that art a Jew-lyst Hethen-
bech and not Jewish, thou contempest thou Hethene was to become
Jews.
Wiclyf. Galathans, ch. ii.

Felix came with his wife Drucilla which was a Jewess.
Acts, ch. xxiv. v. 24.

For they do not take to pridie, but to plucke you backes from the
therbie of the Ghospell unto a Jewishnes, toder whiche thyselves
are.
Udall. Galathans, ch. iii.

Yet if they would bring him hetyerts, knyves, and Jewes-harps,
he bid them assure me, he had a mine of gold, and could relase it, &
could trade with me.

Hobbes. Froppe, 4to, vol. iii. fol. 576. Sir Robert Daddels.

If we would have say, we should send them Jewes-harps, for they
would give for every one two hundred.

Id. 4to, vol. iii. fol. 665. Sir Walter Raleigh.

You call us misbelievers, each-ustre dog,
And spit upon our Jewish gaberdine,
And all for us that which is mine owne.
Marlowe. Merchants of Venice, fol. 166.

And howsoe'er French kings most Christian be,
Their crowns are circumsid d most Jewally.
Donne. Elgy 12.

2 GAW. Has made a thousand, sir,

And plans the barthes to 'em on a Jew-trump.

Beaumont and Fletcher. The Banquet of Friendship, act iv. sc. 1.

It supposeth that we were all under an obligation to observe the
same day of the week that the Jews were, unless Christ should give
a contrary command; but this is a great mistake; we are no more
bound to observe the sabbath, as it is a Jewish institution, than we are
bound to observe their new moons and solemn festivals.

Shurp. Works, vol. iv. p. 222. Sermon 13.

A JEW-HARP, as explained by Mr. Todd, is "a kind
of musical instrument held between the teeth, which
gives a sound by the motion of a broad spring of iron,
which, being struck by the hand, plays against the
breath." A figure of it is engraven, accompanied by
any description, in the *Musurgia seu Praxis Musicae*,
(p. 28.) of Ottoman Lucianus, a Benedictine Monk of
Strasbourg, who published at that City in 1536, and
an Analysis of whose little Work is given by Sir John
Hawkins. (*Hist. of Mus. ii. 441, &c.*) Lucianus
classes it with the drum, the bagge, a sort of French
horn, castagnets, a little bell, a pot with a stick, and
a smaller machine for noise, which we do not know how
to name. All these he honestly calls such *quæ strepitum*
cere possunt magis, quam amicum auribus sonitum
reddere; and he excuses himself for touching upon them,
because *locus exigit ut post musica instrumenta etiam*
ista quæ amusa sunt commemoremus. Skinner seems
to have had an equal aversion from the Jew-harp
and the people after whom it is named. *Tuba rel*
eythara Judeorum sic autem dicitur per contemptum.
Certe nihil magis abominum et et obstruendum, imo nec
cardinum et rotarum stridor, nec catulicium felium
vagitus, quam Hebræorum in Sacris æsonis ille et dop-
pæus concentus. (*Etymology, &c.*) From this pas-
sage it might be supposed that there really was an in-
strument under this name pretending to make music and
employed by the Jews in their Religious celebrations;
but this opinion is sturdily combated in a statement
which Mr. Todd (*ad c.*) has cited from a diligent in-
vestigator of such matters, "The Jew-trump, or, as
it is more generally pronounced, the Jew-harp, seems
to take its name from the nation of the Jews, and is
vulgarly believed to be one of their instruments of
music. But upon inquiry, you will not find any such
musical instrument as this described by the authors that
treat of the Jewish Music. In short, this instrument
is a mere boy's plaything, and incapable of itself of
being joined either with a voice or any other instrument;
and I conceive the present orthography to be a corrup-
tion of the French *jeu-trump*, a trumpet to play with.
And in the Belgic, or Low Dutch, from whence come
many of our toys, a *trump* is a rattle for children.
Sometimes they will call it a *Jew-harp*; and another
eymon given of it is a *Jaw-harp*, because the place
where it is played upon is between the Jaws." (Pegge,
Anonymous, i. 52.)

Olaus Wormius, in his *Monumenta Danica*, (i. 7.)
speaks of an instrument which can scarcely be
considered as any other than a Jew-harp, and is so under-
stood by Sir Thomas Brown, (*Hydrotopia*, p. 8.) as
dug up in some sepulchral urn in Norway. In *Norvegia*
prope Holsten in Mandalen territorio, non ita pridem
duæ effossæ sunt urnæ, in quarum alterâ cineres et
omnium reliquie, in alterâ instrumentum musicum, Danicè
en Juhharpe, ex cupro deaurato nitidissimo, suo splen-
dore omnes in admirationem trahens.

* *Mand harpe*, a mouth-harp. Ernst Wolf, *En Dansk og Engelsk*
Ord-bog.

JEW.

JEW.

The phrase *worth a Jew's eye* seems to have been accounted for on a wrong foundation; namely, as if there were some positive value attaching to the eye of a Jew. Archdeacon Nares admits, that "the fine black eye of a Jew" is not a sufficient origin for the saying; but he deduces it, as we think without more reason, from the extortions to which the Jews were subjected in early periods of our History, when they were exposed to the most cruel mutilations if they refused to pay the sums demanded. His conjectures by referring to an instance which has been brought forward by Hume, (ch. xii.) and which is probably well known to most readers, from the allusion made to it by Sir Walter Scott in one of his most popular Tales. The original, which we shall cite, will be found in Matthew Paris, and presents a fearful picture of the barbarism of the times to which it relates. *Anno Domini c. Natidatatis millesimo ducesimo decimo. . . . Rege juvene capti sunt Judei per totam Angliam utriusque sexus, et incarcerati, pannisque gravissimis afflicti, ut de precibus suis Regis facerent voluntatem. Quorum quidam gratulati sunt dederunt omnia quae habebant, et plura promittebant, ut sic possent redire tot genera tormentorum. Inter quos unus apud Bristolium variis dilaceratus formidulis, cum se redimere, nec finem facere voluisset, fuit Rex tortoribus suis, ut diebus singulis unum ex molaribus exciderent dentibus donec Regi decem millia marcarum persolveret. Cumque tandem per dies septem tot denta cum intolerabili cruciatus excruiarent, et die octavo simile opus agere tortores jam inciperent, Judaeus ille, utilitatem proiorum, dedit pecuniam memoratam, ut septem dentibus cruciatus octavum sibi saluare liceret. (Tab. ann. 1210, p. 229.)*

The deduction made from this story is, that a Jew's eye no doubt was worth as much or more than a Jew's tooth. It surprises us that the example brought forward in illustration did not suggest a plainer exposition. In the *Merchant of Venice*, Launcelot, when warning Jessica that Lorenzo is about to seek her, says,

Mistress, look out at window, for all this;
There will come a Christian by
Will be worth a Jew's eye.

Act ii. sc. 5.

i. e. well worth looking at by a Jewess; and such we take to be the general meaning of the expression *worth a Jew's eye*, namely, worthy of close inspection by those who are proverbially well acquainted with the value of commodities.

"In Jew's ears," says Sir Thomas Brown, "something is conceived extraordinary from the name, which is, in propriety, but *Fungus sambucus*, or an excrescence about the roots of Elder, and concerneth not the Nation of the Jews, but Judas Iscariot, upon a conceit he hanged on this tree, and is become a famous medicine in quinsies, sore throats, and strangulations ever since." (*Fulgar Errors*, ii. 7.) The French give this mushroom the same name as ourselves, *Oreille de Judas*. Hill, in his *Materia Medica*, has offered a full description of it, which is extracted by Mr. Todd, ad v. It is tough and thin, rumpled, and with a hollow cup, into which its sides run in many places, so as to represent in its ridges like those of the human ear. It is found for the most part on the lower parts of decayed Elder trees, and has been named by Linnaeus *Auris*, or *Auricula Judae*. Sir Thomas Brown has an amusing Chapter, (iv. 10.) inquiring whether "an unsavoury odour be genitilious or national to the Jews;" a question which he decides

in the negative, without touching upon the legend of the Jew's ear, which has been assigned as a cause for this ill property by some other writers. In a Note in Brande's *Popular Antiquities*, (ii. 587.) the following passage is extracted from *Paradoxical Assertions and Philosophical Problems*, by R. H., 1669, part ii. "Why Jews are said to stink naturally? Is it because the Jew's ears grow on stinking Elder, (which tree that Fox-headed Judas was falsely supposed to have hanged himself on,) and so that natural stink hath been entailed on them and their posterity, as it were *ex traduce*?"

JEWEL. } *Fr. joyau; It. gioia; Sp. joya.*
JEWELLER. } *Jewel; D. juwelen; Ger. juwel;*
JEWELLERY. } which Wachter derives from the
JEWEL-LIKE. } *Gr. κρυσθίνος, aliquid repositum,*
JEWEL-CASEKET. } any thing laid up, stored; as precious or valuable; and he thinks
JEWEL-HOUSE. } the Low Lat. *jocalia*, q. d. *joculatio*,
JEWEL-PROOF. } is a manifest imitation of the German. Salmasius (see Menage) says, The ancient Latins called every thing *joculum* from which any one could receive pleasure.

Used as a general name for precious stones, or any ornament in which they may be set or placed.

Richard at last turne god his faire jouelle,
Ye gods meet Calibour, just Arthur left so well.
R. Bruns, p. 155.

And creep on knees to ye crows, and curse his for a jewel.
Piers Plouharn. *Vain, p. 365.*

Yet atheisme I wol not say
That she for solace and for play
May a jewel or other thing
Take at her lover from wedding.

Chaucer. *The Romance of the Rose*, fol. 140.

And saide hym, that he wist where
A treasure was, so plentiful
Of golde, and eke so precious
Of swardes, and of riche stones,
That it to all his here at once
Were a charge sufficient.

Gower. *Conf. Am.* fol. 95.

A jurtlere
Which brought from thence golde oere to vs here,
Whereof was fynd mental good and cleas.

Hakluyt. *Travels*, 4to. vol. i. fol. 159. *Of the Commodities of Ireland*, &c.

Which is called *Gaeophylarium* (that is to say, the *Jewellhouse*, or *sestire*, or *treasure*, in which the *jewels* of the temple were kept.)
Edell. *Lake*, ch. xxi.

OL. Here, wear this jewel for me, 'tis my picture:
Refuse it not, it hath no tongue to vex you.

Shakespeare. *Twelfth Night*, act 2, sc. 3.

And while this device
Lay thus upon the forge: this jeweller
Made privy signs (by wicks and wiles) to her.
That was his object; which she took and he
(His signe seeing acted) bield to ship.

Chapman. *Honor. Othello*, book xv. fol. 240.

My Queen's square brooves;
Her stature to an inch; as wand-like straight;
As silver-voic'd; her eyes as jewel-like,
And cas'd as richly.

Shakespeare. *Pericles*, act v. sc. 2.

Pompeius the Great met with the jewell-casket of King Midas, which, among many other rich offerings, he presented to the Capitoll.
Holland. *Plut.* fol. 692.

For best from knight hood rising in degree,
The office of the jewell-house my lot,
Above, the rolls be frantly gave to me,
From whence a Pirry Counsellor I got.
Dryden. *The Legend of Thomas Cromwell*.

JEW.

JEWEL.

JEWEL,
—
JEWEL.

An honest mind I hope, 'tis pitteous proof,
Chain proof, and jewel-proof; I know 'tis gold proof.
Brouncker and Fletcher. *The Royal Subject*, act iii. sc. 3.
The design must of itself be good; if it be vicious, it is one word,
signifying, the cost of relining is thrown away upon it: it is so
ugly woman in a rich habit set out with jewels.
Dryden. *A Parallel of Poetry and Painting*, vol. iii. p. 341.

There were jewellers here [Rio de Janeiro] formerly, who purchased and worked them on their own account, but about fourteen months before our arrival, orders came from the Court of Portugal, that no more stones should be wrought here, except on the King's account: the jewellers were ordered to bring all their tools to the viceroy, and left without any means of subsistence.

Cook. *Voyage*, vol. iv. book i. ch. ii.

Even jewellery and goods, she finds from woful experience, lose their value the moment it is known they come from her.
Burke. *Articles of Charge against Warren Hastings*, 68.

JEWISE, judgment, punishment. It may have been formed by corruption either of the Lat. *judicium*, or the Fr. *justice*. Tyrwhitt.

Je King wrote his letters agree to Je Justice,
But he wot not better, but do him to Justice.

R. Urquhart, p. 270.

JEWISE,
—
JEWIRA.

The King commanded his constable anon
Up prime of hanging and of high justice.
Chaucer. *The Man of Lawes Tale*, v. 5215.

And then he ayde unto the twelve,
Which of the senate weren wise
I have deceived the snar,
In hate that it were do.

Gower. *Conf. Am.* book vii. fol. 157.

JEZEBEL. For the application, see the Quotation.

It is my misfortune to be so parted, that my lodgings are directly opposite to those of a Jezabel. You are to know, sir, that a Jezabel (= called by the neighbourhood for displaying her pernicious charms at her window) appears constantly dressed at her wash, and has a thousand little tricks and fooleries to attract the eyes of all the idle young fellows in the neighbourhood.

Spectator, No. 175.

J E Z I R A.

JEZIRA, or more fully *Al-jezirah* *deh-al-Ford* *wa'l Dijlah*, i. e. the Peninsula between the Euphrates and Tigris, nearly corresponds with the Northern part of Mesopotamia and *Aram naharain*, (Syria between the two rivers,) in Ancient Geography. (*Gen.* xxiv. 10.) Some places, however, beyond these natural boundaries are considered as annexed to Jezirah. (Goliath, *ad Al-fergan*.) It was divided by the Arabs into four Districts. (*Diyar*, Abodes, Habitations.) 1. *Diyar Bekr*; 2. *Diyar Modar*; 3. *Diyar Rahlah*; and 4. *Diyar-al-jezirah*; the first three being named from heads of the Tribes by which they were conquered, the last from an island in the Tigris called Jezirah ibn Omar. (i. e. the Island of the son of Omar.) Abi Bekr ibn Wail (son of Wail) was fourth in descent from Rahlah, brother of Midar, son of Nasar, and grandson of Adnan; the parent of these Tribes was, therefore, believed to be descended in the eleventh degree from Ishmael. (*Ismail*.) (*Pocock, Spec. Hist. Arab.* 45.) Al-Jezirah, according to the Turkish division of the Empire, contains the three Pashalicks of Diyar Bekr, Raccab, and Mossul, and a few small tracts belonging to the adjoining Pashalicks. The Northern part of this Peninsula is an undulating table-land, enclosed and intersected by low chains of barren calcareous hills of no very great height. The country, though fertile, is in general bare of wood; but its most barren and rocky tracts contain valuable minerals, and it has great natural resources, as well as an excellent climate. The weakness and disorganization of the Turkish Government, however, nearly counterbalances these advantages. The plains and valleys are, for the most part, occupied by lawless Kurds or wandering Turkomans; and the commercial industry of the cities is hampered and discouraged by their depredations, or by the exorbitant price claimed for their protection.

Divisions.

1. Arabian.

2. Turkish.

1. Diar Beer.

The Northernmost division of this Peninsula is the Pashalic of *Diyar Bekr*, (*Iyyaleti Diyar Bekr, Jihannumâ*, p. 436.) which extends beyond the Tigris, (*Dijleh*), and comprehends a part of Kurdistan. It vol. xxxiii.

derives its name from the Tribe of Bekr ibn Wail, ibn Casis, the Mohammedan conquerors, and is bounded on the North by Arrazim, on the West by Sivas, on the South by Raccab and Mossul, and on the East by Van. It contains 13 *Sanjars*, (military districts,) eight of which are hereditary estates belonging to the Kord-Begs, and 10 Lordships, or hereditary fiefs. (*Hukûmet*.) This viceroyalty furnished 7030 soldiers, (*kilit*, swords,) having 42 *azimets* and 699 *timars*, (great and small military fiefs,) and the force brought by the Begs of the Kurds was 1800 strong.

Amid, the Sanjar or District of the Pashâ himself, contains seven or eight *cdilics*. (Civil divisions.) 1. *Amid*, in Syriac *Amid*, in Armenian *Amit*, and in Greek *Amida*, is called *Carâ Amid* by the Turks, from the black stone (lava, according to Sestini, p. 93, basalt) in the opinion of Mr. Hockingham, p. 208.) of which its walls and houses are built. It is also named after the whole viceroyalty, *Diyar Bekr*, and is situated on the Western bank of the Tigris, in 37° 54' 30" North, and 39° 57' 45" East. The origin of its name and the time of its foundation are unknown; the Cæsar Constantine enlarged and strengthened it, a. c. 339, and it became a place of note in that and the following centuries. It has been supposed to be the Tigranocerta of the Ancients, and if so, is mentioned by much earlier Historians; but that opinion rests on rather slender grounds. (St. Martin, *Mém.* i. 171.) The citadel, now in ruins, stands on a hill at the Northern extremity of the city, commanding the plain on the opposite side of the river, and the Pashâ's palace is within its walls. (Otter, ii. 273.) The whole city is placed on a steep declivity of lava or basalt, and its walls are strengthened by strong towers pierced for artillery. Its position, and the richness of the surrounding country, backed by lofty mountains, render it a striking and picturesque object. From a hill overlooking the place, Niehr counted 16 minarets, some of which are quadrangular, and supposed by the Christians to have been belfries. Some of them are richly

Amid, or
Carâ Amid.
Amida.
1. Diar
Beer, or
Amid.

sculptured, and built in the Roman style of masonry. (Buckingham, 217.) The Great Mosque, or *Jami*, a handsome building, is said to have been a Christian Church. At about 1500 double paces below the Southern Gate (*Márdin edpiá*) there is a stone bridge of 10 arches over the Tigris; its inscription, in the Cufic character, was in Nicholas's time already too much defaced to be legible. (*Relic.* ii. 402.) Another in the town, near the Yení Cápá, is dated A. H. 437. (A. D. 1046.) The houses, as in most Asiatic towns, are not closely packed together, being interspersed with gardens. Niebuhr supposed, in 1766, that 16,000 were inhabited, which gives a population of 50,000 souls; Messrs. Buckingham and Seftall (p. 95.) reduce it to 50,000, of which 1950 families (about 13,000 persons) were Christians, and 12 (100 individuals) Jews; the rest Musulmans. Niebuhr supposes the Mohammedans to be to the Christians as four to one; nearly, therefore, in the same proportion as at present. Twenty baths and 15 kháns (*caravanserais*) show what the luxury and opulence of Diyar Bekr formerly was; its bazárs, though less splendid than is usual in large towns, are still well supplied. Silks and cottons, like those of Damascus, printed and embroidered muslins, morocco leather, hard-ware, pipes, and gold thread are the principal manufactures. Fifteen hundred weavers, 300 calico-printers, 300 leather-workers, 150 smiths, and 150 pipe-makers are the numbers stated by Mr. Buckingham; but he has not mentioned the data on which his calculations are founded. The whole force now under the Páshá is said by the same writer (p. 215.) to be 1000 men, infantry and cavalry in equal proportions. There are two Patriarchs resident in this city, one the Spiritual head of the Jacobites, or Syrian Christians, who is always styled Ignatius; the other, who is always named Yásof, is chief of the Nestorians, Jacobites, and other Sects reconciled to the Church of Rome, and here called Chaldeans; at Constantinople they are termed the *United Greeks, Armenians, &c.* This schism in the Eastern Churches was first brought about by the Jesuits in the earlier part and middle of the XVIIIth century. There are only a few Shemsy-yehs, (worshippers of the Sun,) and they are under the protection of the Jacobites. They are, probably, a remnant of the followers of Zoroaster, who have been taught by persecution to conceal their Faith with the same obstinate secrecy as the Druzes and Nosaf-riyyehs.

2. *Márdin*, a *cázhe* under Diyar Bekr, is in the Arabian District of Diyar Rabi'ah, and in 37° 20' 30" North, 40° 35' 15" East. It is placed on a lofty and very steep hill. Its castle, on the brow of a precipice overhanging the town, is quite ruined; but fragments of the city walls are seen here and there. It is a long and narrow town, of which the Northern angle is the most elevated and best fortified. The iron gate and sculptured figures at the entrance to the castle are, probably, of the Lower Empire. The rock on which this town is built is a soft limestone, easily quarried; all the houses, therefore, are of stone; and they stand on so abrupt a slope, that the roofs of those in one street serve as a foot path for their neighbours above. They all overlook the extensive plains to the South and West, and their whole number cannot exceed 3000, two-thirds of which belong to Muhammedans; there are only a few families of Jews, so that the whole population may be estimated at 16,000 souls. There are

10 *jámi's*, or large mosques, besides many smaller. The minaret of the largest is handsomely ornamented with sculptures and an open stone gallery. The domes of it and of several others are singularly ribbed. The Medraseh, or College of Cásim Páshá, is richly endowed. The Delé za'ferán, a convent in a beautiful spot about four miles from the town, is the residence of the Jacobite Bishop. (Buckingham, 180.) The air of Márdin is very pure and healthy; but its great elevation makes it extremely cold in winter. The surrounding gardens are very productive, and peculiarly renowned for their excellent plums. Wild cherries and manna are gathered in great quantities in the neighbourhood. The Governor is a Volódeh appointed by the Páshá of Baghdád; for this part of Jézirah is now included in that Páshalic. In 1766, the Shemsy-yehs in Márdin amounted to 500 or 600 persons. They have conformed outwardly to the Jacobite rite, and placed themselves under the jurisdiction of the Bishop of that Sect, in consequence of an order issued by Sultan Mustafa that all his subjects who were not Mohammedans, Jews, nor Christians, should embrace the true Faith, or be banished from his dominions. Márdin is called Merdin by the Armenians, Mardá by the Syrians, and Mardé by Ptolemy, (vi. 1.) who places it in Assyria. It is named Mardus, or Mardis, by the Greeks of the Lower Empire. (St. Martin, *Mém.* i. 160.)

3. *Megydá-fárkin*, or Mufárakin, in Modern Armenian Mufárgin, in the Ancient language Nyrren, in Syriac Meirket, is the Martyropolis of the Lower Empire; and is, probably, on the site of Carthiocrta, the Capital of Sophene. It is watered by a small stream called 'Ain-el-háud, or Hádz, the ancient Nymphus. (*Jihán-numá*, 437.) Placed on the Southern declivity of a hill, and surrounded by a stone wall, it lies, according to the Arabian Geographers, in 38° 30' North and between 65° 66' East of the Fortunate Islands. (Otter, ii. 374.)

4. *Hiss Káfá*, in Syriac Hiss Káfá; the Castrum Cepha of the Imperial Registers, (*Notitia Imperii*), is a strong port on the Tigris, a little to the South of Cará Amid. It is protected by a castle placed on a high rocky mountain, and communicating with the city by a bridge. It produces an excellent kind of grape called *hásh*.

5. *Nisibin*, the Capital of Diyar Rabi'ah, is a small town on the Western bank of the Hermás, (Mygdonius,) which descends the mountains to the North of it. The gardens on the banks of that river are said to amount to 40,000, and the roses about Nisibin are all white. (*Jihán-numá*, p. 438.) At this ancient town, according to St. Jerome (to *Genes.* x. 10.) the Arcad of Moses, named Mázpín by the Armenians, (St. Martin, i. 161.) and called the Mygdonian Antioch by the followers of Alexander, (Strabo, xvi. l. 24.) Tigranes held his Court, as, according to the Armenian Historians, all the Arsacides did from 149 A. D. to A. D. 14. It was long possessed by the Kings of Persia, and is now included in the Sanjak of Márdin and Páshalic of Baghdád. There are still some remains of the citadel, a Temple, a bridge, and the Church of St. James, with a vast mass of other ruins; among which the present town, scarcely exceeding 100 houses, is scattered. The inhabitants, hardly amounting to 1800 or 2000, are principally Arabs and Kurds; the few Christians living among them being protected by their poverty from the ill usage which

J E Z I R A.

3. *Mesopotamia*, or *Mesopotamia*, or *Mesopotamia*.

4. *Hiss Káfá*.

5. *Nisibin*, or *Nisibin*.

JEZIRA.

Dara.

their creed would otherwise provoke. "Near Nesibin," says the *Jihān-nūmā*, (p. 438.) "is a village called Dārū, because it is the place where Alexander (Iskender) fought with Darius. (Dārū.)" Whatever be the value of that tradition, it is certain that Dārū, as fortified by Anastasius and Justinian, was one of the strongest bulwarks of the Eastern Empire. (Gibbon's *Decline and Fall*, vii, 139. 8vo. ed.) It was for some time called Anastasiopolis; but its original Asiatic name was preserved by the natives, and received from them by the Arabs.

6. Sinjar.
Singara.

6. *Sinjar*, a Sanjāc to the South of Nisibin, in the Diyār Rabl'ah, is a ridge of verdant hills in the midst of naked plains. This chain stretches from North-East to South-West for about 50 miles; and its summit, about 2000 feet above the surrounding desert, forms a rich table-land watered by copious rivulets. It is the only place in all Jezirah where the palm flourishes. The town of Sinjar is at the foot of the mountain, near its Southern extremity. It has a castle and many gardens, with abundance of water, and is famous for the excellency of its raisins and figs. Singara, the ancient town, near which Sinjar stood, was a Roman colony, and a place of great note under the Emperors; but it seems from Ptolemy to have lain between the hills and the river, to the North-East of the present town, which is on the Hermis, (Hermes?) or Mygdonius. A little to the South-West of Sinjar there is the hill called Chatal-greduk, behind which is the lake Khātūniyyeh, (Ladies' Lake,) in the middle of which there is an island containing a large village. To the West of the lake there is a hill called Hevāsiyyeh, on which there is a large column, (*camid*), called a pyramid by Otter (ii. 235.) and Niebuhr; (ii. 390.) the latter of whom understood it to be in the island, which he says, is connected with the main land by a narrow embankment.

Lake Cotonese.

7. Se'ert.

7. *Se'ert*, or *Se'erd*, is on a hill rising from a plain to the North-East of the Dijlah, (Tigris,) is well provided with springs which supply its inhabitants with water, and is famous for a kind of grape called *shefi'i*. The river of Bitlis flows to the South of Se'ert, which is a day and a half (35 miles) distant from Me'yātlārehin Southward, and four days (80 miles) to the South of Amid.

8. Kharput.

8. *Kharput* (from the Armenian Kharput or Garpert) is a Turkish Sanjāc, and an Armenian Archbishopric, in the ancient Sophene, on the South side of the Murūd chāsi, and North-West of Cās Amid. It is on the summit of a hill, near a small lake, and is called Korthert by the Syrians, and Kharthert or Hiss Zey-yād by the Arabs. This sanjāc extends a good way on each side of the Euphrates to the Kurd Principalities of Chemeshkezek and Pertek. The town, which has a market and a castle, is two days' journey (40 miles) from Malāsiyyah. The district of Ulū-bād is dependent on it. (St. Martin, i. 95. Otter, ii. 284. from *Jihān-nūmā*, p. 439.)

2. Arghana, or Arghen.

9. *Arghana*, or *Arghani*, (Arghai, in Armenian,) two days' journey* (40 miles) from Diār-bekr, on the road to Kharput, is also a Bishop's See, and the residence of a Sanjāc Bey. It is a small and populous town on the side of a lofty mountain, at the foot of which is the Lake Gōgcheh, lying between it and Kharput. Its

wine is most abundant and excellent, and there are rich iron mines in its neighbourhood.

JEZIRA.

10. Sere st.

10. *Sivrig*, or *Siverek*, (from the Armenian *Serdzerag*, or Syrian Sibālerak,) is called Suvelreik, in the diminutive form, by Niebuhr, (*Reise*, ii. 406.) who found its latitude to be 37° 46' North. It is an unfortified town which has a strong castle, three mosques, and as many *Hamāms*. (Baths.) Its inhabitants, in the middle of the last century, amounted to about 10,000; but do not now, according to Colonel Kinneir, (*Memoirs*, 317.) exceed 5000.

11. *Chemshkezek*, (in Armenian Chmshga-dzak,) 11. *Chemshkezek* called Shūmshaki by the Syrians, is on the side of a mountain near the bank of the Euphrates. It was, according to the Armenians, (St. Martin, i. 95.) anciently called Hierapolis, and received its present name from having been the birth-place of the Emperor John Zimisces.

12. *Mā-gird*, or *Maghāzgir*, (in Armenian Medzgerd,) is near Pālā, and was a place of importance in the XIVth century.

Of (13.) *Achah-calaf* and (14.) *Khābūr* nothing more is said in the *Jihān-nūmā*; the latter seems to be a part of the Pāshalic of Racaah. The remaining districts belong to Kurdistan. On the North of Jezirah, Carājah,† Idgh, the Masius of the Greeks, separates it from Armenia, and towards the East, joins Mount Kāreh, which stretches obliquely across Kurdistan. Parallel with the Tigris, and not far from it, is Mount Jūdī, venerated by the Kurds as the resting place of the Ark. The division of this Pāshalic into Sanjācs has been changed several times, and thence the lists in different Works vary, as is the case with regard to other Turkish Provinces.

Mounts

II. The Pāshalic of *Orfah*, anciently Racaah, is bounded on the North by Diyār Bekr, on the East by Mosul; on the South by the Desert of Sinjar; and on the West by the Euphrates. It is divided into eight Sanjācs, and contains 38 larger (*n'āmetā*) and 615 smaller (*līmār*) feudal Lordships. Its annual revenue is estimated in the *Cānu-n-nāmah* at 6,584,981 aspers = 154,624 piastres. (4115.) The most remarkable places in this Pāshalic are: 1. *Rokā*, now called *Orfah*, the ancient Edessa, (see i. *Rohā*, Eoessa, vol. xxi. p. 369.) in 37° 8' North, and 38° 36' East, according to Mr. Macdonald Kinneir, situated on the Eastern side of a hill, and varying little in level. Its walls enclose an irregularly shaped area of about three miles in circumference, nearly filled with houses, overlooking to the East and North-East a fertile plain, which loses itself in the desert. Numerous and well-supplied bāzārs, especially that where shawls and other Indian goods are sold, khāns of vast size, and 15 Mosques, the largest of which was a Christian Church, even now render it one of the most splendid cities in the Turkish Empire. Its ancient castle, now in ruins, is distinguished by the two lofty Corinthian pillars (Buckingham, p. 89.) mentioned in the *Jihān-nūmā*; (p. 442.) and the fine Mosque and reservoir of Abraham, (*birket Ibrāhīm el khālīl*), surrounded by richly ornamented buildings and public gardens, afford the traveller a variety of enjoyment which can scarcely be found elsewhere in the

1. Rohā, Urdū, Urdū, Orfā.

* "Thirteen hours (= 48½ miles)." Macdonald Kinneir, *Memoirs of Mesopotamia*, 335.

* Chemshgi drakmons (whence Chemshga-dzak) signifies the birth of Chemshgi, i.e. Zimisces.

† Not Karaj, as Mr. Buckingham spells the word.

JRIZRA. East, except it be in the Ghûnah of Damascus. The population of Orfah is estimated by Mr. Buckingham (p. 86.) at 50,000, comprehending 2000 Christians and 500 Jews: and according to him it is now governed by a Mussellin, under the Pâshâ of Diyar Bekr. Orfah, the modern name of Rohâ, or Rohâ, seems to be an Armenian corruption of Urha or Urhâr, the ancient Syrian name of the Capital of the Osrohoene. 2. *Harân*, in 36° 40' North latitude, according to the Arabian Geographers, and in the Diyar Modar, was anciently a very large city supplied by aqueducts with water from the mountains six miles to the South, and adorned with a Suberen Temple, and believed to be the work of Abraham. The soil about it is red, and its ruins were still considerable in the middle of the XVIIth century. (*Jidân-numâ*, p. 443. Otter, ii. 111.) Its Armenian name is Khuran, and it is the Haran of Scripture, and Charras of the Greeks. It was long the head-quarters of the Sabæans, whose tenets are very imperfectly known. (St. Martin, p. 158.) 3. *Serûj*, in Syrian Serûj, probably the Batun of Ammianus. (xiv. c. 3.) was formerly a large city and is one day's journey from Harûk, in 36° 50' according to the Arabian Tables. It had abundance of water, excellent gardens, and the best grapes in the world. 4. *Ravrah*, formerly the Capital of the Pâshalic, and Diyar Modar, is placed by the Arabs in 36° North latitude, to the North-East of the Frât; (Euphrates:) it was also called Beidâ, (white,) and Rafrâh. It has long been abandoned and ruined. 5. *Birch*, or *El-hijic*, a small town on the Eastern bank of the Euphrates, is the most frequented passage over that river. It has a strong castle, believed by the Asiatics to have been built by Alexander the Great. It is flanked by a fertile vale called Wâdi-el-zeltûn, (the Valley of Olives,) and appears to be the Birth of Ptolemy. (*Geogr.* v. 18.) It was for about 20 years in the possession of the Crusaders, and its present Lord, or Sanjâc Beg, sometimes acknowledges the authority of the Pâshâ of Aleppo, sometimes acts as an independent Chief, though properly subject to the Pâshâ of Orfah. Being so great a thoroughfare it is still a place of some trade, as appears from the detailed account of it given in Mr. Buckingham's *Travels*, (ch. ii. p. 26—38.) The remains of antiquity found there are also well described by Maundrell. (*Appendix to Journey from Aleppo to Jerusalem*, p. 3.) 6. *Râs-el-âin*, (spring-head,) also called *Ain erredh*, is a level tract in Dâr Rab'rah, where more than 300 springs of clear water burst forth and give rise to the river Khâbûr, (Chabûras,) which gives its name to the Nanjâc of (7.) Khâlûr, containing two castles, and extending from the source of the Khâbûr, near Kerek, in the mountains of Râs-el-âin, to the Euphrates. The former of these rivers, having made a circuit round the mountains, falls into the latter at their feet. The Beni Rishah Arabs, also called Mawallî, pass the summer here, but winter in Selmiyyeh. (*Jidân-numâ*, 444. Otter, i. 111.) 8. *Zûrbûk*,* also called Bûzûr, is a tract on each side of the Euphrates, from Bîlis to 'Amah, so thickly planted with mulberry trees, that they form an impenetrable wood, except close to the sides of the river, where there is a public road; various Tribes live in tents in these places, and rear

silk-worms, so that silk is produced there every year to the value of 300 or 400 purses, (i. e. 1500 or 2000 piastres = 500 to 700L.) and a tribute is paid in kind to the Mawallî Arabs inhabiting Bûzûr, the chief Tribe of whom is the Beni Semek. In this tract (Bûzûr) there are lions, lynxes, and other wild beasts. (*Jidân-numâ*, 444, 445.)

111. The Pâshalic of Mûsel is bounded on the North by Diyar Bekr, on the East by Shehrâz, in Kurdistan, on the South by the Savad of 'Irâc, and by the Pâshalic of Raccan on the West. It is subdivided into six Sanjâcs, (or five according to the *Cânûn-nâmeh*.) (*Jidân-numâ*, 433.) 1. *Mûsel*, or *Mauil*, Capital of the Province, and also of Jezrah, (Mesopotamia.) is on the West side of the Tigris, in 36° 21' North, and 43° 12' 45" East, in a flat country. It was, according to Ab'lfeda, anciently surrounded by two walls, but they, as well as its castle, were, even in his days, partly ruined. (Otter, i. 136.) The single wall which now encloses it is broken down in many places, and most of its buildings are falling into ruins. It has seven gates, and a dilapidated castle on an artificial island in the Tigris, which is here only a hundred yards wide, but extremely rapid, and often rising to a level with the houses. Its coffee-houses, khâns, baths, and bazar are handsome and well supplied; but the Pâshâ (who has only two *tâghs*, or horse-tails, as marks of his rank) resides in a cluster of paltry buildings, his palace, the Cerk Serâf, being no longer habitable. The Medreseh (College) of 'Alî-ed-dîn Lûlâ, the tomb of Yahyâ abî'l Cûsim, and the fine minaret and ruins of the Mosque of Solâhûn Nor-ed-dîn Zîngî, are beautiful specimens of Moorish architecture. The population of Mûsel, in Niebuhr's time, (A.D. 1766,) might be estimated at 50,000, including 6000 Christians and 1000 Jews. (*Reise*, ii. 358, 363.) Mr. Kioneer was told by the Pâshâ (in 1811 or 1812) that it amounted to nearly 35,000 souls. (*Mém.* p. 258.) The purity of the air and mineral springs in or near Mûsel are also deserving of notice: but the desolate state of the surrounding country, and the dark forests of cypresses which fill the burying grounds by which the town is surrounded, give it a gloomy appearance; and notwithstanding its excellent position as an emporium, which makes it so accessible and fit for a rendezvous (*Al Mauil*) from all the neighbouring Countries, (Gol. in *Asfegan*, p. 233.) its trade is now reduced to little more than a mere transit commerce in gull-nets and copper, which are sent down the Tigris to Baghdâd, and exchanged for Indian goods suited to the markets in Armenia and Asia Minor. Its fine cotton-manufactures, called from it *Mûselî*, and by the Venetians and Genoese *Musadini*, (whence our word muslin) are lost. Opposite to Mûsel, on the Eastern bank of the river, are the mounds of rubbish which mark the site of Ninive. 2. *Tikrit*, in 35° 50' North latitude, according to the Arabs, is the best town in Jezreh, (Otter, i. 145. *Jidân-numâ*, p. 424.) and lies on the West side of the Euphrates, six days' journey from Mûsel. The canal called Nehr Is-hâki flows to the South and East of it. The castle built by Shûpûr, son of Ardashîr (Artaxerxes) Bâbik, has long been destroyed, and in its place there is a spring producing naphtha. This town is supposed to be the Birth of the Ancients. It has now only 500 or 600 houses, two coffee-houses, and a caravanserai; and its population cannot exceed 2500. On the opposite bank of the river is the tomb of

III. Pashâ-
lic of Mo-
soul.

1. Mousal.

Tectit

3. Serûj.
Serûj.
Batun.

4. Ravrah.

5. Birch, or
El-hijic.

6. Ravrah.

7. Chabûr.

8. Zûrbûk,
or Bûzûr.

* M. Niebuhr, whose accuracy deserves great praise, has, in speaking of this tract, been misled by a blunder in the French translation of the *Jidân-numâ*. (*Reise*, iii. 112.) so as to call this country Zombouk, and the Arabi Beni-Semek, instead of Beni-Semek.

JEZIRA.

IF.

Mohammed Deir, one of the 12 Imāms, so much venerated by the Shi'as.

See Strabo; Ptolemy; Ammianus Marcellinus; *Jihād-namū*; D'Herbelot, *Bibliothèque Orientale*; *Ottier's Travels*; Saint Martin's *Mémoires sur l'Armée*; Niebuhr, *Reisebeschreibung*; Wahl's *Asien*; Rousseau's *Description du Pachalik de Bagdad*, Paris, 1809, 8vo.; *Recueil de la Société de Géographie*, Paris, 1823, 4to. tom. ii. p. 194. for an excellent Map; Malte-Brun's *Précis de la Géographie Universelle*, tom. iii.

IF. Skinner says: "If in *agro* Linc. Gif, ab A. S. gif, at: *Hoc a verbo gifan, dare, q. d. dato*?" and this *Live* quotes with approbation: and it is adopted by the Editor of G. Douglas, and by Pukerton. Ray:—"Gin, gif, in the Old Saxon in *gif*; from whence the word *if* is made *per aphorismum litterarum* G. Gif, from the verb *gifan, dare*; and is as much as *dato*."

Tooke:—"If is merely the imperative of the Gothic and A. S. verb *gif-an*. And in these languages, as well as in the English formerly, this supposititious conjunction was pronounced and written, as the common imperative, purely *gif*."

"G. Douglas almost always uses *gif*: once or twice he has used *if*." Chaucer commonly uses *if*; sometimes *yeve*, *gef*, *gif*. Ben Jonson, in the passage quoted below, writes *gif*.

Richard of Gloucester writes *gef*. R. Brunne, *if*. Tooke gives the following resolution of the lines cited below from Ben Jonson. "She can be reclaimed; *give that*, my largesse hath lotted her to be your brother's mistress. She cannot be reclaimed, *give that*; my largesse hath lotted her to be your brother's prey."

Another example is:—"How will the weather dispose of you to-morrow?—*If* fair (*i. e.* give fair weather) it will send me abroad; *if* foul (*i. e.* give foul weather) it will keep me at home." Or making the *datum* (or thing given) a sentence. Thus:—"if it is fair, &c. *if* it is foul, &c. the resolution will be—It is fair weather; *give that*, it will, &c.; It is foul weather; *give that*: it will, &c.

As þu dragones forste þu, þu kyngs bette Merlyn þere,
Forst segge, *gef* þu couþe, was þu interwene were.

R. Gloucester, p. 131.

"We note," he says, "be hardy, and stalworþe, and wys, *gef* we wol babbe are þy, and holde our frendshipe."

Id. p. 155.

þu he suld fynd a palmere only at mort,
At þu South gye, along as he not þyng,
If he wold prae þou, for þessa Christe's loue
He wold do þu battle, and þu suld be shoue.

R. Brunne, p. 32.

If he had pot at mort, he had non at meron.

Id. p. 40.

"*Gif* lof he wertow, than is it fals þing;
Gif it be woe, it is *g-ur* unþing."

Douglas. *Prologue in fourth Boke*, p. 95.

Lo here the letters wold of thes thyng
That I mote brere in all the haste I may;
Yow ye wold aught onto your ronne the kyng,
I am your servant bothe syght and day."

Chaucer. *The Man of Lawes Tale*, fol. 22. p. 1. col. 2.

"And therefore be of full agreement
Nolde weete write in not of his sermons
Of weche wyrtwile abhominacions
No I ne wol non reherce, *gef* that I may."

Id. *Prologue*, fol. 18. p. 2. col. 1.

p. 109; Von Hammer's *Umanischen Reichs Staatsverfassung*, Wien, 1815, 8vo. ii. 263.; Cellarii *Géographie Antiqua*, vol. ii.; Sestini, *Voyage à Bassora*, Paris, 1798—9, 8vo.; Ouseley's *Isa Haukal*, Lond. 1800, 4to.; Alfragani *Astronomia a Golub*, Amsterdam, 1669, 4to.; Macdonald Kinneir's *Geographical Memoir of the Persian Empire*, Lond. 1813, 4to.; Macdonald Kinneir's *Journey through Asia Minor*, &c. Lond. 1818, 8vo.; Buckingham's *Travels in Mesopotamia*, Lond. 1827, 4to.

JEZIRA.

IGNEOUS.

"She was so charytable and so pythus

She wolde wepe *gif* that she sawe a moose
Caught in a trappe, if it were deerd or blinde."

Prologue to Canterbury Tales. Prologue.

For if men like be haly church
Betweene the worlde, and that tuel worche,
There is a full great difference.

Chaucer. *Conf. Gen. Prologue*, fol. 3.

For certes such a maladye
As I now have, and long have hadde
It might make a wise man madde
If that it shoulde longe endure.

Id. B. book 1. fol. 8.

And if a son of pees be there; yowre pees schal reste on hym but
if noon: it schal turne ages to you.

Wiclif. *Luke*, ch. x.

And *gif* the soone of pease be there, your pease schal rest upon hi
if not, it shal returne to you agayne.

Bible. *John* 1551.

Lord suffer it also this year the while I delia aboute it, and schal
change it if it schal make freyt, if nay, in tyme comynge thou schalt
kille it done.

Wiclif. *Luke*, ch. xiii.

Lord, let it alone this year also. tell I dygge mynle aboute it &
dunge it, to see whether it wyll beare hit and *gif* it beare not then,
after that, cutte it downe.

Idem. *John* 1551.

And thei axiden him, and wroten to him, what thanne baptisme
then if thou art not Crist, neither Rye, neither a profete.

Wiclif. *John*, ch. i.

And they axed hym, and sey le wote him: why baptisment thou this
gif thou be not Christ, nor Helias, neither a prophet?

Idem. *John* 1551.

My largesse

Hath lotted her so be your brother's mistress;

Gif shes can be reclaimed: *if* not, let his prey.

Ben Jonson. *The Sad Shepherd*, act ii. sc. 1.

IGNARO, Lat. *ignarus*; ignorant. An ignorant person.

This was the ancient keeper of that place,

And father-father of the gynnal deed;

His name Ignaro did his nature right arad.

Spenser. *Faerie Queene*, book i. can. 8.

It is intolerable insolence in such ignorance to challenge this for
Popery which they understood not.

Montague. *Appeal to Caesar*, ch. xxxi.

IGNATIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Apocynaceae*.
tiener character: calyx five-toothed; corolla very long, funnel-shaped; drupe one-celled, many-seeded; seeds irregular, angled.

One species, *I. amara*, a tree with numerous branches, native of the East Indies.

IGNEOUS, Lat. *ignis*, fire; Varro says; *Ignis a nascento, quod hinc nascitur omne, et quod nascitur, ignescit, (fortasse melius, Ignis indit. Scalliger.) De Ling. Lat. lib. iv.* Vossius thinks that *ignis* may be quasi ingens; the *in* not privative, but aug.

IGNORA-
MUS.
—
IGNO-
RANT.
—

though the facts might possibly be true, that truth did not appear to the Grand Jury: but now they assert in English more absolutely, "not a true Bill," or (which is the better way) "not found;" not found (the party is discharged without further answer. But a fresh Bill may afterwards be preferred to a subsequent Grand Jury.

IGNORANT, *adj.* Fr. *ignorance*; It. *ignoranza*; Sp. *ignorancia*; Lat. *ignorantia*; from *ignorare*, and this from *ignarus*; in, private, and *gnarus*, the old *gnarus*, from *gnoscere*, to know.

Not knowing; having no knowledge, unknowing; uninformed, unlearned, untaught, unskilled, or unskillful. To ignore is a favourite word with Boyle; it is common in Scotch Law, as *ignoramus* was in our own.

Therefore I see and witness this thing in the Lord, that she walks not now as Hebraean men walk in the vanity of her wit, that has understanding darkened with darkness, and been aliened from the life of God by ignorance that is in her for the blindness of her heart. *Wiclf. Eccles. ch. iv.*

And as a wanton lambie full ignorant
How he is pulled and drawn to be bound
Unto the time he hath his desires wound.
Chaucer. The Remede of Love, fol. 324.

But foolish ignorance misleadeth wading wretches by weedy waters that shalen be forlorned, and maketh hem blind for the right path of true way, that shallden be used.

Id. The second Booke of the Testament of Love, fol. 305.

These so high things thou hast kept secret and hidden from such as after the world are reputed wise and peltique, and hast opened the same to the little tender ones, to the inferior meaner sorte, to the ignorantes, & to such as after the judgement of the world, have no great wit nor experience. *Codd. Luke, ch. 8.*

And Gys is the curse of the slayer that shal flee thither and be stoned; if he anyise his neighbour ignorantly and hated hym not in his yene passed.

Bible, Anno 1561. Deuteronomium, ch. xix.

So sore have our false prophets brought y^e people out of their witten, & have wrapped the in darkness, and have rocked them in blindness and ignorance.

Tyndall. Works, fol. 157. The Obedience of a Christian Man.

— Beldance, be not wroth
With silly virgin by adventure brought
Vot ye your dwelling, ignorant and loth,
That crase but noise to rest, while tempest coereble'th.
Spranger. Poeticall Queenes, book iii. can. 7.

We cannot know any thing of nature but by an analysis of it to its true initial causes, and till we know the first springs of natural motions, we are still but ignorant.

Glend. The Family of Dogmatizing, ch. xxi.

What pretty innocency in that day mor'd!
Man generally walk'd by her be lov'd;
Both wight and inierchang'd a speaking eye,
Both treukled and were sik, yet knew not why.
Dunne. Letters. To the Countesse of Huntingdon.

And british Ignorance, crept of late
Out of cruel darkness of the drepe abyssus,
Where being bred, he light and beaven does hate.
Spranger. The Terrors of the Mount. (Theban.)

If there be, at this day, any nation (as navigators inform us there are in Brazil, and some other parts of the Indies) that worship not God, they commit sort of Naturalists, but brute and irrational barbarians, who may be supposed rather to ignore the being of God, than deny it.

Boyle. Works, vol. ii. p. 56. The Unfulness of Natural Philosophy.

Now, as we could not be armed against the tempter's methods, if we ignored them, so could we never make our better learn them, than in his book, who can alone discover the wiles, and fathom the depths of Satan, and brich him through all his windings and (otherwise) unsearchable labyrinth.

Id. B. vol. ii. p. 261. On the Style of the Holy Scriptures.

Why is he ignorant with a poet's name,
Who neither knows nor would observe a rule;
And chooses to be ignorant and proud,
Rather than own his ignorance, and learn?
Hoscomman. Horace. Art of Poetry.

Thus some, who have the stars survey'd,
Are ignorantly led,
To think those glorious lamps were made
To light Town-folks to bed.
Rome. On a fine Woman who had a dull Husband.

Yet ah! why should they know their fate?
Since sorrow never comes too late,
And happiness too swiftly flies.
Thought would destroy their paradise.
No more; where ignorance is bliss,
'Tis folly to be wise.

Gray. Ode on a Distant Prospect of Eton College.

IGUANA, Daud.; Guana, Brown. In Zoology, a genus of animals belonging to the family Iguanidae, order Sauria, class Reptilia.

Generic character. Head slightly resembling a cone with four faces, of which the upper is most extended laterally, and covered, as well as the sides, with large scales of a pentagonal or hexagonal form; jaws furnished with numerous narrow, triangular teeth, their cutting edges irregular, two other rows also are found on the back of the palate; tongue fleshy, broad, slightly notched at its tip, and little extensible; under the throat the skin is pendulous like a bag, and pectinated in front; body and tail encircled with numerous rings, each composed of several small squarish scales, overlapping each other; along the ridge of the back and the tail a row of thin lance-shaped spines, of which the points incline backwards, the longest are between the shoulders, and diminish towards the tip of the tail; the legs strong, toes five on each foot, deeply cleft, and tipped with strong hooked claws; a row of tubercular foliaceous on the thighs.

This genus is distinguished from the *Polychri* by its dorsal crest, which they have not; from the *Anolis*, by its wanting the spreading oval membrane beneath the last joint but one of the toes; from the *Dracones* by the different direction of the ribs, which in them run into the membranous expansions forming their wings; from the *Basiliscs* in the deficiency of the radiated membrane along the under surface of the tail; and from the *Agamæ* by the different firm of the scales, in those reticulated, in these imbricated.

The Guanas are natives of the Torrid Zone, and vegetable feeders; they are not poisonous, but bite hard, and will not quit their hold till they have bitten away the piece they have caught in their teeth.

Five species are enumerated:

1. *Turkey Guana*, Laurenti; *Laerata Igwana*, Lin.; *Iguane Ordinarie*, Daud.; *Guana*, Brown.

2. *Cornuta*, Daud.; *Iguane Cornu*, Lacép.; *Horned Guana*.

3. *Fasciata*, Cuv.; *Iguane à Bandes des Indes Orientales*, Bronn.; *Bandes Guana*.

4. *Cervula*, Daud.; *Azure Guana*.

5. *Delicatissima*, Linn.; *Iguane à Col Nu*, Cuv.; *Naked-necked Guana*.

See Daudin, *Histoire Naturelle des Reptiles*; Laurenti, *Synopsis Reptilium*.

JIB, for the usage of the word see the Example.

I think these vowels are neglected either end forward, and that, in changing letters, they have only occasion to shift or jib round the end.

Codd. Papyrus, vol. iv. book ii. ch. 51.

Jib is the foremost sail of a ship, being a large stay-

IGNO-
RANT.
—
JIB.
—

JINGLE.

— I L K.

Every pert young fellow that has a moving fancy, and the just
jangle of verse in his head, sets up for a writer of songs, and resolves
to immortalize his bottle or his mistress. *Guardian*, No. 16.

My very dreams were rural; rural too
The froshere efforts of my youthful Muse,
Sportive and jangling her poetic bells,
Knew yet her ear was mistress of their pow'rs.
Cooper. The Task, book iv.

I can by no means join in the invectives which some have poured
out against it, [rhyme,] as if it were a mere barbarous jangling of
sounds, fit only for children, and serving to nothing but the corruption
of taste in the foolish Ages.

Boswell. Lectures 35 vol. iii. p. 111

JIVES, also written GIVES, q. v.

Ces. So now my jives are off.

Boswell and Fletcher. The Humorous Lieutenant, act iv. sc. 8.

ILCHESTER, or IVELCHESTER, a Borough and
Market Town in the County of Somerset, the Cair-
pensaredocit (Nennius, *Hist. Brit.* p. 144.) of the
Britons, the *Ischalis* of Ptolemy, (ii. 3. 1.) and the *Gif-*
celstre of the Saxons. It stands on the Southern bank
of the river Yeo, or Ivel, which appears to have entered
into all of the above names. Under the Romans it
was a station of great importance, fortified by a strong
square wall and wet ditch; the latter forms the road
now called Yard Lane, and many vestiges of the wall are
occasionally discovered. The Foss-way, which crossed
the island from Devonshire to Lincolnshire, passed
through this station, and its line may be still traced in
one of the principal streets. Stukeley's measurement
of the station is 300 paces by 200. At the time of the
Conquest, Ilchester appears to have been a place of
considerable note. It first returned Members to Par-
liament in the year 1297. This privilege was suspended
from 1359 to 1471, and again restored by James I. in
1621; since that time it has returned two Members, and
in some instances after very severe contests.

The Ivel is not navigable; it is now crossed by a
stone bridge of two arches; in the time of Leland by one
of seven arches. (*Itin.* ii. 90.) But little trade is carried
on in the town, the thread-lace manufactory, which
once flourished, having lately declined. Conjointly
with Wells, Taunton, and Bridgewater, it forms the
seat of County business, though the Assizes, by a patent
of Edward III., were once exclusively held in Ilchester,
and it still is the site of the County Gaol. Of its four
Churches, which Leland describes as existing *Aominum*
memoriâ, (and others state six,) only one remains, that
of St. Mary, a mean structure, with an octagonal tower.
It belonged to a house of Grey Friars, founded before
11 Edward I. The Living is a Rectory, in the patron-
age of the Bishop of Bath and Wells. The four streets,
of which the town chiefly consists, are by no means well
built; and its only antiquities, besides the Roman
station, are Whitehall, or Blaunehall, (which was
founded about 1226, by William Deoiois or Ducus, an
Hospital dedicated to the Holy Trinity, for the recep-
tion of poor pilgrims and travellers,) and a Monastery of
Black Friars. Distant from London 122 miles West
South-West, from Exeter 43 North North-East. Popu-
lation, in 1821, 745. Ilchester gave birth, in 1214,
to Roger Bacon, a name to which sufficient honour has
ever yet been paid.

Collinson's *Hist. of Somerset*, 111. 297.

I L E. See AISLE. From the Lat. *ala*, a wing. Ap-
plied to

The wings or sides of churches.

VOL. XXIII.

It is divided into seventeen *des*, or nares, (each about twenty feet
wide) by rows of columns of various marbles.

Swissmen. Letter 35. Spain.

I L E, } Lat. *ila*, *ilios*; Gr. *elavri*, from *elavri*,
I L I A C, } *volere*, *circumvolere*. Applied to the
I L I A C A L, } intestines from their *circumvolutions* or
involutions.

The *ilicac* passion, a disease in the intestines.

Nest in the bag of the stomach, mee and aboveh the small
guts called lutes, through which the meat passeth: in others it is
named *de*. *Holland. Pinus*, vol. i. fol. 342.

Prangones is of judgment, that *radishes* should be given for to
eat, ease them that are troubled with the *ilicac* passion, to wit, the
poise and wringing of the small guts. *Id.* *de*, vol. ii. fol. 39.

Two arteries likewise arise from the *ilicac* branches, by which the
infant receiveth the purer portion of blood and spirits from the mother.
See Thomas Brown. Vulgar Errors, book v. ch. v.

Here, sei'd with *ilic* passion, mouthing Leech,
Too low alas! for Sator's whip to reach,
From his black entrails, Faction's course away,
Disgorges all her accursed malice.

Boswell. The Demagogue.

I L E X, in Botany, a genus of the class *Tetrandria*,
order *Tetragynia*, natural order *Rhamni*. Groeic
character: calyx four-toothed, corolla rotate; style
none; berry four-seeded.

More than thirty species have been described, mostly
natives of the Northern hemisphere. *I. aquifolium*, the
common Holly, is indigenous, not only to England but
also in Japan and Virginia. There are several varieties;
the most remarkable are the various-leaved, and the
hedge-hog.

I L K, } A. S. *ylh*, each, every; *ilkaman*, *ilk*.
I L K A D E L E, } one, each or every man, or one. *Ilk*.
I L K A M A N, } day; this or that very day, the same
I L K A N E, } day. And see Jamieson.

I rede we chose a hede, þat vs to were kas dight,
A to þat hit hede I rede we vs bynde.

R. Brunne, p. 2.

& wan þe lond *ilk* dele.

Id. p. 29.

þe deke wrote to þe *kyng*, in luf withouten lath
Bisot him over alle þing, þat he wold held his oth,
& gild him þe coron of Ingelond *skilende*.

Id. p. 60.

Upon þe *kyng* Alfrid were son began,
Bot þorgh þe gode Northeres slays was slæmed.

Id. p. 26.

þan were arysed in Humber þritty schippas & fæte.
Allice with lolk inoeth, rely to bader.

Id. p. 16.

Hærofore the *ilk* fæde is clepid *ackridenak*, that is a feild of
blood into this dæne. *Wicli. Matthew*, ch. xxviii.

This *ilke* worthy knight hadde ben also
Sometime with the lord of Palacie.

Chaucer. The Friar, v. 64.

Ther I was heed; (wile that *ilke* day I
And fastred in a roche of marble gray
So tenderly, that nothing *ilke* me.

Id. *The Squier's Tale* v. 10813.

Whereof into this *ilke* dale

To geder upon the sea toi weene,
Where many a daughter and some
Thel beignes forth of byrnes kryde.

Chaucer. Conf. Am. book iv. fol. 60.

But tell me shepherds, should it not yehood
Your roundels freely, to hear a droll verse
Of Roundels, (who knows not Roundels?)
That Collin made? *gile* can I ye rehearse.

Spenner. Shepherd's Calendar August.

4 A

I L E

— I L K.

ILL.

ILL. *n.* } Junius and Skinner think may be con-
adj. } tracted from *evil*, *q. v.* Tuokey is of
adv. } opinion that *ill* becomes *ill* by sliding
 ILLNESS. } over the *d* in pronunciation. See **ILL**,
 and **AIL**. } Shakspeare. " *Ill* weeds waxes well."
 Ray, *Sc. Proverbs*, " *Ill* weeds waxes well."

Ailing, unhealthy, or unsound, diseased, disordered,
 sick; then applied more strongly, as evil, bad, pernicious,
 injurious; unholy, depraved, wicked; causing
 pain, or wretchedness, or misery.

Warner used *ill* as an adjective or past participle.

þæt castalla was fulla strong, & *ill* for to wryne
 þe Sarazins hept it long, þri wer inow þer in.

R. Brunne, p. 161.

God bring þam wele ageyn, & save þam fro *ill*.

Id. p. 285.

þe dede þat I did *ill*, my foly it was,
 I praye þu with gode wille, forgyve me þat trespas.

Id. p. 163.

Ill haile, Alein, by God thou is a fowne.

Chaucer. The Reeve Tale, v. 4087.

How pleasant and deare unto every body is a virgin: howe
 reuerent a thing, euen unto them that bee *ill* and vicious themselves.

Vives. Instruction of a Christian Woman, sig. D. 8.

By day she sits to mark on the house top,
 Or torrets hys, and the great townes strifes,
 As watchful of *ill*.

Surrey. Eclogues, book iv.

This tale was of all the Spaniards much disliked and very ill
 taken, so that they carried the Spaniard prisoner into Lisbon.

Hakluyt. Voyages, 8vo. vol. ii. part ii. fol. 182. *Spanish Barbarians*.

She that is chaste is fair, well favoured, rich, fruitful, noble, and
 all best things that can be named; and contrary, she that is chaste,
 is a sea and treasure of all evils.

Vives. Instruction of a Christian Woman, sig. H. 2.

I have left to him, the garden of Valera, which I caused to
 make for his recreation. And if thou take it from him, thou shalt want
 thyne pleasure.

Golden Book, sig. X. 8.

My state and sex, not hand or heart,
 Must ruinat friends, with-hild
 Me, wretched cause of your repaire,
 By wicked Romanes ill.

Harper. Albus's England, book iii. ch. xvi.

Nought waits but time and place, which shortly shew
 Deuind both, and to her hour told.
 It pleased well. So well they both agree;
 So ready ripe to *ill*, *ill* woman's counsels here.

Spremer. Florio's Queen, book iii. can. 10.

The image answered him: I am thy *ill* angel, Brutus, and thou
 shalt see me by the side of Philippos.

Sir Thomas North. Plutarch, fol. 616. *Alexander and Caesar*.

Nath'less, th' seachanter would not spare his paine,
 To hope to win occasion to his will;
 Which when he long awaited had in raies,
 He chang'd his mind from one to other ill.

Spremer. Florio's Queen, book iii. can. 1.

Ill seemed, said he, if he so valiant be,
 That he should be so vaine to stranger wight:
 For seldom yet did living creature see,
 That curst and manhood ever disagree.

Id. book vi. can. 4.

Thou would'st be great,
 Art not without ambition, but without
 The disease should attend it.

Shakspeare. Macbeth, fol. 134.

The fear of God is freedom, joy, and peace,
 And makes all *ill* that vex us here to cease:
 Though the word fear now may say *ill* endure,
 'Tis such a fear as only makes us free.

Waller. Of the Fear of God, can. i.

Observe the language well as you write,
 And swear not from it is your loftiest flight,
 The smoothest verse and the exactest sense
 Displease us, if *ill* English give offence.

Dryden. Art of Poetry, can. 1.

What makes all physical or moral *ill*?
 These deviates Nature, and here wanders will.
 God needs not *ill*: if rightly understood,
 Or partial *ill* is universal good.
 Or change admits, or Nature lets it fall,
 Short, and but rare, till Man improv'd it all.

Pope. Essay on Man. Epistle 4.

While his [the Prince of Orange] illness lasted and the event was
 doubtful, all was in suspense, not some of the parties engaged seemed
 to have other notions or sentiments than what were raised by the
 hopes or fears of so important a life.

Sir William Temple. Works, vol. ii. p. 309. *Memoirs*, from 1672 to
 1679.

It seems the part of wisdom, and no sin
 Against the law of love, to measure love
 With less distinguish'd than ourselves; that thus
 We may with patience bear our mod'rate *ill*.

Cooper. The Task, book iv.

A later'd upon hides,
 Worn as a cloak, and hardly hides, a gown
 More tattered still; and doth but all conceal
 A bonum heart with never-ceasing sighs.

Id. *Book i.*

Alas! I only wish for health again,
 Because I think my lower shares my pain:
 For what would health avail to wretched me,
 If you could, unconcern'd, my illness see?

Letterson. Subjects to Constantine in her Sickness.

ILL is much used in Composition, both as noun and
 adverb: with the present participle frequently as a
 noun. *Ill-dictating*; *ill-divining*; *ill-breeding*;
ill-breeding; *ill or evil*. *Ill* is never used with the adverbial
 termination *ly*, probably on account of the difficulty
 of pronouncing it. It is (as many other words have
 been shown to be) conjoined to the word following by
 an hyphen, serving the full purpose of an adverbial ter-
 mination. See the Quotation from Tuokey in *r.*
Hyphen.

We lost not any men, nor had one *ill-disposed* to my knowledge, nor
 found any electors, or other of those pestilent diseases which dwell
 in all hot regions, and so were the equivocal line.

Hakluyt. Voyages, 8vo. vol. iii. fol. 660. *Sir Walter Raleigh*.

I could here name many of our country buildings both large and
 wide, neither *ill-furnished* in show, nor have in regard to their work-
 manship, and really *ill-furnished* or strong.

Id. *Book i.* fol. 627. *The True State of Ireland*.

The which counsel although in such a case it be not worthy to
 be reproved: yet it is not *ill-furnished*.

Arthur Golding. Caesar, Commentaries, p. 129.

Little of nature, *ill-furnished* of human, broken-backed.

Sir Thomas More. Works, fol. 37. *Kyngs Rychard III.*

Flow then *ill-mending* pleasures, baines untown,

And subtle virtues from resource pursue.

Facetious doctors. Memento. The Philosopher's Saying.

ILL.

Wherefore the said spirits was *sluffing* and loth to leave his side habitation.

Udell. Lads. ch. viii.

Unhappy pee, and *ill-accepted* lines
That intimate in vain my chaste desire.

Daniel. Sonnet 56.

How food and life then
Will seeme the mysteries of men!
How like some fall *ill-acted* part
The subject of humane art!

Hebington. Cantara. part iii.

And let thy be time enough to secure
The shipwreck of my *ill-adventur'd* youth.

Daniel. Sonnet 51.

Then why dost not, then *ill-advised* man,
Make means to winne thy liberty forlorn.

Spenser. Faerie Queene, b. v. can. 5.

An *ill-affected* timbe (what e're it aile)
We cut out off, ill! all cares the doe faile.

Joanna. The Fader-wind. An Elegie.

For ill it were to hearken to her cry;
For she is leely nothing *ill-appeal'd*,
But only womanish fies forgerie.

Spenser. Faerie Queene, book ii. can. 12.

But he was foull, *ill-favoured*, and grim,
Vnder his eye-bruws looking still auncere.

Id. B. book iii. can. 12.

The rebels mayntayned the fight for a small time, and for their persons showed no want of courage, but being *ill-armed*, and *ill-led*, and without horse or artillery, they were with so great difficultie cut in pieces, and put to flight.

Bacon. King Henry VII. fol. 171.

With me it turne now, as with him whose outward garment hath his injur'd and *ill-bredged*; for having no other shift, what help but to turn the inside outwards, especially if the lining be of the same, or, so it is sometimes, much better.

Milton. Works, vol. i. fol. 110. An Apology for Smeectymnus.

Go. To say the truth, this fact was infamous,
And *ill-reverencing* my common ones;
Much more a knight, a captain and a leader.

Shakespeare. Henry VI. First Part, fol. 110.

Whom, when I heard to be so *ill-bred*
(Woeke wretch) I wrapt myselfe in palmer's weed,
And cast to seek him forth through danger and great dread.

Spenser. Faerie Queene, book ii. can. 1.

My brother (I thinke, he holds you well and in deareness of heart)
hath helpe to effect your missing marriage: surely sile *ill-kept*,
and labour *ill-bestow'd*.

Shakespeare. Much adoe about Nothing, fol. 111.

My greatness threaten'd by *ill-boding* eyes,
My actions strangely censured of all,
Yet in my way, my pridiness not seen

The pit wherein I likeli was to fall.

Dragon. The Legend of Thomas Cromwell.

Qv. 'Twere good she were spoken with
For she may strew dangerous coniectures
In *ill-breeding* minds.

Shakespeare. Hamlet, fol. 273.

They that from the beginning were crept in favour and friendship
with this young *ill-draught* up tyrant, by flattering of him, and feeding
of him with vain pleasures, studied for no other thing, but to entertain
him in love-matters, and other vain exercises.

Sir Thomas North. Plutarch, fol. 800. Dian.

— The things we deem
And hold in our *ill-mot* accounts, to be
Of highest value, and of best esteem.

Daniel. To the Lady Lucy, Countess of Bedford.

And thus unfaithfull *ill-composed* piece,
That in her tropicall idles refuse to shine,
Blame in her pie.

Curtwight. To the Mercury of a Shipwrack't Virgin.

MAL. With this, there grows

In my most *ill-compos'd* affection, such
A steeplehouse surmise, that were I king,
I should cut off the nobles for their lands.

Shakespeare. Macbeth, fol. 146.

ILL.

For now they saw 'twas malice in the king,
(Transposed in his *ill-concocted* thought)

That made him so to prosecute the thing
Against all law, and in a course so naught.

Daniel. History of Civil Wars, book i.

A just warre is a thousand times more happy than an *ill-conditioned*
peace.

Hall. Works, vol. i. fol. 6. Meditations and Fours, cent. i.

They pay most dearly for their speech, the lightest matter of all
others (as Plato saith) is that they suffer this heavy and grievous
punishment, to be bold and reputed for malicious enemies, cursed
speakers, and *ill-conditioned* persons.

Holland. Plutarch, fol. 101.

Cla. You cittern-head, who have you talk'd to ha?
You nasty, stinking, and *ill-conditioned* cur.

Beaumont and Fletcher. The Married Maid, act ii. sc. 2.

By cursed hap his body being weak with sickness, and weary with
the long journey he had made that day, he found himself very heavy
and *ill-disposed*.

Sir Thomas North. Plutarch, fol. 314. Philopomen.

It was the ignorance, and *ill-disposition*, of some cavaliers, that
tated this course, so prejudicial to preaching; since in truth, the
most well-off of all preaching is extirpated.

*Hall. Works, vol. ii. part ii. sig. A. a. 3. Epistle Dedicatorie
to the Old Religion.*

The *ill-disposing* will doth us set
to disarray, and out of order quite.

Daniel. Humphreus.

JULIET. O God, I have an *ill-drawing* nole,
Medicine I see thee now, thou art so low,

As one dead in the bottom of a temble.

Either my eye-sight faile, or thou look'st pale.

Shakespeare. Romeo and Juliet, fol. 69.

— What we chang'd,
Was innocence, for innocence; we knew not
The doctrine of *ill-sung*, our dream'd

That any did.

Id. Winter's Tale, fol. 278.

Qv. This way the king will come: this is the way
to Julius Caesar's *ill-erected* tower.

Id. Richard II. fol. 41.

— And then the king
(Burrows colling) had her quickly bring
All *ill-drawing* brimstone, and worse fire,

That with perennes cast, he might make entire
The house's first integrity in all.

Chapman. Homer. Odyssey, book xii. fol. 346.

Eern all the onies of unfortunate
And fatal birds about them fluck'd war,

Such as by nature, nee abhorre and hate,

The *ill-fet's* quile, such's dreadful messengers.

Spenser. Faerie Queene, book ii. can. 12.

He had not pass'd farre upon the strand
When as two old *ill-fet's* kins he met,

By the way side being together set,
Two grisly creatures.

Id. B. book v. can. 12.

The north winds also where they blow, do cause apples to shrike
and rivill *ill-temper'd*.

Holland. Plinie, vol. i. fol. 448.

For all, in all things if he not stayed by censure, will very
easily bring a man to do that thing, whatsoever he goeth about, with
much *ill-manneredness* and deformity.

Archean. Works, fol. 118. Triumphs.

Happis, but for so happy *ill-accor'd*
Long to continue, and this high seat your hear's
ill-fet's for bear's to keep out such a foe

As new is exte'd.

Milton. Paradise Lost, book i. l. 372.

In slavish habit, *ill-fitted* weeds
O'er-worn and sull'd;

Or do my eyes misrepresent?

Id. Samson Agonistes, l. 122.

4 A 2

ILL.

O vicious *ill-farrows*! better had I
Lir'd ignorance of future, so had borne
My part of evil only, each day's lot
Enough to bear.

Milton. Paradise Lost, book xi. l. 763.

Caes. Thy hopes are not *ill-founded* nor seem vain
Of this delivery, and joy thereon

Conceiv'd, agreeable to a father's love.

Id. Seneca Agamemnon, l. 1584.

Reclaiming them who are *ill-governed* and about to practice mis-
chiefs, confirming and encouraging those who be well minded.

Holland. Waterloo, fol. 325.

Perhaps to your fond sons, your *ill-gift* goods too leave,
You scarcely buried are, but they your hopes deceiv'd.

Drayton. Polyolicon, song 21.

If Petrarch's morn'd bosom catch a wound
From a light glance, must Laura be renew'd?

Or both a glory gain,

He from *ill-govern'd* love, she from disdain.

Carver. A Divine Love.

I fear the dread events that dog them both,
Lest some ill-gleaming touch attempt the person
Of our enow'd sinner.

Milton. Comus, l. 406.

This open'd wide the public way, whereby
Rain runn'd in upon the troubled land,

Under whose weight it happen'd long to lie,
Quite overthrow with their *ill-guiding* hand.

Drayton. The Merits of Queen Margaret.

As for other prisoners of the Arabian, the most of them died of
richness, and of *ill-landings* in the prison.

St Thomas North. Plutarch, fol. 465. Nicols.

Amidst the bride's feast, whilst every man
Sucharg'd with wine, were heedless and *ill-headed*,

All bent to mirth before the bride was bedded,
Brought in that snake of love which late was shown.

Spenser. Faerie Queene, book ii. can. 1.

Jas. O knowledge *ill-instructed*, worse than Jove is a stutch'd
beast.

Shakespeare. As You Like It, fol. 195.

— Corrupted faith had bred
An *ill-man's* choler for command,

And languishing luxuriances had spread
Wayward suspicions over all the land.

Daniel. History of Civil Wars, book v.

— Out-breaking rageance unconceals

The *ill-govern'd* plots so fairly over-cast;

Turn up those huge pretended heaps of shows,
And all these weak illusions overthrow.

Id. B. book iii.

— Nay, the *ill-judging* world

Is likely enough to give them those characters,

Beaumont and Fletcher. The Lovers of Comedy, act iii. sc. 1.

— Some honour I would have,

Not from great deeds, but good alone;

Th' unknown are better than *ill-known*;

Remour can ope the grass.

Cauley. A Fate.

'Tis such another strange *ill-kind* request,

As if a beggar should intreat a king

To leave his scepter and his throne to him,

And take his rags to wander o'er the world,

Hungry and cold.

Beaumont and Fletcher. A King, and no King, act ii.

Yare, well, well, I use the issue of these arms,

I cannot need it, I must needs confesse,

Because my power is weak, and all *ill-kept*.

Shakespeare. Richard II. fol. 23.

How too like is this bell to a scandalous and *ill-led* teacher.

Hall. Works, vol. ii. fol. 146. Occasional Meditations 57.

Yet happy—hapless day, bless'd *ill-bet* breath,

Both for our better fortune, and your own!

For what foul wounds, what spoil, what shameful death,

Had by this forward resolution grown.

Daniel. History of Civil Wars, book vi.

Whilst to the times, not to men's wits, pertains

The good success of *ill-manag'd* deeds.

Daniel. Musgrave.

To whom thus Michael. These are the product

Of those *ill-mated* marriages thou saw'st.

Milton. Paradise Lost, book xi. l. 584.

But your *ill-mannered* politician lards,

Under pretences of bridal friends and guests,

Appointed to await me thirty ages.

Id. Seneca Agamemnon, l. 1195.

To th' adjut's camp, the rest distracted fly;

And *ill-our'd* wonders tell, and into 't bear

Blind Terror, deaf Disorder, helpless Fear.

Cauley. The Davidite, book ii.

On *ill-met* by moon-light,

Froud Tytania,

Shakespeare. Mahomet Night's Dream, fol. 145.

Hic. Nay, Elmer, then must I chide outright:

Presumptuous dame, *ill-matur'd* Elmer,

Art thou not second woman in the realm?

Id. Henry VI. Second Part, fol. 122.

Yet we have wits, and some that for wit go

Some real ones, and some that would be so,

But 'tis *ill-matur'd* wit, and some as still,

To th' subject or the object worketh ill.

Brace. Epistle to C. C. Esq.

Then *ill-governing* want, in martial moods,

And wronged patience (long oppress'd with might)

Looseness in all, (which no religion binds)

Commanding force, (the measure made of right)

Gave fuel to this fire.

Daniel. History of Civil Wars, book i.

Sweet beauty, the sad wreck of ruthless seas,

And *ill-kept* of love, whom cruel Elmer

Have food for monsters made and sport for waves.

Shelton. Fardena Lydia.

Thy *ill-plac'd* eye from my misdeeds avert.

Sidney. Psalm 51.

When he had cou'd his *ill-rendering* noise,

Another flap-mouth'd mourner, black and grim,

Against the welkin rolls out his voice.

Shakespeare. Twain and Adonis.

Cto. Truly then art dame's, like an *ill-kept*

Egg all on one side.

Id. As You Like It, fol. 195.

Some o' th' their plants are *ill-rooted* already, the least winds

P' th' world will blow them down.

Id. Antony and Cleopatra, fol. 350.

Maxa. Consider this: he ha's his bred i' th' warren

Since a could draw a sword, and is *ill-schooled*

In bouted language: mule and bran together

He throws without distinction.

Id. Coriolanus, fol. 17.

A woman man'd, is like a fountain troubled,

Muddy, *ill-keeping*, thick, barren of beauty,

And while it is so, none so dry or thirsty

Will daigne to sip, or touch one drop of it.

Id. Taming of the Shrew, fol. 229.

Th' abundant Latin then dost Latium testly tell,

Both of her proper form and elegancy reb;

Before her smoothest tongue, their speech that did prefer

And in her tables fix'd their *ill-kept* character.

Drayton. Polyolicon, song 5.

Kiso. Now lady of honour, where's your honour now?

No man can fit your point, but the prince.

Thou must *ill-remembered* ratiocinate.

Beaumont and Fletcher. Philaster, act ii. sc. 1.

The edge of wars, like an *ill-shrouded* knife,

No man shall cut his master.

Shakespeare. Henry IV. First Part, fol. 46.

And now how much better for him had it been,

'T endore a wrong with peace, than with such toil

T obtain a bloody right?—more right is so,

That is *ill-ought*, and purchased with spoil.

Daniel. History of Civil Wars, book v.

ILL.

ILL.

They swear that for religion's sake
We may not murder, burn, sack;
That the beginning of these plagues
Sprang from this ill-god A B C's.

Drammatic. The Character of an Anticonqueror.

Oh, the idle ill-spirited cares of curious men, that consult with stars
and spirits for their destinies, under colour of prevention!

Hall. Works, vol. 1. fol. 83. sec. 25. *Heaven upon Earth.*

King. Thus ever did rebellion fade rebuke;

Dispersed Worcester, did we not stand grace,

Pardon, and tearmen of love to all of you?

Shakespeare. Henry IV. First Part, fol. 73.

There is no saying shocks me so much as that which I hear very
often, "that a man does not know how to pass his time." It would
have been but ill-spoken by Methusalem in the nine hundred sixty-
ninth year of his life.

Conway. Essay 2. Of Solitude.

Now: how dost thou look now? Oh ill-star'd wench,
Pale as thy smocks: when we shall meet at camp,

This looks of thine will bring my soul from heaven,
And sends will scatch at it.

Shakespeare. Othello, fol. 338.

When I consider thee,
The score of Time, and sport of Fate,

How can I leave to jollify
My ill-drawing haire, and cast the delicate?

Mahometan. Eastern, part ii.

When those accursed messengers of hell,
That feigning drams, and that false forged spirit
Come to their wicked master, and 'gain tell
Their hostess pains, and ill-succeeding night.

Spenser. Faerie Queene, book 1. can. 2.

Good expedition be my friend, and comfort
The gracious queene, part of his theme; but nothing
Of his ill-toe suspicion.

Shakespeare. Winter's Tale, fol. 281.

Cassio. Hath Cassio lived

To be but mirth and laughter to his Brutus,
When griefe and blood ill-temper'd, vexeth him?

Bru. When I spoke that, I was ill-temper'd too.

Id. Julius Caesar, fol. 125.

Pan. I have had my labour for my travail, ill-thought on of her,
and ill-thought on of you.

Id. Troilus and Cressida, fol. 78.

To wit, some ill-tongued varlet and pick thanks carry tale within
the house, or some flustering clackback coming between, and entering
into the house, or else some envious and malicious neighbour in
the city.

Holland. Plutarch, fol. 144.

Fus. Peace, lady, peace, or be more temperate,
It ill becomes this presence to cry ayne

To these ill-tuned repetitions.

Shakespeare. King John, fol. 5.

He'd bid, Met all; and to the axilla bring
Those ill-tun'd verses, to new hammering

Johnson. Horace. The Art of Poetry.

Why should we not think them (the children of a second matrimony)
more holy than the offspring of a former ill-tun'd wedlock, begot
only out of a beastly necessity, without any true love or contentment,
or joy to their parents?

Milton. Works, vol. 1. fol. 175. *The Doctrine and Dignity of Divorce*,
ch. vi.

Bring it to that,

The gold I give thee, will I melt and pour
Downe thy ill-tarrying throat.

Shakespeare. Anthony and Cleopatra, fol. 348.

Ill-sown'd ambition, how much art thou shrunk?

When that this bodie did containe a spirit,

A kingdom for it was too small a bound;

But now two paces of the vilest earth
Is room enough.

Id. Henry IV. First Part, fol. 72.

To whom that Eve with sad dæmoniac meete.

Ill-worthily I such title should belong

To me transgressor.

Milton. Paradise Lost, book vi. l. 103.

As thou art, once was I, a gaudious boy,

Ill-worthier'd now, and aged as you see.

Dryden. Relique 2.

That raven on yon left-hand eak

(Come on his ill-boding creek!)

Bodes me no good.

Guy. Fable 37.

For his manner of negotiating, I am confident you will find him
not ill-bred, nor offering to impose his measures, as you call them,
upon us.

Sir William Temple. Works, vol. ii. p. 119. *Letter to my Lord*

Arlington.

Time, if we use ill-known stone,

Soon brings a well-built palace down.

Waller. Of English Verse.

The prince, renew'd in bounty as in arms,

With pity saw the ill-conceal'd distress;

Quitted his title to Campassé's charms;

And gave the fair one to the friend's embrace.

Prior. Ode to Mr. Howard.

What gravity can hold from laughing out,

To see him drag his feeble legs about,

Like boulders ill-coupled.

Dryden. Aeschus and Achitophel.

How have I, Death on ill-deserv'd of thee

That now thyself thou should'st revenge on me.

Sprat. The Plague of Athens.

Soon he rears

Erect his towering front, boasts o'er the laws

With ill-drambled vigour, to assume

The knowing forester.

Somerville. The Chase.

O! wealth ill-fated; which no set of fame

E'er taught to shun, or sacrific'd from shame.

Pope. Essay on Man, epist. iv.

Ill-grounded passions quickly wear away;

What's built upon esteem can ne'er decay.

Wick. To his Book.

To find th' ill-humour'd pleasure at their need:

Cure'd when you fail, and scora'd when you succeed.

Rochester. Artaxius in Chæ.

Though he were not naturally modest, he [Settin] should at least
have deferred the showing of his impudence till a fitter season: but
instead of this, he has written before his play the most arrogant,
columniating, ill-mannered, and senseless preface I ever saw.

Dryden. Frow Works, vol. ii. p. 242. *Remarks on the Empress of*
Morocco.

Atides' daughter never shall be led

(An ill-match'd cement) to Achilles' bed;

Pope. Homer. Iliad, book ii.

A long, long journey, shak'd with brakes and thorns,

Ill-manner'd by ten thousand barley-corns.

Tickell. Kensington Garden.

Ill-nature is such a disposition, as inclines a man to those actions,
that thwart and sour and disturb conversation between man and
man; and accordingly consists, 1st. of a propensity to do ill turns,
attended with a complacency, or self-joy of mind upon sight of any
mischievous that befalls another. 2dly. An utter insensibility of
any good or kindness done him by others. Either of these ill qualities,
and much more both of them together, discompose a person ill-
natured.

South. Sermon, vol. i. p. 478.

Hail from below, and Jeno from above,

And howling tyrants were conscious to their loss.

Thus this ill-mour'd hour, in time arose

Debate and death and all succeeding woes.

Dryden. Virgil. Æneid, book ii.

Metinks, when you expose the scene,

Down the ill-mour'd engines fall.

Oh by the viands, and discover all.

Swift. The Athenian Society.

Know, then, for Philis he'd in his return:

Better at home my ill-paid pains to mourn.

Than from an equal here contain the public scorn.

Dryden. Homer. Iliad, book i.

ILL.

ILL.
—
ILLATION.

Which show'd he would in daughter's love to die;
Lose to cast stinking natives up in ill-pur'd rhymes,
And live by the corruptions of the ensnapping times.
Strong. Complaint of his Moor.

There a thick grove of aged cypress trees,
Which none, without an awful horror, sees,
Into his wither'd arms, despoil'd of leaves,
Whole flocks of ill-practising birds receives.
Buckinghamshire. Ode on Love.

(As well unhappy Wallace can attest,
Great patriot-hero!) ill-suspected chief!
Thomson. Autumn.

When thus the grisly spectre opens again:
Behold the fruit of ill-merited pain.
Dryden. Theodora and Hamira.

No plague's so great to an ill-ruling head,
Yet 'tis a fate which few young ladies dread.
Walsh. An Epistle to a Lady.

ILLA'PSE, *v.* } Lat. *illabor, illapsus*, to fall into;
ILLA'PSE, *n.* } to glide into; (from *in*, and *labi*, to
ILLA'PSABLE, } fall or glide.)
ILLA'PSING, *n.* } To fall or glide into; generally,
to pass into.

Indeed they may be morally inimitable and *illapsable*; but this is grace, not talent; a reward of obedience, not a necessary annex of our beings.

Glaudiv. Preexistence of Souls, ch. viii.

The *illapsus* of some such active substance or powerful being, *illapsing* into matter and united to it, might form it into that constitutive which it engrossed.

Hale. Origin of Manhood, sec. iv. ch. iv.

If man will needs suppose a formation of man by the *illapsing* of soul into prepared matter, because they are this is the method of formation in the ordinary course of generative now, they must also suppose the progress of the formation and maturation of the human nature.

Id. Ib.

So let us mind him [God] as to admit gladly his gentle *illapsus*.

Barnes. Sermon. Trinity Sunday, 1663.

ILLAQUEATE, } Lat. *illaqueare*, to ensnare;
ILLAEQUEATION, } from *in*, and *laqueus*, a snare;
from *laqueo*, to draw.

To ensnare, to entangle; to draw into a snare or noose.

I am *illaqueated*, but not truly captivated into your conclusion.

More. Divine Dialogues.

He also urges the word *avayfere* in Matthew doth not only signify suspension or penitential *illaqueation*, as the common picture describeth it, but also suffocation, strangulation, or interposition of spirit. *Sir Thomas Brown. Fulgur Erroneum*, book vi. ch. xi.

Did our laws of Court students come a little better grounded in ethics and with some entrance into the civil law, such an history as you are meditating would lead them on with delight, and enable them to discover and penetrate into the grounds of natural justice and human prudence, and furnish them with matter to adorn their pleadings, before they wholly gave themselves up to learn to wrangle and the arts of *illaqueation*, and not make such haste to precedents, custom, and common *illapsus*.

Memoria, vol. ii. p. 288. *Dr Archdeacon Nicholson*, Nov. 10, 1699.

ILLATION, } Lat. *illatum*, brought or borne
ILLATIVE, *n.* } in or into; from *in*, and *latum*,
ILLATIVE, *adj.* } (from *tolu*, *tolatum*, *latum*, *latum*,
ILLATIVELY, } *Voss. de Anal.* lib. iii. c. 37.)

For the logical application of the word, see the Quotation from Locke.

An *illation* and conclusion worthy of my rubric's logics and dignity.

Hall. Works, vol. i. p. 763. *The Houser of the Married Clergie.*

For by the Druid taught, that death but shifts
The vital scene, they that prime fear despoil'd;
And prone to rush on steel, disdain'd to spare;
An ill-ear'd life that most again return.

Thomson. Liberty.

I propose, therefore, along with the rest, to put down this whole ill-considered scaffolding, which obstructs, rather than forward, our public works.

Burke. Works, vol. iii. p. 290. *Speech on the Economical Reform.*

Like an ill-judging beauty, his colours he spread,
And beguiled with rouge his own natural red.

Goldsmith. Retaliation.

The very birds and monsters of the wood
Abhor th' ill-scented field and noxious food.

Levin. Statius, book iii.

This [word] for that leads the text in, is both a relative, and an *illative*; referring to what he had said in the foregoing words; and importing a necessary consequence of the one clause upon the other: "Purge out the old leaven; for Christ our Passover is sacrificed for us."

Bishop Hall. Rom. p. 186.

Illation or inference consists in nothing but the preception of the connection there is between the *illatos* in each step of the deduction, whereby the mind comes to see either the certain agreement or disagreement of any two ideas in its demonstration, in which it arrives at knowledge; or their probable connection, as which it gives or withhold its assent, as in opinion.

Locke. On Human Understanding, book iv. ch. xiv. sec. 2.

His subtle demonstrations present me with an infernal and *illative* truth at which we arrived not but by the help of a train of ratiocination.

Bayle. Works, vol. iv. p. 421. *A Discourse of Things above Reason.*

From an *illustration* he makes it so *illation*.

Warburton. Works, vol. xi. p. 163. *Remarks on Toller.*

Most commonly taken *illatively*.

Bishop Richardson. On the Old Testament, p. 434.

ILLAUDABLE, } Lat. *illaudabilis*, not to be
ILLAUDABLY, } praised; from *in*, privative, and
laudabilis; from *laudo*, praise; in A. S. *Alia*, from
Alia-an, to celebrate. The old Vocabularies of Cockram and Bullock both have the word.

Not worthy of praise.

For strength from truth divided and from just,

Blindfold, sought merits but despise

And ignorance.

Milton. Paradise Lost, book v. l. 382.

Admitting that the Apostle's design here (1 Cor. vi. 7.) is to discontinue this practice, not only so weak and *illaudable*, but also as sinful and disallowable; yet I affirm, that he accounted it not sinful from the very nature of the action, but only the irregularity of the circumstance.

South. Sermon 8. vol. x. p. 269.

It is natural for people to form not *illaudably* too favourable a judgment of their own country.

Brown.

ILLE and VILAINE, a Department of France, in the North-East of Brittany, touching the English Channel, but nearly surrounded by the Department of Manche, Mayenne, Lower Loire, Morbihan, and Côtes du Nord. It is watered by the Meu, the Seiche and the two rivers from which it takes its name. The country is for the most part level, and the soil poor, light sand or marshes covering a large portion of the surface. This Department has likewise a larger share of forest and of those wild heaths, which are so common in this quarter of France, than any other part of Brittany. The agriculture is at the same time very rude, so that

ILL.
—
ILLER.

ILLE.
ILLECE-
BRUM.

the corn produced in the Department is not sufficient for its consumption. The climate, however, is temperate, the pastures good, and cattle are bred with success; apples and pears grow as abundantly as in Normandy, and the elder and perry made here are excellent, but there are no vineyards. This Department is divided into six *arrondissements*, viz. Rennes, St. Malo, Fougères, Vitré, Redon, and Montfort. The population, in 1897, was 553,453.

Rennes.

The chief town of the Department is *Rennes*, formerly the Capital of Brittany. It is situated at the confluence of the rivers Ille and Vilaine, the former of which is navigable for sloops as far as the town. The Vilaine flows through the town, and is crossed by three bridges, the handsomest of which (the *Pont Neuf*) connects the upper and lower towns. The upper town, placed on an eminence on the right bank of the Vilaine, is by far the largest as well as handsomest part of Rennes. It has wide and well-paved streets, four or five spacious squares, with the houses large and regularly built and some imposing edifices. The lower town on the left bank of the Vilaine is exposed to inundations. There are eight Churches here besides the Cathedral dedicated to St. Peter, a plain but venerable building. The Arsenal, the Council House, and the Palace, in which the Provincial Parliaments used formerly to assemble, are the most important edifices. The promenades are the *Cours* and the *Tabor*; the former a mile in length, the latter commanding an extensive prospect of the surrounding country. This town is the seat of a *Cour Royale*, a Bishop, and of the General of the XIIIth military division. There is likewise a University or Academy here with two Faculties, Law and Medicine. A Public Library, Museum of Natural History, a Botanic Garden, and a Society of Arts and Sciences, promote the literary culture of the place. A little trade, and some trifling manufactures of sail-cloth, cotton stuffs, and leather, employ a population exceeding 30,000. The country round Rennes is extremely fruitful. 220 miles West of Paris.

St. Malo.

St. Malo, the sea-port town of the Department, is a place of great importance in time of war. It is built on the little Island of Arzon, and is joined to the mainland by a causeway only 54 feet wide, and above three-quarters of a mile in length. The entrance into the town from the causeway is defended by a castle flanked with towers; perpendicular rocks, ramparts and batteries, protect the town on every side. The harbour is large but extremely difficult of access, from the number of sunken rocks which lie in the channel. The spring-tides rise at St. Malo above 50 feet. The trade of the place is not great, but during the late war the harbour was the rendezvous of the privateers which infested the Channel. Population about 70,000. Forty-four miles North North-West of Rennes.

ILLECEBRUS, Lat. *illecebrosus*, *illecebræ*, from *illicere*, to draw to, to attract, to allure; from *in*, and *laere*, to draw.

Attractive, alluring, enticing.

He [Alexander] had rather see the harpe of Achilles, whereto he asg, not the *illicebrosus* dilectiones of Venus, but the valiant acts and noble affairs of excellent princes.

See Thomas Elgot, *The Governor*, fol. 21.

The study is elegant, and the matter *illicebrosus*, that is to say, sweet to the reader. *Id.* B. fol. 125.

ILLECEBRUM, in *Botany*, a genus of the class *Pentandria*; order *Monogynia*; natural order *Illece-*

bræ. Generic character: calyx five-leaved, cartilagineous; corolla none; stigma simple; capsule five-valved, one-seeded.

About twenty species, herbaceous plants, natives of the Northern hemisphere. *I. verticillatum*, the Knot-grass, is a native of England.

ILLE'GAL, } Lat. *in*, and *legalis*, from *lex*, *legis*,
ILLE'GALLY, } law. *Lex* (Tooke) is *legis*, the past
ILLE'GALLY, } part. *leg*, or *legis*, of the Goth. and
A. S. verb *lagyan*, *leggan*, *ponere*, any thing laid down, as a rule of conduct.

Against or contrary to law, unlawful.

Whatever else men call punishment at century, is not properly an evil, so it be not an *illegal* violence, but a saving medicine ordained of God both for the public and private good of man.

Milton. Works, vol. i. p. 66. *The Reason of Church Government*, 4to. book 2.

Did not that choleric and vengeful act of proclaiming him traitor before due process of law, having been convicted so late before of his *illegality* with the five members, and declare his anger to be access'd?

Id. An Answer to Eikon Basilike, vol. i. p. 267. sec. 8.

Fifthly, the reformer, therefore, being by that Church *illegally* condemned for those points, are not Heretics.

Hall. Works. *The Old Religion*, ch. iii.

When very *illegal* things were to be done, the common method was this—A letter was drawn for it to be signed by the King, directing it upon some colour of law or ancient practice: the King signed whatsoever was thus sent to him; and where his letter was read in council, if any of the lawyers or others of the board offered to object to it, he was brow-beaten, as a man that opposed the King's service, and refused to obey his orders.

Burnet. *Own Times*, book iii. Anno 1678.

He and that engine [the saddle] of vile noise,
On which *illegally* he plays.

Shall (divine factum) both be brought
To condign punishment as they ought.

Baillie. *Madness*, part i. can. 2.

Here it is not, how long the people are bound to tolerate the *illegality* of our judgments, but whether we have a right to substantiate our occasional opinion in the place of law; so as to deprive the citizen of his franchise.

Burke. Works, vol. iv. p. 71. *Speech on the Middlesex Election*.

ILLE'GIBE, } These words, so common in speech,
ILLE'GIBLY, } have rarely occurred in writing. Lat.
in, privative, and *legibilis*, from *legere*, to read; the Lat. *legibilis* is out of Classical authority.

That cannot be read.

The secretary poured the ink-box all over the writings and so defaced them that they were made altogether *illegible*.

Howell.

Before I sent the MS. to the press, I discovered that an accidental blot had made all but the first syllable of this name *illegible*.

Mason. An Heroic Postscript.

ILLEGITIMATE, v. } Fr. *illegitime*; It. *illegiti-*
ILLEGITIMATE, adj. } *time*; Sp. *illegítimo*; Lat.
ILLEGITIMACY, } *illegitimus*; from *in*, privative,
ILLEGITIMATION, } and *legitimus*, from *lex*, a law
Illegal; not done, not caused, produced, born, according to law, or as required by law; base-born; spurious

Affirmed by churchmen (which should bear no hate)

That John of Gaunt was *illegitimate*;

Whom his reputed mother's tongue did ope,

By a base Flemish host to be begot.

Drayton. *England's Heroical Epistles*. *Queen's Inlet to King*

Richard II.

Nor did I fear any *illegitimate* impression thereof, conceiving that nobody would be at the charge of it.

Brome. *To the Reader*.

Our Court moreover this whole festival with all frequency for the untimely death of the young Duke of Savoy, our Queen's nephew, honoured they say by the Cardinal his uncle, who would first have

ILLEGITIMATE him, and that not taking effect by the supportment of Spain, he fell to other Roman arts.

Reliquie Wottonianæ, p. 479.

ILLEGIT.

Richard the Third had a resolution, out of a hatred to both his brothers, King Edward and the Duke of Clarence, and their lines, (having had his hand in both their bloods,) to disable their issues upon false and incompetent pretences; the one, of attainder; the other of illegitimacy.

Thomas Cromwell did most ungodly, and against law, judge the divorce, upon his own unadvised understanding of the Scriptures, upon the testimonies of the Universities, and some bare and most untrue conjunctures; and that was afterwards confirmed by two acts of parliament, in which was contained the illegitimacy of her Majesty.

Burnet. History of the Reformation, Anno 1533.

Lord Rous, having been by act of parliament last year divorced from his wife, and his children by her declared illegitimate, and incapable to inherit, duth now press for an act to enable him to marry another.

Temple. Works, vol. ii. p. 105. *From Mr. Secretary Treves.*

Zuinglius concludes that, and says, if the marriage be against the law of God, it ought to be dissolved; but concludes the Queen should be put away honorably, and still used as a Queen, and the marriage should only be dissolved for the future, without illegitimizing the issue begotten in it, since it had gone on in a public way, upon a received error.

Burnet. History of the Reformation, book ii. Anno 1539.

By this act, Gardiner had performed his promise to the Queen, of getting her illegitimacy taken off, without any relation to the pope's authority.

Id. ib.

But the most glaring note of illegitimacy is in the line,

Tithonus prout quot abest ab origine Cæsar.

Herd. Works, vol. i. p. 342. *On the Epistle to Augustus.*

They must, therefore, look on this gross and palpable defect of representation, this fundamental grievance, (so they call it,) as a thing not only vicious in itself, but as rendering our whole government absolutely illegitimate, and not at all bettered on a downright usurpation.

Burke. Works, vol. v. p. 116. *Reflections on the Revolution in France.*

ILLEVIABLE, from the Fr. *léver*; Lat. *lecare*; to raise.

That cannot be *levied* or raised.

He rectified the method of collecting his revenues, and removed absolute and *illeviable* parts of charge.

Hale.

ILLIBERAL, } Lat. *illiberalis*; from *in*, private;
ILLIBERALLY, } tive, and *liberalis*, from *liber*, free.
ILLIBERALITY, } Mean, ignoble, disingenuous, un-
ILLIBERABLE, } generous, niggardly.

Not liberal science but illiberal most that needs be, that mounts in contemptation merely for money.

Milton. Works, vol. i. fol. 96. *Ac. on Rem. Def.*

The illiberality of parents, in allowance towards their children, is an harmful error; makes them base; acquiesces them with shifts; makes them sort with mean company, and makes them surfeit more when they come to plenty.

Bacon. Essay 7. Of Parents and Children.

The reputation that growth from small and base things is dishonourable, *illiberal*, vile, and of no worth.

Holland. Plutarch, fol. 39.

According to ordinary signification, the word is used in opposition to the liberal arts: whereas in propriety of speech those employments alone may be styled *illiberal*, which require only some bodily exercise, as manufactures, trades, &c.

Wiskin. Archimedes or, Mechanical Powers, book ii. ch. ii.

One that had been boastful only upon surprise and incoquency, *illiberal* retracta.

Decay of Poets.

He is a man

More apt thro' ieborn gentleness to err,
In giving mercy's tide too free a course,
Than with a thrifty and illiberal hand
To stint his channel.

Mum. Effrida.

ILLICIT, Fr. *illicite*; It. *illicito*; Sp. *ilicito*; Lat. *illicitus*; qui per legem non licet. Colgrave says, *illicitus*, unlawful.

Not allowed or permitted by law, unlawful.

Not rape Herodas drew me to thy coast,
Nor was illicit every my boat.

Leves. Statius, book vii. l. 136.

There are illicit and mischievous transactions always leads to sin her.

Harsh. Works, vol. ii. p. 153. *On the Affairs of India.*

ILLICIUM, in Botany, a genus of the class *Polyandria*, order *Polygynia*, natural order *Magnoliæ*. Generic character: calyx six-leaved; corolla, petals twenty-seven, disposed in a triple series; capsules numerous, forming a ball, two-valved, one-seeded; (petals sometimes six.)

Three species, natives of North America and China.

ILLIGHTEN, *i. e.* to enlighten, *q. e.* to illuminate.

When so th' *illighten* soul discourses clear

Th' *illumin* shores of sense, and notes with hard

Offer but a thing in pride; "when all, as slaves,

Dwell in their letters, not their graves."

Daniel. History of Civil Wars, book v. ch. i.

Not to take in our way the full testimonies of Dennis the Arope-gio and Origen; that of Tertullian is most clear, the flesh is ever shewn with the imposition of the hand, that the soul may be *illighted* by the Spirit.

Hall. Works, vol. iii. fol. 981. *Imposition of Hands.*

ILLUMINABLE, } Fr. *illimite*; Lat. *illimitato*;
ILLUMINATION, } Sp. *ilimitado*; Lat. *in*, and
ILLUMINATED, } *limite*, a boundary or landmark.
ILLUMINATEDNESS, } That cannot be bounded or
confin'd, terminated or determin'd; boundless, interminable.

Before their eyes is sudden view appear

The secrets of a bosom deep, a dark

Illuminable ocean without bound

Without dimension, where length, breadth, and height,

And time and place are lost.

Milton. Paradise Lost, book i. l. 892.

Some other things (and too many) her wicked apostasie hath devised and maintained abominably unwise; the body of her antichristianisme, grosse errors, and (by just sequel) hereafter: their popes' superstitions, idolatries, innovations, transubstantiations, &c.

Hall. Works, vol. i. fol. 548. *An apology against Brownists.*

Neither can any creature have power to command it, but those only to whom he hath committed it by speciall deputation; nor they neither, by any independent or *illuminated* authority; but according as it is regulated by just laws.

Id. ib. vol. ii. fol. 799. *Resolutions*, decade 2. case 1.

As therefore he is that infinite Spirit, who doth all things, and can do no more than all, so they (as his immediate subordinates) are the means whereby he executeth his *illuminated* power in and upon this whole created world.

Id. ib. fol. 963. sec. 4. *Of God and his Angels.*

The absolute and *illuminated* of his commission was generally spoken of.

Clerendon. History of the Rebellion

Snatch me, ye whirlwinds! far from human race,

Toss'd through the void *illuminated* space.

Pope. Homer. Odysseus, book x.

Harace was of opinion, that the church ought to have been retained, though the state had abridged it of the licence, it so much delighted in, of an *illuminated* and intemperate satyr.

Harsh. Works, vol. i. p. 245. *On the Art of Poetry*

But while he measur'd o'er the painful race

In fortune's wild *illuminated* chase,

Adversity, companion of his way,

Still o'er the victim hung with iron snare.

Falmer. Shipwreck, can. 1.

ILLINOIS, a vast territory of the United States, which was admitted a member of the Union in 1818. It extends from North to South 350 miles, with a mean breadth of 200 miles, and is bounded chiefly by the rivers Ohio, Mississippi and Wabash. A parallel drawn

ILLICIT.

—

ILLINOIS

—

ILLINOIS from the Mississippi through the rocky mountains in latitude 41° 50', till it meets a line running Northward from the Wabash, constitutes the Northern boundary. The extent of this State is not less than 52,000 square miles.

Soil.

In soil and climate this is one of the most highly-favoured Countries in North America, or perhaps in the world. The low bottoms near the banks of rivers are indeed unhealthy, but the malaria is confined to narrow limits, and may be still further subdued as the rankness of wild vegetation gives way to culture. The wet prairies and salt marshes are the least productive part of the soil, yet they afford a rich and abundant pasturage. The dry prairies are of such inexhaustible fertility, that in some spots wheat has been grown for a century together without manure. Indeed, the wheat crops of new settlers often prove worthless from the too great fertility of the soil, which is composed of layers of decayed wood and leaves on a rich calcareous earth.

Rivers.

The numerous great rivers which flow through or communicate with this fine Country, open to it all the advantages of commerce. On the West, the Mississippi washes its limits for 600 miles. The Wabash, which is also navigable, forms its boundary on the East for 240 miles, and from the mouth of this river to the Mississippi the Ohio winds in a course of 160 miles. The Cuckaw, a navigable river falling into the Mississippi, flows through a most luxuriant country, and the Illinois, further to the North, may be navigated for 200 miles, and receives 20 smaller streams, all available for internal communication. Canoes may navigate this last-named river to within four miles of the Chicago, which flows into Lake Michigan; so that this short portage is sufficient to establish the communication with the great Canadian lakes, and it is said that when the rivers are flooded, canoes may pass from one to the other without unloading. The Wabash, also, approaches to within six or eight miles of the Miami, which runs into Lake Erie. The country watered by the Wabash is described by travellers as uncommonly picturesque and beautiful. Between that river and the Illinois lie extensive prairies, sometimes with an undulating surface, and covered with timber of extraordinary size, and occasionally spreading into level plains, which stretch to the horizon without a tree or an eminence.

Oak, poplar, and platanus of many varieties are found in the woods. The honey-locust, which grows in the valleys, reaches the height of 40, or even of 60 feet. The branches and trunk are armed with sharp, prickly spines, from five to ten inches in length; the flowers come out from the sides of the young branches, and are succeeded by crooked, compressed pods, from 10 to 18 inches long, and about two inches broad, which are filled with a sweet pulp. These pods are used in making beer, and afford for hogs and other animals a nutritive and abundant food. The black walnut, spice-wood, coffee-wood, saffron, pawpaw, and many other trees are found in their congenial soils throughout the State. The wild vine is common in the Southern parts, and from the result of experiments made by the French settlers, there is reason to believe that wine may at a future day be one of the chief productions of the Country.

Minerals.

There is but little known of the Mineralogy of Illinois. Limestone seems to be the prevailing rock. All the tributary streams of the Wabash and Illinois flow over beds of limestone, and have in some places scooped

their channels through overhanging rocks and precipices. Coal has been found on the borders of the Wabash, and it is supposed that extensive beds stretch from it towards the East.

Large herds of buffaloes formerly roamed over the wide prairies of Illinois, but terrified at the approach of Man, they are gradually retiring towards the Missouri. The red deer and the elk are still common, as well as bears, wolves, foxes, opossums, and raccoons. The only venomous serpents found here are the common rattlesnakes and copper-heads. River-fish is abundant, and sturgeon is taken in Lake Illinois. Turkeys are numerous in the woods and hilly districts. Geese and ducks swarm round the lakes and pools in the North, whither they resort in quest of the wild rice, a favourite species of food. Pheasants, quails, and pigeons are also in great quantities.

Animals.

Notwithstanding the great natural advantages of this Country, its extensive prairies are for the most part still unoccupied. The old Tribes of Indian warriors have dwindled away. The descendants of the French colonists, who settled on the banks of the Illinois from Canada, have adopted nearly all the habits of savage life. Their antique villages are scattered between the Illinois and the bank of the Mississippi. The more modern colonists, English and American, advance steadily forward from the Ohio. Among the most important of these settlements are those of Mr. Birbeck at Wababorough and of Mr. Flower at Albion. These estates are about 12 miles distant from Bon Pas, a creek on the Wabash. Several villages have, perhaps, been recently erected, which may hereafter, perhaps, become great towns. The principal are Caskaskia, Vandalia, the seat of Government, St. Philippe, Wilkinsville, and Shames-town. The houses are generally built of logs, but edifices of brick and stone are now beginning to make their appearance. The number of inhabitants in the State amounted, in 1810, to 12,000; in 1820 it had increased to 55,000; and possibly does not at present fall short of 70,000.

The staple production of the Country, at present, is Produce. corn. Large tracts, from 100 to 1000 acres in extent, are cultivated in common by the people of a village. Cotton is also grown for domestic use, and will hereafter, probably, become an article of export. Tobacco, flax, and potatoes are also cultivated with advantage. The English settlers possess numerous flocks of sheep, which are found to do well. Cattle and horses are also in plenty; the latter are from the old Spanish stock. Herds of swine in a wild state frequent the salt marshes near the Wabash.

Illinois contains many of the ancient mounds and fortifications which are common in Ohio, Kentucky, and Indiana.

Birbeck's *Letters from the Illinois*, 1818; Welby's *Visit to North America*; Faux's *Memorable Days in America*; Wood's *Residence in the Illinois*; Warden's *United States*.

ILLISION, Lat. *illudere*, (in, and lead-ere,) to dash or strike into or against.

As for Churches in his Commentaries of nature, having set this down, that the vigour and firmness of things, is the ultimate, and smiling of fire, which if it be in the soul so sufficient, that it is able to perform the duties presented unto it, is called strength and power, he saith afterwards these words.

Holland. Platerck, fol. 867.

ILLU-
RATE.
ILLOGI-
CAL.ILLITERATE,
ILLITERATELY,
ILLITERATENESS,
ILLITERACY,
ILLITERATURE.

*It. illiterato; Sp. illiterado; Lat. illiteratus, (sine litera), in, privative, and litera; primum lineatura, postea litera; as with the Greeks γραμματις παρὰ τὴν γραμμήν. Scaliger, de Cruasi Ling. Lat. c. iv. Voces; perhaps from *litum*, the past participle of *linere*, to paint, to smear; and thus *illiteratus* from *oblitum*.*

Without, not having or possessing letters or literature, learning or knowledge; *unlettered*, *unlearned*, *ignorant*, *rude*.

Others are not capable either of the *employments* or *divertissements* that arise from letters. I know they think; and therefore cannot much recommend solitude to a man totally *illiterate*.

Cowley. Essay 2. Of Solitude.

So many men speaking in the presence of the people of several countries in their own languages so as they very well understood them, did strangely amaze and confound them, when they found them to be illiterate and house-bound Jews.

Spellingfest. Sermon, vol. iii. p. 482.

Social to all, and most of bliss possess,
Whom most he renders all around him, blest:
To unlearn 'quires illiterately gay;
Among the lears'd, as lears'd fell as they.

Singer. To John Powell.

There are many learned men, who being acquainted with chemistry but by report, have from the *illiterateness*, the arrogance and the imposture of too many of those that pretend skill in it, taken occasion to entertain an ill opinion, &c.

Bayle. Works, vol. i. p. 354. A Physico-Chymical Essay. Preface.

As I believe that what I have mentioned gave rise to the opinion of Shakspere's want of learning; so what has convinced it down to us may have been the many blunders and *illiteracies* of the first publishers of his works.

Pope. Preface to Shakespeare.

The more usual causes of this depravation are want of holy orders, *illiteracy*, or inability for the discharge of that sacred function, and *irreligion*.

Applie. Furrerion.

These observations will vindicate their character (the Old and New Testament) from the *illiterate* errors of modern librarians, who have foolishly mistaken as that entering for the peculiar workmanship of the speaker's heated imagination.

Warburton. Works, vol. iv. p. 175. The Divine Legation, sec. 4.

Both privations seem to have been related to the same deplorable condition of ignorance and *illiteracy*.

Warburton. History of English Poetry, vol. ii. p. 452.

ILLOGICAL, } In, privative, and local, q. v. from
ILLOGICALITY. } focus, a place.
Without, or not having place.

The fourth and last objection, against incorporated and constituted violence, is from that *illogicality* and immobility (which will follow themselves) of human souls, and other finite particular spirits, such as demons or angels; that this is in itself very absurd, to suppose these finite and particular beings to be thus *illogical* and immovable; so where and every where.

Cudworth. Intellectual System, book i. ch. v. p. 783.
The notion of *illogicality* is at least as old as Aristotle, but has been continued down to the moderns, for Cudworth declares himself of that opinion.

Search. Lights of Nature, parsonet, vol. ii. part i. ch. v. p. 167.
ILLOGICAL, } Lat. in, privative, and *logicus*,
ILLOGICALLY, } logical, from Gr. λογος, speech.
ILLOGICALNESS, } See the Treatise on Logic.

Without, not having or possessing, not following or observing, contrary to, — *Logic*, or the rules or Art of reasoning, or argument.

What is there among the actions of beasts so *illogical* and repugnant to reason.

Cowley. Essay 9. The Shortness of Life and Uncertainty of Riches.
And 'tis not the *illogicality* of the inference, that will excuse them that have joined with Satan in temptation to make that conclusion, not deliver us from the destruction that follows it.

Hammond. Works, vol. iv. Sermon 11.

This distinction of precepts and counsels is *illogical* and ridiculous, see member of the distinction grouping within itself the other.

Smith. Sermon 6. vol. viii. p. 146.

Thus there are diverse texts of the Old Testament applied to Christ in the New, which though they did not sow incivility concluded against the present Jews, were without any *illogicalness* employed against their ancestors.

Bayle. Works, vol. ii. p. 274. On the Style of the Holy Scriptures.
Though they [the Philonians] sometimes dogmatized like Insatiables, they never syllogized like idiots; though their principles were often unusual, their conclusions were rarely *illogical*.

Warburton. Works, vol. iii. p. 139. The Divine Legation, sec. 4.

From hence be would infer, and not *illogically* on such a gratuitous principle, "that the Religion of Jesus is false."

Id. R. vol. ii. p. 252. Sermon 13.

ILLU'DE, } See DELUDE, and ELUDE. Fr. il-
ILLU'SION, } luder; IL *illudere*; Lat. *illudere*, (in,
ILLU'SIVE, } and *ludere*), to play or sport upon.
ILLU'SORY, } To cheat, to deceive, to beguile; as,
by assuming or displaying false appearances; it is in
old writers used as equivalent to *delude*, and to *elude*.

For holy cherubs faith, in our beliefs,
No *illusions* nor *illusions* to us give.

Chaucer. The Franklin's Tale, v. 11446.

To muchel folk we don *illusions*.

Id. The Chaucer's Yennas Prologue, v. 16141.

You quod be swagere that I take the bydding by scripture for the more sure. For there wot I well God spelleth it I can not be *illuded*.

Sir Thomas More. Works, fol. 166. A Dialogue concerning Heresies.

[He] strayed no longer how to visit it, but out of haide cutt with his sword the cordes a vnder: thereby either *illuding*, or else filling the effect of the prophesie.

Breede. Quintus Curtius, book iii. fol. 21.

Nor the doctors of Christs church dyd ever mynist the wonders and marvelles that the paysons call & write to have beene done by their false Goddes, but asyneth that to have ben done by the deail through Goddes sufferance, for the *illusions* of them that with ydoltry had deused to be *deluded*.

Sir Thomas More. Works, fol. 130. A Dialogue concerning Heresies.

Sometimes *illudes*, sometimes bee strooks his strail,

And falsed off his blowes, through whoo whoe shot out.

Spenser. Faerie Queene, book ii. can. 5.

Meane spaces few Sonnets to the ships, found Neptune out, and said. Now, cheerfully assist the Greeks, and give them glorious head; At least, a little, while Jove sleeps; of whom through eury limbe, I pour'd dark sleep; Sturnia's love, hath so *illuded* him.

Chapman. Homer. Iliad, book xiv. fol. 195.

For feare least the Romanes should set upon his straits secluded in the vallies between the mountains, he devised a stratagem, by way of ridiculous *illusions*, to beguile the eyesight of his enemies and to frustrate and deceive them of their expectation.

Holland. Livius, fol. 442.

In vain we measure this amazing sphere,
And find or fix its centre here or there;
Whilst its circumference, soaring to be brought
Ev' late fancy'd space, utters our vanquish'd thought.

Prior. Solomon, book i. Knowledge.

The wanton's charms howe'er be bright,
Are like the false alluring light,
Whose dazling unassuming blaze
To precepices oft betrays.

Thomson. To Seraphina.

And 2. To prove, that it is not an arbitrary or *illogical* distinction, but grounded upon the nature of things.

Bayle. Works, vol. ii. p. 542. Reflections upon a Theological Distinction.

If the Gentiles meant that the miracles were not real, but only *illogical* and false appearances, this was confuted by the testimony of thousands, who had seen these wonderful works, and by the nature of many of those works, which was such that there could be no deceit in them.

Sermon. Discourses concerning the Christian Religion, vol. i. p. 46.

In yonder mead behold that vapour
Whose vivid beams *illusions* play,
Far off it seems a friendly taper
To guide the traveller on his way.

Cowper. The Task of Shakespeare.

ILLOGI-
CAL.
ILLOUE.

ILLUME.

ILLUMER.

ILLUME,

ILLU' MINER,

ILLU' MINATE, v.

ILLU' MINATE, n.

ILLU' MINATE, adj.

ILLUMINATION,

ILLU' MINATIVE,

ILLU' MINATOR.

Fr. *illuminer*; Sp. *iluminar*; It. *illuminare*; Lat. *illuminare*, (to, and *lumen*, light,) to enlighten. Tooke thinks the Lat. *lumen* is from the A. S. *leoman*, loom-an, radiare, corroborare, lucere; to irradiate, to glitter, to shine.

To enlighten, to give light unto, to throw light upon; to make clear or bright; to set, to throw light upon the understanding, to free from obscurity, to give power to see clearly.

O ye Muses nine

Whilom ye were wont to be nine and light

My peace to direct, my brain to illumine,

Chaucer. *The Renowde of Laure*, fol. 323.

And yet for all that, they have been illumined, and have felt the taste of the celestial gifts.

Sir Thomas More. *Works*, fol. 544. *The Second Part of the Confutation of Tyndale*.

Bass. Last night of all,

When yond same stars that's Westward from the Pole

Had made his course to flame that part of heaven

Where now it burns, Marcellus and my selfe, &c.

Shakespeare. *Hamlet*, fol. 152.

Viewing, enrapt, and spellbound bright,

That need so seems to illumine their spheres,

But their own native light, farre passing theirs.

Spenser. *Hymne to Heavenly Beautie*.

And as he then looked behind him he could see the earth no more, but the skies all bright and illumined with a mild and delicate fire.

Holland. *Photograph*, fol. 993.

Such illuminations are our classical brethren.

Montaigne. *Apparatus to Caesar*, p. 16.

Your limbs leave tracks of light, still as you go;

Your gates illumination, and for you go;

Only to move a step is to displace

Brightness, and force, splendour, and influence.

Carver. *A Panegyric to the Countess of Carlisle*.

Some few Ages after came the poet Geoffrey Chaucer, who writing his poetry in English, is of woe called the first illuminator of the English tongue.

Verstegan. *Remission of Deseased Intelligence*, ch. vii, fol. 203.

What makes itself and other things be seen (as being accompanied by light) is called fire: what admits the illuminative action of fire, and is not seen, is called air.

Digby. *Of Bodies*, ch. iv, fol. 39.

Ye stars, ye suns, he rears at pleasure higher,

Illumes their light, and sets their flames on fire.

Pope. *The Dunciad*, book iii, v. 260.

These glittering weapons, ere he said it Troy,

Ulysses view'd with stern heroic joy:

Then beaming o'er th' Ælian d' wall they shone:

Now dust disaboores, all their lustre gone.

M. Homer. *Odyssey*, book xv.

When this mild judgement was given, those who had supported him through the trial, expressed as inconceivable gladness, as if they had got a victory; bowing, illuminations, and other marks of joy appeared, not only in London, but over the whole kingdom.

Barnet. *Own Times*, book vii, Anno 1710.

It is far from arguing a divine nature in the bodies that are endued with it [light], whether, as the planets, by participation from an external illuminator, or as the sun, from an internal principle. Boyle. *Works*, vol. v, p. 188. On a renewed Nation of Nature, sec. 4.

555

Proud castle, to thy banner'd towers,
Lo! Picture bids her glowing powers
Their bold historic groups impart;
She bids th' illuminated para
Along thy lofty-walled fane,
Shed the dim blaze of radiance richly clear.

Warren. *On his Majesty's Birth-Day*.

This plate employed at Venice and Florence many artists and illuminators, in preparing copies of the classics and other useful books.

M. History of English Poetry, vol. ii, p. 423

The Jewish Festival of Lights, as its name implies, was accompanied by brilliant ILLUMINATIONS. Judas Maccabæus, after defeating Gorgias and Lyfias, A. C. 164, proceeded to Jerusalem, and purified the Temple. This new Dedication was celebrated during eight days, (1 Mac. ch. iv, v. 59.) and its observance was continued ever afterwards under the same name, *Feira*, because, as Josephus says, (Ant. xii. 7. Ed. Havercamp.) God was then pleased to bestow light on the children of Israel, by turning the darkness of their affliction into joy. Without adopting this figurative interpretation, the title may be more plainly derived from the employment of lights as a testimony of joy. Our Lord himself authorized this Festival, *Lucerna*, by his presence: (John, ch. x, v. 22.) whence Grotius and others have deduced an argument in favour of the institution of public national rejoicings, though not of Divine command. The Rabbins have a tradition that the Greeks defied all the oil in the Temple. When the Maccabees triumphed, they found only a single phial remaining under the seal of the High Priest, which miraculously supplied all the lamps for eight days, and in commemoration of this event the custom of burning lights was continued. (Reland, Ant. Sac. iv. 12. 7.) Maimonides, who makes the same statement, adds, that he who pays due honour to this Feast must light one candle on the first day for each person in his house, on the second day two for each, and so on; so that a house with ten inhabitants, on the eighth day, would burn fourscore lights. (In Chanukah, iv.) Some Feast connected with the History of Herod, his birth-day or inauguration, *Herodia dicit*, was observed in like manner, and Persius sneers at the greasy windows and unctuous clouds of smoke exhaled by the array of lamps. (v. 180.)

The *Arvax* described by Herodotus as celebrated by the Egyptians throughout their land, on one night of solemn sacrifice offered up in the city Saia, are among the most ancient Illuminations. (ii. 62.) Of the adoption of a similar custom by the Greeks no mention occurs to us. Beckmann, (iii. 884.) indeed, states that a passage in Rachiylus confirms this usage among them. He does not give any reference: but if he intends (as we suppose him to do) to refer to the *Agamemnon*, we do not think the words of the Poet at all bear out this opinion. Clytemnestra, speaking of her watchings during the absence of her husband at Troy, expresses herself as follows:

In illuminationes et ignes Scintille Ux
vix dixit on maxime lampadumque
suppliciorum alio. (802.)

4 a 2

ILLUME.

ILLUMINATION

Jewish Festival of Lights.

Egyptian Arvax.

Illumination known in Greece.

ILLUMINATION.

Roman Illuminations.

The passage is obscure; but it probably means no more (a meaning which Bishop Blomfield seems to approve) than that the Queen represents herself as painfully outwatching the midnight lamps.

But no doubt can exist that Illumination was commonly practised among the Romans. When Cicero returned from the execution of Lentulus, Cethegus, and the other Catilinarian conspirators, it was late at night as he passed through the *Forum* on his way home. The populace, intoxicated with joy, hailed him as their Saviour and the second founder of Rome. The streets were illuminated with lamps and torches placed at the doors, while the women held lights from the tops of the houses, that they might see and compliment their deliverer. τὰ δὲ φῶτα πολλά κατέλαμπεν ταῖς στενωπαῖς, λαμπρόν αὖ ἐξέειπεν ἰσχυρόν ἐπὶ τοῖς ὄψεσιν αὐτῆς ὅτι οὐκ ἔστιν ἄλλος ἢ τῶν τεχνῶν προφύλακτος ἐπὶ τῆς καὶ θύρας αὐτῆς. (Plut. in Cic.)

Caligula, in one of his mad extravagancies, gave theatrical representations by night, on which occasion the whole city was illuminated. (Suet. 18.) Unless, indeed, this may be supposed, as seems most probable, to refer simply to lamp-lighting rather than to festive Illumination. Xiphilius, speaking of the public entry of Tiridates the Armenian into Rome, states, that τὸν αὖτε ἐκείνησαν αὐτὸν φῶτα καὶ στεφανώσαντες. We are inclined to think that this pageant took place by day, from the numerous ceremonies which Suetonius describes as accompanying it. (Nero, 13.) So, too, when Nero returned from Greece, the same author writes, ἐν τῷ κορυθαίῳ ἀνίστη αὐτὸν καὶ ἐκείνην ἐν τῷ Παλάτιῳ, παρῇ μὲν τῇ πόλει ἐστεφανώσαντες, αὐτὸν λαμπροποιῶντες, καὶ θυσιάζοντες. This custom of Illumination by daylight is very frequently referred to. Juvenal, as a mark of re-joicing for the escape of his friend Corvinus from shipwreck, adorns his house with green boughs and lamps, whose office, to glimmer in daylight, is sufficiently expressed by the epithet *matutinis*. (xii. 92.) Tertullian points to these decorations as profane, and to be avoided by Christians, *cur die leto non lauribus postes adumbramus? nec lucernis diem infringimus?* (Apol. 35.)

Adopted by the Primitive Christians.

Paschal Feast.

In later days, however, the Christians themselves fell into this fashion, at least by night; though the Fathers of the 1st century stigmatised the custom as little better than a species of Idolatry, and the 37th Canon Concilii Eliberitani expressly forbade it. Eusebius, in his *Life of Constantine*, (iv. 22.) states that in the celebration of the Paschal Feast that Emperor turned night into day on its Vigil by the brilliancy of his Illuminations. τὴν δ' ἱερὰν διακοσμήσαντες μεταβάλλαν εἰς ἡμερᾶς φῶτα, καρπὸν κλάσας σφραγισσάντων καθ' ἄλλη ἑξήκοντον τὴν πόλιν, τὴν ἐπὶ ταύτῃ τεταπάρουν. Upon which passage Valesius observes that Constantine improved upon the practice of interior Illumination, already in use among the early Christians, by these far more splendid external tokens of joy. Gregory Nazianzen has pointed to the custom in his XIXth *Oration*, speaking of the Paschal Vigil, ὃ λαμπρὸν εἶναι λίαν ἐν τῷ αἵματι τῆς ἀμαρτίας, καθ' ἣν ἡμεῖς ἰσὺ πλουτοῦμεν φῶτι τὴν σπηλαιὴν ἡμῶν ἀπὸν ἰσορροποῦμεν. On the use and abuse of Christian Illuminations, the reader may find some further remarks in the elaborate Work of Lamy, de *Tabernaculo Foderis*, lib. iv. c. 8. see 4.

The works of modern Oriental Travellers abound in accounts of the splendid illuminations in Eastern Countries. Chardin, when describing the *Place Royale*, as he interprets the Persian *maidan* chae at Isaphan, says that the Royal Mosque and the great Market, which form the extremes of the *Place*, are arranged in a superb crescent. Il y a autour de ces magnifiques édifices des échafaudages de Perches minces, qui montent jusqu'au haut, et qui sont faits pour porter des petites Lampes de terre, dont on fait les Illuminations dans les réjouissances publiques. Les Maisons de la Place en sont toutes couvertes sur le devant, depuis le premier étage jusqu'à la terrasse. Il y en a bien six vint à chaque arcade. Ces Lampes sont toutes si petites, qu'on ne s'en aperçoit pas à moins que d'y prendre bien garde, mais quand elles sont allumées, c'est la plus belle Illumination du monde; car ces Lampes montent toutes ensemble à quelques cinquante mille. Abas le Grand aimoit fort ce pompeux spectacle, et il s'en donnoit souvent le plaisir comme on le peut voir dans Pietro della Valle. Son successeur, Seï I., s'en soucioit beaucoup moins, et les deux Rois derniers moins encore. Abas II. et Subman IV. n'ont guères fait faire de ces Illuminations que pour en régaler de grands Ambassadeurs comme je l'ai eu arriéré entr'autres dans la province d'Hyracanie pour l'Ambassadeur des Indes. (Voyage, iii. 17.)

ILLUMINATION.

Persian Illuminations.

A Festival, called *Haia Chameh*, or the Feast of Lights, which used to be celebrated in Isaphan, and many other of the great cities of Persia, on the 13th of February, had been abolished by Abas II. not long before Chardin's arrival in that Country. This also was observed by Illuminations aux portes des Logis et aux principaux Bazaars, qui durent toute la nuit. By some, continues Chardin, this solemnity has been traced to *La Chandelour* (the Purification) des Catholiques Romains; a strange conjecture, for which it is not easy to account. Others think it derived from the New-year's Feast of the Ancient Persians, which, though belonging to the Vernal Equinox, was movable on account of their months being lunar. It is probable that this was the opinion of Abas, who, when he suppressed it, remarked that Mohammedans ought not to have any thing in common with the worshippers of Fire, "ni célébrer aucune Solemnité de ces Gentils." (Ib. 140.)

Thevenot witnessed the beginning of the Ramadan at Cairo, on the 13th of June, 1657. On the first night *Laylet el Kourat*, on which the Koran is believed to have descended from Heaven, the great street and the minarets of the several mosques were very brilliantly illuminated. Throughout the night, the streets were thronged with musqueteers carrying torches, and amusing themselves with fire-works. The chief delight of the rabble, in the end, appears to have been the destruction of most of the lamps. (Travels into the Levant, p. 1. e. 14.)

Egyptians

Mallet, who was French Consul at Cairo, and whose Description of l'Egypte was the fruit of 16 years' residence in that singular Country, from 1692 to 1708, describes the beauty of the nights as much heightened by the frequent occurrence of festive Illuminations. Ces nuits avoient aussi leurs agréments et leurs plaisirs par le nombre infini des lumières, qui les éclaircissent, et les rendoient en quelque sorte aussi brillantes que le jour. Car il n'y a point de réjouissance, point de fête un peu considérable en Egypte, qui ne soit accompagnée d'illuminations. On s'y sert pour cela de lampes

ILLUMINATION.

qu'on met dans un gobelet de verre très long, en sorte que l'huile ne montant jamais qu'à la moitié ou au tiers de ce gobelet, ses bords plus élevés préservent la lumière, et l'empêchent d'être éteint par le vent. Les Egyptiens ont, je crois, porté cet Art ou souverain degré de perfection. Il n'y a rien qu'ils ne figurent avec des lampes, des tours, des palais, des batailles mêmes. Rien certainement ne produit un effet plus charmant. . . Les Illuminations de toutes les mosquées du Caire pendant toutes les nuits de la Lune du Ramadan, et celles qui précèdent les principales fêtes des Mahométans, regardées du haut des terrasses de la Ville, font un des plus beaux aspects du monde. Elles ne le cèdent en rien à celles qui se font à Constantinople, que quelques Voyageurs ont tant vantées, et qu'on découvre de si loin. (Lettre II. p. 80.) He describes also very pompous water processions in the months of June, July, August, and September, on which occasion each boat by night bore the name of its owner figured in lamps.

Other Oriental Illuminations.

Dr Tott, in his *Memoirs*, describes the Turkish Feast of Tulips as celebrated by night with a mixture of lamps and flowers; or rather by Illuminated Gardens. In our account of JAPAN, (476.) we have already spoken of the Feast of Lanterns observed in that Country, and under CHINA (369.) of a similar celebration there also.

Ceylon.

Dr. Davy, in his *Account of the Interior of Ceylon*, has given a description of the *Kartti Mangalla*, the Feast of the Fortunate Hour, or the Feast of Lamps, the third annual festival celebrated in the Kandyan Capital, and especially kept for the prosperity of the Kingdom. It was observed "in the month of November, on the day preceding the full moon. The fortunate hour for lighting the lamps was previously determined and laid down by the Royal Astrologers in *Nekat-wattoroon*." In the morning of the day appointed, lamps and oil were brought from the Royal store to the *Nata-dewalé*, where the Chiefs being assembled, and the *Kappurawles* of the four principal *dewalés*, the latter sang the *Mangala-asta*, a hymn of thanks and praise to the Gods, and offered up prayers for the prosperity of the Kingdom. They then distributed, with great ceremony, *Nekat-wattoroon*, with oil, to all the principal Temples. In the evening at the fortunate hour pointed out, the great square decorated with arches, and the palace, the temple, the *dewalés*, and the four principal streets were completely and brilliantly Illuminated." (174.)

European.

In Europe, Illuminations have been very generally adopted (though we are unable to trace their introduction) on occasions of extraordinary public rejoicing. The most brilliant exhibitions of this kind are those which occur at Rome during the Holy week. On the Thursday in that week the Host is deposited in a sepulchre beneath the altar in the Pauline Chapel, which is splendidly Illuminated during the two days and nights which our Saviour lies in the grave. A cross of fire 18 feet in length is suspended from the dome of St. Peter above the tomb of the Apostle; and on Easter Sunday, the whole of the exterior of that immense Temple, its dome, columns, capitals, cornices, and pediments, are designed in tiers of fire, by innumerable *louternaoni*, or large paper lanterns; and a *girandola* of fire-works, such as English eyes are little accustomed

Holy-week at Rome.

to witness, is played off from the Castle of St. Angelo. The lamps which light the dome are so contrived as to be Illuminated together almost at one moment; and the effect is described to be most sublime. The *girandola*, of late years, has been most commonly reserved for two evenings on the Festival of St. Peter.

ILLUMINATION.

Du Cange describes an ILLUMINATOR to be *aurarius Illuminationis pictor qui libris variis figuris, cinque aureis, condonant*. The art of Illumination was much cultivated by the Monks; and the specimens which remain to us from the Vth to the Xth century, are executed in a manner very superior to those which were produced during the five following centuries. Some fine examples of Anglo-Saxon Illumination are remaining to us; one of exquisite beauty, a MS. of the four Gospels, completed about the year 720, and preserved in the British Museum, (*Cott. MSS. Nero, D. 4.*) employed the labours of four distinguished theologians of their day. Eadfrid, Bishop of Durham, wrote the text; Ethelwald, his successor, Illuminated the Volume; Bilfrid, the Anacoret, covered it most richly with gold and silver-plates and precious stones; and Aldred, of whose grade we cannot speak, added glosses, and recounted these particulars. A MS. note, in a later hand, at the commencement informs us that Eadfrith, Ethelwald, Bilfrith, Aldred, hoc Evangelium Deo et Cuthberto canstruxerunt. Ex quibus verbis facile intelligimus eundem hunc Codicem esse de quo talia miracula recitantur in *Croniciis et Annalibus Dunelmensis Ecclesie*. We should gladly cite some of these wonders if we knew where they are to be found. They are not in the History of Simeon of Durham. But William of Malmesbury, in his *Life of S. Wistan*, Bishop of Worcester, has supplied us with a Legend respecting some other Illuminated Volumes, which, whatever may be the truth of its main subject, incidentally shows that the labour of the penmen was not always thrown away, but that the beauty of their work excited great attention in some instances, and created strong attachment to the Sacred pages upon which they engaged themselves.

Wistan, in his youth, about the year 960, was educated under one Ervenius, in *scribendo et quidlibet coloribus effigendo peritum*. In libros scriptos, Sacramentarium et Psalterium, quorum principes literas auro effigierat, puero Wistano delegandos curavit. Ille preciosorum apicum capitis microsculo, dum pulchritudinem intentis oculis rimatur, et scientiam literarum internis hausit medullis. Ervenius, however, regarding profit more than piety, disposed of these MSS. advantageously to King Cnut and Queen Emma. Wistan was sorely grieved, and fell asleep amid sighs and tears for the loss of his favourite volumes. In his dreams, a person of angelic countenance appeared to him and promised their restoration, which accordingly happened, many years afterwards, in this wise. King Edward, having sent Bishop Aldred on an embassy to the Emperor Henry, at Cologne, that Prelate was very favourably received, and, among other presents which were offered him, a private individual tendered the very *Sacramentarium et Psalterium* so loved by Wistan, both of which had been given to Cologne as a mark of especial grace by Cnut. Aldred, on his return, knowing nothing of their early history, nor of the prophetic promise, presented them to Wistan as a memorial of respect for his holy life. *Suscipit ille cubile depositum, magnificè gratulatus, et gratias agens Deo, quod Reli-*

* Of this and the other barbarous words, which Dr. Davy employs, no explanation is afforded by him.

ILLUMINATION. *gioso non fraudaretur desiderio.* (Vita S. Hilani, lib. i. c. 1. 9.)

ILLYRIA. Some particulars respecting Illustrations may be found in the *Evangelicarum quadruplex* of Blenchino, (vol. ii. part ii. p. 492.) where he treats de *codicibus aureis, argenteis et purpureis*. Mabillon, de re Diplo-

maticis may also be consulted. The Abbé Rive had in contemplation, and announced, a Work, *Essai sur Vénér. l'âge des Miniatures*, which, it is much to be regretted, that learned, though singular, and not always judicious, Frenchman, did not execute.

ILLUMINATION.
ILLYRIA.

ILLUSTRATE, } Fr. *illustrer*; It. *illustrare*;
ILLUSTRATION, } Sp. *ilustrar*; Lat. *illustrare*;
ILLUSTRATIVE, } (in, and *lustrare, gurgare, ex-*
ILLUSTRATIVELY, } *piare*, to purify, from *luere*),
ILLUSTRIOUS, } to purify, clear away; ac. any ob-
ILLUSTRIOUSLY, } scurity, to bring to light.
ILLUSTRIOUSNESS, } To clear from darkness or obscurity; to bring to light; to make clear, or menifest.

Illustrious; clear, bright, conspicuous, renowned; splendid; eminent.

So varied Saults at Demarco three daies, seeing none youthfuly thryng with corporall yea, but the awarde eyes of his solle, were in the meane space clearly *illustrate* and made cleare.

Idyll. Actes, ch. ix.

Beeching Almightye God so to prosper your adventures, from time to time hereafter to be made for myng the fruits of my travels (at your great charges, and to my no small dangers) that ye may plentifully gather in and enjoye the same, to the *illustrating* of the Queenes most excellent Maestie, the honour and commoditie of this her highnes realme, &c.

Habsey. Voyages, &c. vol. i. fol. 352. *M. Auth. Indienne.*

A Christian Poet, whose Religion little seeds the aids of invention, hath less occasion to initiate such fables as merely *illustrate* a probable Heuere, by the fashion and dignity of Courts, and make a resemblance of Hell, out of the dreams of lighted woe, by which they continue and increase the melancholy mistakes of the people.

Downsall. Preface to Gondibert.

Then praid *illustrate* Dismal: vouchsafe me likewise care,
O thou unconquer'd Queene of Arnes.

Chapman. Hamr. Road, book 2, fol. 136.

Next, hast thou the *illustration* of this learned gentleman, my friend, to explain every hard matter of History, that lying far from the way of common reading, may (without question) seem difficult unto thee.

Dryden. Polyolion. Preface.

Who can but magnifie the power of decoration, is servicer to contrary ends, solution and concealidness, union and division *illustrate* from Aristotle in the old *poeticonum* or outcracker.

Sir Thomas Brown. Cyrus Garden, ch. ii. fol. 43.

Changeable conceits we doe contrive,
Purging and prizing with all industrie,
What's dead or useless, lesse demonstrative,
What's dull or fancie, sought *illustrative*.

Mere. On the Sea, part ii. book i. can. 2. stan. 41.

They being many times delivered hieroglyphically, metaphorically, *illustratively*, and not with reference unto action or causality.

Sir Thomas Brown. Vulgar Errors, book iv. ch. xii.

Breave Warwick; that abroad so long advanc'd her bear,
By her *illustrous* Earls renowned every where.

Dryden. Polyolion, song 13.

The churches, especially of your native Country, under the discipline of which your birth and genius have render'd you *illustrously* happy, may be sensible of so much the more *assur'd* security in your protection, by how much you excel others in *active* and ability.

Milton. Works, vol. ii. fol. 152. *Letters of State.*

This fear could not come from the design of the infant [Jesus], but must needs arise from the *illustrateness* of the birth, and the prebopism of the Child.

Taylor. Rule of Conscience, book i. ch. iv. p. 95.

That sword great Aene
Fix'd not in vain on thy pumant side,
When thee sh' arriv'd her garter'd knights among.
Illustrating the noble list.

Philips. Blenheim.

While the storm was in its fury, my attention had been improper: for the Post could have computed it in nothing more impetuous than itself; consequently he could have made no *illustration*.

Dryden. Dedication to the Abbot.

To Mr. Banks also the public is indebted for the designs of the engravings which *illustrate* and adorn the account of this voyage.

Cook. Voyages, vol. i. *Introduction.*

They contain such a parade of common-place quotation, with so small a degree of *illustrative* science, that I have thought proper to expel them from this edition.

Moses. French. Art of Painting.

They [comparisons] should be taken from *illustrative*, solid objects, which most of the readers have either seen, or can strongly conceive.

Blair. Lecture 17.

The deep caruations in the Eastern skies,
When roddy morning walks along the hills,
Illustratively red, in purple dews.

Thompson. Sickness, book iv.

ILLYRIA.

ILLYRIA, (the Kingdom of,) an integral portion of the Austrian Empire. The Country on the North-Eastern shore of the Adriatic bore that title to antiquity; but when the Romans made the conquest of it, under the Consul Anicius, 165 years before the Christian era, they changed the name to that of *Illyricum*, which comprehended all the territory lying Northwards, from the shores of the Adriatic to the borders of Noricum and Pannonia. Under Augustus, this Province was increased by the addition of Liburnia and Dalmatia; towards the East, its limits do not

appear to have been precisely fixed. The territory included in *Illyricum* thus became so considerable, that to the partition of the Empire under Arcadius and Honorius, this Province was divided; one part being annexed to the Eastern, the other to the Western Empire. The name, however, was soon after totally lost, as the Northern hordes took possession of the Roman Provinces; and in modern times was only revived in the official Latin of the Austrian Government, which gave the name of Illyria to the Hungarian Provinces below the Drave. By the peace of Presbourg,

ILLYRIA. in 1809, Napoleon obtained possession of Carniola, Friuli, Istria, part of Croatia, of Dalmatia, and of the Tyrol; all which territories he incorporated with his Empire, under the name of *Provinces Illyriennes*. When Austria, in 1814, regained possession of this Country, she separated Dalmatia, Croatia, and the Tyrol from the remainder, which, with the addition of some of the Venetian territories and the Circle of Clagenfurt, was formed into the Kingdom of *Illyria*, to be uniaimally united to the Crown of Austria. The Kingdom was at the same time divided into the two independent Governments of Laybach and Trieste.

Its extent. Its boundaries are, on the North, the Duchy of Austria, Styria, and part of Croatia; on the East, the remainder of Croatia; on the South, the Adriatic; and on the West, the territories of Venice and the Tyrol. It comprehends a surface of about 14,000 square miles. The Government of Laybach is subdivided into the Circles of Laybach, Neustadt, Adelsberg, Clagenfurt, and Villach. The Government of Trieste comprises the Circles of Gorz, Istria, Fiume, and Caristadt.

Government. The Emperor of Austria rules the Illyrian Kingdom with uncontrolled authority; in Carniola and Carinthia, indeed, there exist Constitutional Assemblies, (*Landstände*.) composed of four classes. Prelates, Lords, Knights, and Burglers; but these Assemblies have no legislative powers, and meet only to assess the taxes. The Supreme Court of Appeal is at Clagenfurt, but in the military and financial administrations, the Kingdom of Illyria is not separated by any precise line from the other Austrian dominions. The revenues are supposed to amount to about six millions of florins.

The physical description of the interior of this Country will be found under the heads CARINTHIA, CARNIOLA, CROATIA, and FRIULI. We shall here accordingly confine our observations to a few topographical particulars omitted in those Papers, and to a general account of the sea-coast.

The Kingdom of Illyria is, taken as a whole, a mountainous country, but the mountains terminate rather abruptly on the South; and the sea-coast is a low flat, sandy on the Western side, and covered with marshes towards the East. The Austrian roads through this unequal region are the finest in Europe. The distance between Kirschtheur and Krainburg, about 20 miles, is called the Pass of the Loibel, which must not be considered as a single mountain, but as a long range of mountains, rising one above the other, and round which the traveller keeps continually winding, till he arrives at two pyramids, which mark the highest point, and form the boundary between Carinthia and Carniola. This is one of the loftiest high roads in Europe; and the asciditv with which it is constructed places it on an equality with the greatest works of antiquity, being on one side principally hewn out of the steep rock, and supported by strong walls on the other. Towards the precipice, it is fenced with rails and stone parapets.

From the Pass of the Loibel to Laybach, the road leads through one of the finest valleys in the Austrian dominions. The river Save embellishes the scenery of a fertile and well-cultivated plain. Laybach, called *Ljubiana* by the Slavonians, is a pretty little town, containing a great number of large, elegant structures, some of which are public buildings. The Churches, 10 or 12 in number, are in better taste than those of Germany. The Cathedral is said to resemble in

its interior that of St. Peter's at Rome. It is entirely painted in fresco; and though not in a first-rate style, yet every thing indicetes its vicinity to the frontiers of Italy. The Public Schools form a large handsome building. The Jesuits' convent is at present converted into Assembly rooms. The castle, situated on an eminence close to the town, is now visited only on account of the prospect it commands: it serves as a prison, and as barracks for recruits. The river Laybach runs through the town; but though navigable, the use made of it is inconsiderable. Population nearly 10,000.

About 30 miles from Laybach is the village of *Idria*, Idria in the Circle of Adelsberg. Idria, so celebrated for its quicksilver mines, lies in a valley surrounded on every side by lofty mountains, covered by thick woods. The valley being extremely narrow, the houses stand detached on the sides of the hills, each with a garden annexed to it, in which the miners raise a few vegetables, notwithstanding the inclemency of the climate and the sterility of the soil. The little river Idrizza, in winter a formidable torrent, runs through the midst. The inhabitants of Idria, separated by high mountains from the rest of the world, are about 3500 in number, and are all miners or belong to miners. The number of labourers above and below ground is stated at 900, exclusive of upwards of 300 wood-cutters, who fell timber in the forests, which they float down the rivers or prepare in various ways. The annual produce of these mines amounted formerly, for a considerable period, to from 500 to 600 tons of quicksilver. The greatest part of it used to be exported to Spain, whence it was sent to America for the amalgamation of silver ore. But the revolutions terminating in the independence of the Spanish colonies, effectually interrupted those dealings, and as the market for the produce was diminished, the mines at Idria were wrought with less vigour. A great part of the quicksilver is conveyed to Vienna, and sold on account of the Emperor. England, it is said, takes the largest share.

The mines of Idria have the reputation of being the most magnificent in the world. The galleries and adits are no neat and spacious, that no disagreeable exhalation is perceptible. The entrance is by a lofty vaulted cavern, conducting to the descents; these are formed by clean stone steps, which are kept in excellent order. The steps have several landing-places, paved with broad flags, and provided with benches to rest on. As the miners proceed deeper into the pit, the passages continue to be arched over, and provided with steps. In a very few places the vault is supported with wood, and occasionally the solid rock is cut through, which, of course, needs no support. The ore is not of a uniform richness; some specimens furnish 50 per cent., but the average does not exceed 50; the small quantity of virgin quicksilver that is occasionally found is shown as a rarity. The principal shaft is 56 fathoms in depth. In the beginning of the present century, the wood-work in the galleries of these mines took fire, and the conflagration raged so obstinately as to threaten the destruction of the whole. The heated sulphurous exhalations prevented the workmen from approaching the scene of danger, and the flames could not be extinguished until the river was led, by an artificial channel, to discharge itself into the mines.

The mines of Idria belong to the Government, and are wrought entirely at its expense. The officers have

ILLYRIA.

ILLYRIA. very moderate salaries; the pay of the miners begins with five kreutzers (about twopence farthing) a day, and gradually mounts to 17, which is the highest ever allowed; for this they must work eight hours below or 10 above ground. Notwithstanding the precautions taken in the management of these mines, to escape or counteract the noxious effluvia which belong to quicksilver ores, yet the insalubrity of the occupation is evident in the reduced value of life among the miners. Few of them live much beyond 50; the greatest mortality being amongst those whose business it is to roast the ores. Their scanty subsistence, and the hardships of their mountain climate, concur with the baleful atmosphere of the mines to shorten their existence.

Caverns. The rock in which these metallic deposits are found is a bituminous schist; but the great mountain chains which branch through Illyria, the Noric and Julian Alps, are principally formed of secondary limestone, a species of rock remarkable for its cavernous character. The mountains composed of it appear in general to be hollow. The subterranean rivers in Illyria are as numerous as those which flow above ground; in some places they gush from caverns; then after a considerable course suddenly disappear, and further on emerge again; or they flow during certain seasons, and then disappearing leave their channels quite dry. The singular lake of Caisknitz (see CAIRNOLA) presents a phenomenon of the same nature.

At Adelsberg. It is said that there are above a thousand caverns bearing names in the mountains of Illyria. The most remarkable are, the Magdalen Grotto near Adelsberg; that of Lueg; that of St. Servio near Trieste; the Grotto of Corgnale; and those of the lake of Caisknitz. The great cavern of Adelsberg is said to be two leagues in length; at the extremity of the Magdalen Grotto is a pool, which attracts the attention of Naturalists from the circumstance of its nourishing that singular little animal the *Proteus Anguinus*. At Lueg there are three caverns, one above another; the lowest of them cannot be explored, as a rapid torrent flows through it; the second is about two miles long, uniformly spacious, and decorated with columns and a fretted roof of stalactites. In the wide aperture of the uppermost Grotto some one conceived the extraordinary idea of erecting the Castle of Lueg. This building, which is said to be very ancient, is capacious, but dark, damp, and gloomy. A great portion of it has fallen to ruin. From the rear of the castle is a communication with the Grotto. The Grotto of Corgnale, not far from Trieste, is said to surpass every other known cavern in the size of its massive stalactites and the brilliancy of its incrustations; it has never been completely explored, but is supposed to have a second opening at a distance of nine miles.

Lueg. The cavernous district between Adelsberg and Trieste is a desolate, barren, and rocky tract, thinly inhabited, and still worse cultivated. The country grows still more naked and dreary as the traveller climbs the long ridge of the Karst towards the South. At length, having reached the summit of the Karst, he finds himself on the brow of a bold precipice, which would make him shudder if it were not for the smiling prospect which lies beneath. In the front is the Adriatic, the bay of Trieste with all its promontories, Istria to the left, and so to the right, along the Northern frontiers of Venice, a lofty range of Alps covered with eternal snow. The summit of the Karst, and the country lying immediately below it, differ as much in climate as if they were

separated by a distance of ten degrees; there is no spot in the world, perhaps, where so sudden a transition may be experienced. From a bleak and barren region, a very rapid descent conducts to one in which the chestnut, the cypress, the fig, the peach, the almond, the olive, and the vine, flourish with the luxuriance of Italian vegetation.

Trieste, the *Tergete* of antiquity, rises in an amphitheatrical form to the summit of a mountain, the base of which is washed by the sea. The houses are well built, and the streets very wide, and paved with flagstones of great size. The harbour of Trieste was for a long time only a simple anchorage place. The magnificent mole was constructed by the directions of Maria Louis. It extends about 1500 feet into the sea, and has room on it for 50 pieces of cannon. Opposite the mole, on the other side of the town, is the New Lazzaretto, with a distinct harbour. The Castle stands on an eminence above the town, and was once thought a strong fortification, but the French dismantled it in 1813, and a few guns planted there at present serve only to salute the vessels entering the harbour. The harbour is secure and commodious, though exposed to the Bora, a furious wind from the South-West. Two large canals run out of it for a considerable distance into the town, and afford a place for the reception of a large number of vessels. These canals were the labour of an early period. Trieste has few handsome buildings. The Church of the Jesuits, nevertheless, is handsome, and the Exchange is a model of good taste. In the Cathedral is a monument raised to the memory of the celebrated Wickelman, who was assassinated here by his servant. The population of Trieste is nearly 40,000. The prosperity of the place may be ascribed to its privileges as a free port. It arose as Venice declined; but the commercial charter lately granted to the ancient Queen of the Adriatic, may, perhaps, check the growth of the rival town.

A few miles to the Westward of Trieste, a little village, with about 800 inhabitants, retains the name and marks the site of the ancient *Aquileia*. Towards the East is the peninsula of *Istria*, as remarkable for its fertility of its soil, as for the supine laziness of its inhabitants. Oil and wine are almost all that Man requires from the soil in these Cantous, and they are procured with little labour. The sea also affords here an unusual abundance of excellent fish, and supercedes the necessity of constant occupation. To the indolent habits of the people, and their immoderate use of wine, may be attributed the frequency of gout in Istria, which is the chief seat of that disorder, as Styria is said to be of wens. One of the great advantages of Istria is its valuable forests. From these the Republic of Venice derived the greater part of its timber for ship-building; but their extent contributes, perhaps, to the general insubriety of this Country, which is a great many instances proves fatal to foreigners.

The town of *Capo d'Istria*, about 10 miles South of Capo Trieste, was known in the earliest Ages by the name of *Ærida*. In the course of time, however, it abandoned that name for the more Courtly one of *Justinopolis*, given to it either by the Emperor Justin or Justinian. The town stands on an isle, which has been united to the mainland by a causeway half a mile in length. It is a Bishop's See depending on the Archbishopric of Udina, and notwithstanding its small extent and population, (not much exceeding 5000,) it contains 40

IMAGR.

And his luthought hym, how he might
Unto this tyrant do thykyng.
And of his owne imaginage
Lette forge and make a bulle of brase.

Goose. Conf. Am. book vii. fol. 162.
And to bowne either of makynge *imagery*, or bowynge themselves
into *images* sayn; y^e saw no *image* when God spake unto you,
but heard a voyce only.

Tyndall. Works, fol. 23. Prologue on Draturonomy.

Therefore in his case both playn against Godden open precept, & the
discrepancie strange and withoute example, no cause appearing nor
we *imaginable*.

*Sir Thomas More. Works, fol. 1193. The second Booke of Con-
fort against Tribulation.*

The kyngs enclayned wyl thereto, but the duke of Burgoyne, who
was sage and *imaginative*, woulde not agree thereto.
Lord Berners. Froissart. Cronycle, vol. ii. ch. 181.

The Duke of Burgoyne was a subtilty Prince and *imaginative*.
Id. A. ch. 206.

For men of warre inclosed in fortresses are sore *imaginers*, and
when their *imagination* enclayneth to any yuell dede, they wyll cras-
tely colour it.

The whyles, woe one did chaunce this lovely lay;
Ah one, whose faire thing dost thou faile to see
In springing fowles the *image* of thy day.

Spenser. Faerie Queene, book ii. can. 12.

Egwin the monks (after made bishop) had a vision from God,
wherein he was admonished to set up the *image* of the mother of God
in his Church. The matter was debated; and brought before the
Pope in his See Apostolike: there Egwin was witness to the truth of
his vision. Therupon Pope Christianus sent his Legate Boissile
into England; who called a councill at London: whereon after proofo
made of Egwin's vision, there was an acte made for *image-worship*.
Hall. Works, vol. ii. part ii. fol. 23. The Old Religion, ch. x. f. 1.

Praxiteles was equaled for a rare *imager*, and cutter of stones
and marble; hee eternalised his memoriall by making one *image* of
Venus, for the Grecians, so lively, that a certaine young man became
so enamoured of it, that hee doted for love therewith, and went besides
himselfe.

Holland. Plinie, vol. i. fol. 176.

And there beside of marble stone was built
An altar, carv'd with curious *imagery*,
On which true Christians blood was often spilt,
And holy martyrs often do to die,
With cruel malice and strong tyrannie.

Spenser. Faerie Queene, book i. can. 8.

Therefore hee her did court, did serve, did wooe,
With humblest suit that hee could imagine not,
And all things did desire, and all things doe,
That might her love please, and liking win thereto.

Id. A. book ii. can. 2.

Produce any rule of nature, or naturall justice, by which inferiour
creatures ought to be punished, but kings and princes go unpunished;
and not only so, but the guilt of the greatest crimes *imaginable*,
but had in reverence and almost adored.

Milton. Works, vol. i. fol. 497. A Defence of the People of England.

Hence Story is full of the wonders it works upon hypocritical
imaginings; in whom the grossest absurdities are infallible certai-
nities, and free reason no imposture.

Gleadow. The Family of Dogmatizing, ch. xi.

And (we will require) what the force of *imagination* is; either
up on the body *imagination*, or upon another body.

Baron. Natural History, Cent. 10.

Let other sing of knights and palladins,
In aged accents, and antient words;
Paint shadow in *imaginary* lines,
Which wall the rich of their high wit records.
But I must sing of thee, and those fair eyes.

Daniel. Sonnet 52.

The advantages of prizes are, we see,
But things conceiv'd *imaginatively*:
For every state of fortune, to degree,
Some *image* bath of principality.

Id. History of Civil Wars, book xiii.

Whereas the *imaginative* faculties of other living creatures is im-
movable, and alwaies continueth in one; in all it is alike, and the

same still in every one, which causeth them alwaies to engender like
to themselves, each one in their severall kind.

Holland. Plinie, vol. i. fol. 161.

Now our simple apprehension of corporal objects, if present, we
call *sensu*; if absent, we properly name it *imaginative*.

Gleadow. The Family of Dogmatizing, ch. xi.

Perhaps to heighten your fancy in writing, you are wont to sit in your
doctor's scarlet, which, through your eyes infecting your present
imaginative with a red infection, begets a continual thought of blash-
ing.

Milton. Works, vol. i. fol. 99. Animal upon Rom. Def. 3c.

The faculty and power of *sensu* is proper to the soule, the instru-
ment belongs to the body; but both the one and the other apper-
hends external things, by the means of the *imaginative* faculty, or
the phantasie.

Holland. Plutarck, fol. 663.

Others think also, that these *imaginers* invented that they spoke of
their own heads.

Sir Thomas North. Plutarck, fol. 121. Camillus

If good? why doe I yield to that suggestion
Whose horrid *image* doth infect my heire,
And make my maned heart knock at my ribbes,
Against the use of nature? Present faces
Are less than horrible *imaginings*.

Shakespeare. Menoth, fol. 133.

Though *image-breakers*, from to Papall power,
In whose vast mircle, Religion's part was least.

Stirling. Dinner-day. The Ninth Hour.

For too wives he married, there is no mention made of the first,
saying that Cephalus made the *image* graver was her brother.

Sir Thomas North. Plutarck, fol. 629. Phocion.

Phidias the *image* maker (as we have told you before) had under-
taken to make the *image* of Pelias.

Id. A. Plutarck, p. 143.

His [Raphael] departure from before the throne, and his flight thro'
the quire of angels, so finely *imagined*.

Spectator, No. 527.

That the mountains are pleasant objects to behold, appears, in that
the very *images* of them, their rocks and landscapes are so much
esteemed.

Ray. Of the Creation, part ii.

"And whences," said I, "canst thou have heard or pain?
What can thy *imagery* of sorrow mean?
Secured from the world and all its care,
Hast thou to grieve or joy, to hope or fear?"

Prior. Solomon, book ii. Plutarck.

Many men, who now are conscious and willing to acknowledge,
that they act contrary to all the reasonable evidences and convictions
of religion; are nevertheless very apt to *imagine* within themselves,
that if the great truths of religion were proved to them by some
stronger evidence, they should be that means be worked upon, to act
otherwise than they do.

Clark. On the Attributes, p. 450.

No man who reads Josephus's History of that dreadful and unpur-
sued calamity, (the destruction of Jerusalem), can, without the
greatest distinctness *imaginable*, doubt of Our Saviour's divine
knowledge.

Id. A. p. 391.

We found it to exceeding (and source *imaginably*) difficult a matter,
to keep out the air from getting at all in at any imperceptible hole or
flaw.

*Bogle. Works, vol. i. p. 10. New Experiments touching the Spring
of Air.*

The vaulted sides, and shires of *image*'s exists,
The caverns were by holy looms appear'd,
And to the east were up'd.

Warren. Richard 4.

The dautless maid with hardy step explor'd
Rach room, array'd in glistering *imagery*;
And thro' the enlustrated chamber, richly stor'd,
Saw Capri's stately make come sweeping

Id. Ode 5.

These properties [of being] Mr. Addison had reduced to the three
general classes of greatness, novelty, and beauty; and into these we
may analyse every object, however complex, which, properly *imagin-*
ing, is delightful to the *imagination*.

Hamelin. Pleasures of Imagination. The Design.

Poetry, however, is in its fullest original condition, was perhaps
more vigorous than it is in its imitated state. It included the
whole heart of the human mind; the whole exertion of its *imagin-*
ative faculties.

Blair. Lectures 38.

IMAGR.

IMAGE. When time shall once have laid his lenient hand on the passions and pursuits of the present moment, they too shall lose that imaginative value which bested fancy now bestows upon them.
Blair. Sermons 3. vol. ii.

IMBARKED. Pope Gregory II. sided with the image-worshippers.
Jortin. Remarks on Ecclesiastical History, vol. iii. p. 188.

The History of the image-wor is written by Mainbourg, more Mainburgian, that is, with flagrant insincerity, and a multitude of misrepresentations.
Id. R.

IMMATIDIUM, in Zoology, a genus of *Tetramera* Coleopterous insects, belonging to the family *Crioceridae*, established by Fabricius, and forming the passage from *Hippa* to *Cassida*.

Generic character. Body nearly orbicular, shield-shaped; *thorax* recurved, the head on a deep anterior neck; *antennae* cylindrical.

These insects are proper to the warmer parts of South America. They are generally ornamented with five colours, and sometimes their *thorax* and *elytra* are ornamented with various-shaped projections, which give them an extraordinary appearance. The type of the genus is *I. Leagansum* of Latreille, figured in his *Genera of Insecta*, pl. xi. fig. 7, and named after Mr. McLeay, the late Secretary of the Linnean Society.

IMBALM, commonly now written *Embalin*, *q. v.*

Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit imbalm'd and treasur'd up on purpose to a life beyond life.
Milton. Works, vol. i. fol. 143. *Of Unlearn'd Printing*.

IMBAR, commonly written *Embar*, *q. v.*

There are no mighty mountains interpos'd
Between thy beams and us, I'mbar thy light.
Dante. To the King's Majesty.

Hornbit, they would build up this Solique bow,
To burst your highness claying from the female,
And rather chuse to hide them in a net,
Than openly to unbarre their crooked titles,
Vnscut from you and your progenies.
Shakespeare. Henry F. fol. 71.

IMBARGO, now commonly written *Embargo*, *q. v.*

That the public service might not suffer by any delay that could be avoided, the Commissioners of Parliament caused an *imbargo* to be laid upon all the vessels there in harbour.
Ladlow. Memoirs, vol. ii. p. 219.

An **IMBARGO**, which word appears to be borrowed from the Spanish *embargo*, as it is often written in English also, is an arrest upon ships or merchandise in port, by authority. By 27 Edward III. c. 17. in case of any public dispute with a foreign Power, the merchants of that Power were to have forty days' notice, in order that they might sell their goods and depart. We know not at what period the contrary usage became common; but the ships of foreign nations are now generally seized upon the breaking out of a War. Ships, also, whatever colours they may carry, sometimes under an *imbargo* have their merchandise taken out, and are pressed into the service of an expedition. The Royal Proclamation for an *imbargo* in time of War is equally binding with an Act of Parliament. In time of Peace the power is doubtful, and whenever it has been exercised it has been accompanied with an Act of Indemnity.

IMBARK, more commonly written *Embarc*, *q. v.*

First *imbarking* my self in a good shyppe of yours, named the *Swallow*, at *Gravesend*, having a faire and good winde, my sunker then weyd, and committing all to the protection of our God.
Hakluyt. Voyages, &c. vol. i. fol. 343. *M. Ant. Arminian.*

Philopomen being advertised thereof, *imbarked* his men suddenly and not upon his enemies are they was it, or had any thought of his coming.

Sir Thomas North. Plutarch, fol. 311. *Philopomen.*

I know not by whose order, but we marched away and left them burning; at the breast-work we *imbarked* into our canons and returned aboard our ships.

Dampier. Voyages, Ann. 1685.

The Parliament being *imbarked* in the same vessel, would find it necessary, as well for their own security as for that of the people, to loose the sword in faithful hands at the time of their dissolution.

Ladlow. Memoirs, vol. ii. p. 291.

IMBARREN, also written *Embarren*, *q. v.*

The most generous and vigorous hand will in time be *imbarr'd*, when it always plucked with the plough, and not permitted to slumber at all, and his fallow some compliant tinea.

Fuller. Worthies. Gloucestershire.

IMBA'SE,
IMBA'SING, &c. } Also written *Embase*, *q. v.*

Now in all this humble show and lowliness of his he did not so much *imbas* his dignity and greatness, which the common people thought him to have at the first; as he did thereby cut off envy from him, winning again as much true authority, as in semblance he would seem to have lost.

Sir Thomas North. Plutarch, fol. 86. *Pachia.*

Martin also, though it liked him nothing to see the greatness of the people thus increased, considering it was to the prejudice and *imbasing* of the nobility, and also saw that other noble patriots were troubled as well as himself: he did persuade the patriots, to shew themselves so leam forward and willing to fight for their country, that the common people were.

Id. B. fol. 187. Coriolanus.

If any be but partly adulterated, preserve the good parties by purifying it (by the cupel or some other fit way) from the falsifying alloy, by whose admixture it has been *imbased*.

Boyle. Works, vol. i. p. 591. *Preface to Chymical Principles.*

IMBASTARDIZED, degenerate,—as *bastards*, or base-born;—as spurious offspring.

Except some few who yet retain in them the old English fortitude and love of freedom, and have testify'd it by their matchless deeds, the rest *imbastardiz'd* from the ancient robustness of their ancestors, are ready to fall flat and give adoration to the image and memory of this man.

Milton. Works, vol. i. fol. 353. *An Answer to Eikon Basilike.*

IMBATHE, also written *Embathe*, *q. v.*

Madhisa a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning Gospel undereth his soul with the fragrance of heaven.

Milton. Works, vol. i. fol. 2. *Of Reformation in England.*

Who [Marcus] piteous of her woes, rear'd her lank head,
And gave her to his daughters to *imbathe*
In sordid lavers strow'd with asphalt.

Id. Comus, l. 837.

IMBATTLE, also anciently, and now usually written *Embattle*, *q. v.*

In expressing the collusions, devices, connivances, progressions, enterprises, exploitations, sorceries, and fictions of *imbattling*, he seemeth to put all other wryters of lyke matters to silence.

Sir Thomas Elyot. The Governour, book i. ch. xxi.

But he not knowynge, but that they came to encourage hym, armed hymselfe and suchie servants as he then hadde with him, and dysposed them aboute the *imbattlement* of his house.

Id. B. book ii. ch. ii.

Huge hosts of thoughts *imbattell'd* in my breast,
And ever busied with intestine warres,
And like to Cadmus' earth-borne troops at isres,
Huge spoil'd my soul of peace, themselves of rest.

Shakespeare. Aurora. Sonnet 6.

Let them gather themselves, and be scatter'd; let them *imbattel* themselves, and be broken; let them *imbattle*, and be broken, for thou art with us.

Milton. Works, vol. i. fol. 29. *Of Reformation in England.*

IMBAY.

IMBAY, also written Embay, q. v. by Hakluyt.

The 14 day in the morn'g we were so imbayed with ice, y^e w^e were constrained to come out as we went in.

Hakluyt. *Voyages*, &c. vol. i. fol. 447. *Pet and Jackson*.

In the evening it pleased God to give us for the space of one quarter of an hour clear weather, by which we found ourselves to be imbayed.

Id. *ib.* vol. iii. fol. 199. *M. Charles Leigh*.

IMBECILLE, s. } Fr. imbecille; It. imbecille; Sp. imbecille, n. } imbecil' Lat. imbecillus, or imbecillus, from *inacutus*, a staff; because he leans upon a staff, who is weak or infirm of foot.

IMBECILLITY. } *Vossius*.

Leaning or relying upon, and, thus, needing or in want of, a stay or support; and as the Fr. *imbecille*, "Weak, feeble, strengthless, faint, forceless." Colgrave.

To imbecile; to weaken, to enfeeble.

Of this fell will thou art resolute
before lying Tullia can
So tyrannous a mischief
imbewelling freedom, than
By various ways, the lowest horse
might be the subtlest man.

Dram. *Horace*. *Satire* 6.

Those wring, and wrest the meane words,
whose myshes and tongues are free,
And so imbucill all their strength,
that they are taught to see.

M. B. *Satire* 5.

The seconde playe of the seconde angell, as the seconde iudgement of God agaynst the regement of Rome, and this is *imbewyllyng* and *diminyshe* of their power and dominion, many landes and people fallynge from them.

Udall. *Revelacion*, ch. xvi.

Christes bodies and bloods in deade a substance there presents, by *goddes compassions* only to be comprahended by faith, so far as may be vnderstanded of mannes weakness and *imbewyllyte*.

Stephens, Bishop of Wyndesore. *Of Transubstantiation*, fol. 194.

Rome so wick we are not of power and habilitie to performe the law of God, and yet beare a good hart towards God and his law, lamenting our *imbewyllyte* that we can do him no further pleasure: then will God recouer us not as his enemies, but as his deare children and beloved friends.

Frith. *Works*, fol. 31. *An answer agaynst Rastell's Dialogue*.

Princes must in a special manner be guardians of pupils and widows, not suffering their persons to be oppressed, or their states *imbewyl'd*, or in any sense be exposed to the rapine of covetous persons.

Taylor. *Holy Living*, ch. iii. sect. 2.

It is a sad calamity, that the fear of death shall so imbue man's courage and understanding, that he dares not suffer the remedy of all his calamities.

Id. *Holy Living*, ch. iii. sect. 7.

And thereupon is sorrow thus complain:

"What wondrous misadventure do they feel,

Where as such *imbewyllyte* doth reign,

As so neglects the care of commonweal?"

Daniel. *History of Civil Wars*, book v.

We in a manner were cut out of God's possession: were, in respect to him, become *imbewyl'd* and lost.

Barnes. *Works*, vol. ii. *Sermon* 22.

Clamency is produced by magnanimity and *leniency* of dangers, so is cruelty by cowardice and fear, and argues not only a depravity of nature, but also a want of courage and *imbewyllyte* of mind.

Sir Wm Temple. *Works*, vol. iii. p. 164. *Introduction to the History of England*.

And as it always happens in this kind of officious universal interference, what begins in odious power, ended always, I may say without an exception, is contemptible *imbewyllyte*.

Burke. *Thoughts on Scarcity*.

IMBELLISH, } Also anciently, and now com-
monly, written Embellish, q. v.

When we see our garden *imbewyl'd* with flowers, the earth is full of the goodness of the Lord.

Ho's. *Works*, vol. iii. fol. 472. *The Devout Soul*, sec. 3.

They should lay away all delicate, wanton, and costly *imbewyllyments* of the body, and acquaint themselves with simple and plain attire.

Holland. *Plutarch*, fol. 720.

Jews and Gentiles might have good cause to be afraid, that God who ever he meant to reform his Church, never intended to leave the government thereof delineated here in such curious architecture, to be patch'd afterwards, and variat'd over with the devices and *imbewyllyments* of men's imagination.

Nelson. *Works*, vol. i. fol. 43. *The Reason of Church Government*, book i. ch. ii.

Indeed, from such people, nothing (as they think) comes gracefully, unless it be *imbewyl'd* with the ornament of some ally word they have taken up, either a round oath or a curse, or the corruption of one, or something that is near akin to it.

Shurpe. *Works*, vol. ii. *Sermon* 18.

By this plain and unadorned way of writing, I sublimely deny any easy many *imbewyllyments*, which I might give them, and which perhaps you will think I do abundantly need.

Bogle. *Works*, vol. i. p. 317. *On Experimental Essays in General*.

IMBEZZLE, } Also anciently, and now more
IMBEZZLING, } commonly, written Embezzle, q. v.
IMBEZZLEMENT. } Fr. *embieler*; to steal, slich, lurch, pilfer, nim, purloin, imberzel, coovey away. Colgrave.

They w^e in a few days after had caused a golden cup to be purposely conveyed out of the way: which y^e ministers having noticed, made complaint unto Alexander for the loss thereof.

Browde. *Quintus Curtius*, book ii. fol. 275.

Which the whole army he consent agreed to present unto Marius, accepting nothing, saying, that which was *imbewyl'd* and *conveyed* away understood.

Sir Thomas North. *Plutarch*. *Cainus Marius*.

The issues, fines, amerciaments, which shall happen to be made, and all forfeitures which shall happen before you, you shall cause to be entered without any conclusion or *imbewyllyng*, and send to the Court of Exchequer.

Milton. *Works*, vol. i. fol. 339. *Observations on Peace between the Earl of Ormond and the Irish*.

But first I must require you to use diligence in prosecuting especially those *imbewyllyments* and *imbewyllyments*, which are of place, vessel, or whatsoever within the king's house.

Bacon. *Works*, vol. ii. p. 557. *Judicial Charge upon the Commons for the Verge*.

I have this day erected a Court of Allegation, by the Statutes of which the next skin is empowered to leg the parts and understanding of any such person as can be proved, either by *imbewyllyng*, making a wrong use, or so as at all of the said parts and understanding, not to know the true value thereof.

Taiter, No. 302.

Falsely by *imbewyllyng* or destroying the King's armour or warlike stores is, in the first place, so declared to be by Stat. 31 Eliz.—Other inferior *imbewyllyments* and *imbewyllyments* that fall under this denunciation, are punished by Statutes 9 and 10 Will. III. *cc.*

Blackstone. *Commentaries*, book iv. ch. vii.

IMBIBER, } Fr. *imbiber*; It. *imbibere*; Sp. *em-*
IMBIBITION, } *beber*; Lat. *imbibere*; (in, and *bibere*,
to drink;) to drink in.

To drink in, to suck in: generally, to draw or take in.

Which [the German tongue] he will find very difficult and with much regret, and many conflicts attended unto, after the facile and more smooth language are once thoroughly *imbewyl'd*, not uniting (comparatively) even the French itself.

Erigen. *Metaphysical Writings*, p. 50. *The State of France*.

Levin XIV.

After this imbibition, when that the frenetic bath thus drench up all the water, there must be added thereto a sextar of ewe's milk, or goat's milk, and in the said a little honey.

Holland. *Plinius*, vol. i. fol. 129.

Sweet-breast and collups were with shewer pick'd
About the sales; *imbewyl'd* what they drick'd.

Dryden. *Howers*. *Book*, book i.

IMBEL-

LISH.

—

IMBIRE.

IMBIBE.
—
IMBODY.

If this leather were a substance as little obnoxious to corruption as a sponge, it would, by its copious imbibitions, and emissions of the aerial moisture, be a slier matter, than any other I had employed, for a hygroscopic.

Boyle. Works, vol. iii. p. 789. A Statistical Hygroscopic, &c.

Here the wild horse, unconscious of the rein,
That reels boundless o'er the wild campaign,
Includes the silver surge, with hoat opprest,
To cool the fever of his glowing breast.

Blacklock. Psalm i.

IMBITTER. see EMBITTER. A. S. *biter-ian*, from *bit-an*, to bite.

To cause to be biting, pierciog, puogent; and, thus, painful; destroying the ease, pleasantness, or sweetness.

We beseech Almighty God to stir up the hearts of all his people professing the orthodox religion, to resolve upon the common defence of themselves, and the mutual assistance of each other against their imbittered and most implacable enemies.

Milton. Works, vol. ii. fol. 169. Letters of State, June 8th, 1658.

Unhappy parent of a short-lived son,
Since Jove in pity by thy prayers was won
To grace my small remains of breath with fane,
Why loads he this imbitter'd life with shame?

Dryden. Humor. Iiad.

Samson challenges him to the combat; and after an interchange of reproaches, elevated by repeated defiance on one side, and imbittered by contemptuous insults on the other, Harapha retires.

Johnson. The Rambler, No. 139.

IMBLAZE, } Also anciently, and now perhaps
IMBLAZON, v. } more commonly, written *Emblaze*,
IMBLAZONARY. } q. v. en, and blaze, q. v. As applied
by Milton,

To adorn with the heraldic *blasoury* of arms.

Who forthwith from the glittering staff assert'd
Th' imperial ensign, which full high advanc'd
Shon like a meteor streaming to the wind
With gemms and golden lustre rich imblaz'd,
Seraphic arms and trophies.

Milton. Paradise Lost, book i. l. 541.

Or in their glittering tissues bear imblaz'd
Holy memorials, acts of zeal and love
Recorded eminent.

Id. B. book v. l. 592.

Or to describe races and games,
On tilting furniture, imblaz'd shields,
Impresses quaint, caparisons and steeds.

Id. B. book ix. l. 34.

Him round

A globe of ferie seraphim inlaid
With bright imblazour, and horrent arms.

Id. B. book ii. l. 513.

Sudden a burst of brightness smote my sight,
From arms, and all th' imblazour of war
Reflected far.

Warton. Eclogue 5.

IMBODY, also anciently, and now commonly, written *Embodiy*, q. v.

For never since created man,
Met such embodied force, as nam'd with these
Uould merit more than that small industry
Ward's on by cross.

Milton. Paradise Lost, book i. l. 579.

The soul grows clothed by contagion
Imbodies, and insubstantiates, till the quite lose
The divine property of her first being.

Id. Comus, l. 468.

The saline parts of aqua-fortis being imbodyed in the metals, and of a very fusible nature, impart that extension of fassio to the metals they are mixed with.

Boyle. Works, vol. ix. p. 280. The Chemist's Doctrine of Qualities.

IMBOLDEN. So written in the first folio. Shakspeare. See EMBOLDEN.

Th' necessary he should dye
Nothing imboldens siane so much, as mercy.
Shakspeare. Timon of Athens, fol. 88.

IMBORDER, to bound or confine with so edge or border. See BORDER.

Nearer he drew, and mazy a walk travers'd
Of stainless covert, cedar, pine, or palme,
Then voluble and bold, now hid, now seen
Among thick-woven arbores and floure
Imborder'd on each bank, the head of Eve.
Milton. Paradise Lost, book ix. l. 438.

IMBOSK, it. imboscare, to lie in ambush, to conceal or be concealed. See AMANUS, and EMBOS.

They fear the field of the scriptures, the chase is too hot; they seek the dark, the bushy, the tangled forest, they would imbosc.

Milton. Works, vol. i. fol. 13. Of Reformation in England.

[Satan] said as much to his lord, requesting him to depart presently from thence and imbosc himself in the mountains.

Shelton. Don Quixote, book iii. ch. vii.

IMBOSOM, also anciently, and now commonly, written *Embosom*.

And ready now
To stoop with wearied wings, and willing feet
On the bare outside of this world, that seem'd
Firm land imbosom'd without firmament,
Unstrate which, in ocean or in air.

Milton. Paradise Lost, book iii. l. 75.

IMBOSS, also anciently, and now more usually, written *Emboss*, q. v.

I suppose (except t be much decayed) thou seest me not state
with my eyes, or my mouth imbosed, or the colours of my face
changed, or any other deformity in my person or gesture.

Sir Thomas Elgot. The Governor, vol. iii. ch. as.

But on this target smother, dame to stables, with heron's upright,
Imbosom'd pure in gold, even like a cover, with leas in right.

Phaer. Alexander, book vii. sig. X.

Hermites lile secure

Obscure in rocks and solitudes.

Warner. Albion's England, book v. ch. xvi.

For on the shore the hunters him attend,
And whilst the chase grew warm as is the day,
(Which now from the last track does detect)
He is imbos'd, and weary'd in a lay.

Deane. Gumbert, book i. can. 2.

This dried mixture (will) be a good while after it is perfectly cold
not only soft, but so near to fluid, that I have cast it into moulds, and
made imbosom'd images of it.

Boyle. Works, vol. i. p. 439. The History of Ferriars.

Though it be credible that their great law-giver interdicted the use
of hieroglyphic characters, yet the ideas of them were deeply imprinted
on their minds, and came out on every occasion, in those symbols and
emblems, with which, under the name of riddles, parables, and dark
sayings, their writings are so curiously variegated and imbosom'd.

Hard. Works, vol. v. p. 211. Sermon 9.

IMBOW, usually written *Embow*, q. v.

For imbowed windows, I hold them of good use; (in cities indeed,
upright do better, in respect to uniformity towards the street;) for
they be pretty retiring places for conference; and besides, they keep
both the wind and sunne off.

Bacon. Essay 45. Of Building.

IMBOWER, also written *Embower*, q. v.

Thick an autumnal leaves that strow the brooks
In Vallumbrosa, where th' Etrurian shades
High overcast's imbowe.

Milton. Paradise Lost, book i. l. 309.

IM-
BOLDEN.
—
IM-
BOWER.

IMBOWER.
IM-
BRIGHT-
ENED.

But far beyond Menestheus' mark it took
Its stand, and, as portending ruin, shook
The pillars that support the system's scene,
And shady roof, imbower'd with living green.
Leavis. Statius, book vi.

IMBRACE, also anciently, and now usually, written *Embrace*, *q. v.*

There, with great joyance and with gladsome glee,
Of him Parnassus I repeat was,
And oft imbrow'd, so if that I were hee
And with kind words accept, vowing great love to mee.
Spenser. Faerie Queene, book iv. can. 8.

Hence they embrace not virtue for itself but its reward; and the argument from pleasure or utility is far more powerful, than that from virtuous honesty.

See Thomas Brown. Vulgar Errors, book i. ch. iii.

Her lips, most happy each in other's kisses
From their so weak embraces seldom parted,
Yet seem'd to blush at such their wanton kisses.
Spenser. Britomarch's Ida, can. 3.

They are both able to acquire after truth, and ready to imbrow it by whomsoever and on what occasionssoever it is presented them.

Bayle. Works, vol. i. p. 468. Physiological Considerations.

IMBRAID, also written *Embraid*, *q. v.* equivalent to *upbraid*, *q. v.*

Yet he thought it best to dissimulate the matter, till such a time
were come as he might fynde the kyng without strygh, and then to
imbroyd hym with the pleasure that he had done for him.

Hall. Edward IV. The fourth Year.

IMBRANDED, perhaps armed with brands.

She eaded, and the hea'ly hierarchies,
Burning in zeal, thickly imbranded were;
Like to an army that alarm cries,
And every one shakes his ymbanded spear.
G. Fletcher. Chorus's Victory and Triumph.

IMBRANGLE, to entwine, entwine, or entangle. *See BRANGLER.*

'Till with subtle cobweb-chains
They're catch'd in knotted law, like nets:
In which, when once they are imbrangled,
The more they stir, the more they're tangled.
Batter. Hudibras, part ii. can. 2.

IMBRED, *see, infra, INBRED.*

Silence then to be wise, that is, to search the truth is a disposition
imbred in every man, they debate themselves of wisdom, who
without any examination approve the insinuations of their ancestors,
and like unreasonable creatures, are wholly led by them.

Hobbes. Leviathan, book iii. sec. 4. fol. 288.

IMBRICARIA, in Botany, a genus of the class *Pentandria*, order *Monogynia*, natural order *Sapotæ*.
Generic character: corolla, petals five; stigma capitate; capsule covered by the calyx, two-celled, many-seeded.

Two species, natives of New South Wales.
IMBRICATION, from the Lat. *imbres, icis*; a gutter-tile for carrying off rain, (*imbrer*);

A hollow, or concavity, like that of a gutter-tile.

And let us consider that all is covered and guarded with a well-made tegument, beset with bristles, adorned with most imbrications, and many other fineries.

Dehar. Physico-Theology, book viii. ch. vi.

IMBRIGHTENED, in, and brighten, *q. v.*

Whose garment was before indigo in blood,
But now imbrigh'ten'd into heav'nly flames,
The sun itself enlightens, though he should
Climb to the top of the celestial frame,
And force the stars to hide themselves for shame.
G. Fletcher. Chorus's Triumph after Death.

IMBROIDERY. *See EMBROIDER.*

Who led from room to room amased is to see
The furniture and states which all imbroider'd be.
Dryden. Polydorus, song 26.

IMBROIL, also anciently, and now usually, *Embroil*, *q. v.*

My fancies straight againe embroyle my state,
And in a moment make me glad and sad.
Shirley. Jesters. Sonnet 6.

IMBROTHEL, dwelling in a brothel. *See BROTHEL.*

But men, which choose
Law practice for more gain, hold souls repate
Worse than imbrothel'd strumpets prostitute.
Dumas. Satire 1.

IMBROWN, also written *Embrown*, *q. v.*
To render brown; to give a brown hue or colour;
the hue or colour of any thing burned.

Nature born
Pour'd forth [down] profuse on hill and dale and plains,
Both where the morning sun first warmly smote,
The open field, and where the upstart's shade
Imbrown'd the countess bow'rs.
Milton. Paradise Lost, book iv. l. 245.

For time shall with his ready pencil stand;
Retouch your figures with his ripening hand;
Mellow your colours, and adorn the taint;
Add every grace, which time alone can grant.
Dryden. Epistle 14.

The pine and oak's huge sinewy roots appear,
And from their beds the dusky sands, ephorae
On the rude whirlings of the billowy waves,
Imbrown the surface of the boiling deep.
Mickle. Lancelot, book vi.

IMBRUE, anciently, and now, also, written *Embrue*, *q. v.* To moisten, to soak, to steep, to drench,

[Wise eyes] that long have had my love in chase,
With tears as mere imbrow your mistress face
But to your springs retire.
Turberville. The Lover hoping amends, &c.

Whose manly hands imbrow'd in gaily blood
Had seen him, on east by his sight
Had thrice to ground the vanguard right.
Spenser. Faerie Queene, book i. can. 7.

The Senate consulting together, sent Ambassadors onto Clitus and Marius, to pray them to come peaceably into Rome, and not endure their hands with the blood of their citizens.
See Thomas North. Plutarch, lib. 368. Cato Marius.

The favour of God is the very life of the creature; and if the devil can but prevail with a man to sin himself out of it, he prevails with him to cut his own throat, and to imbrow his hands in the blood of his own soul.
South. Sermons, vol. viii. p. 42.

He view'd the Pagan's gaping wounds, he view'd
His side and thigh with purple streams imbrow'd,
And hop'd, with ebbing strength, he soon must yield
To him the glory of the well-fought field.
Hoad. Orlando Furioso, book xiv. l. 118.

IMBRUTE, to brutify, to reduce to the state or condition of a brute.

See ENBRUTE, and the second citation under IMMOV.

A foul discover! that I who am contented
With Gods to sit the highest, am now constrain'd
Into a beast, and mixt with bestial slime,
This emceed to incarnate and imbrute,
That to the height of Deity aspir'd!
Milton. Paradise Lost, book iv. l. 167.

IMBROJ-
DERY.
—
IMBRUTE.

IMBRUTE.
—
IMITATE.

Had moths distinguished, they who howl'd their fate,
The icicle from the pure diamond's flame,
From Fancy's seed of gross seductive sense,
From dissolute Truth thy chameleon confidence.

Blissful. The Judgment of Paris.

IMBRYNG, see EMBER-DAYS. Minshew also writes it imbrer.

They faste the holy imbrerage dayes.

Rale. Inger, p. 3. sig. C. c.

IMBUD, to bud, to throw or thrust forth buds.

What a return of comfort dost thou bring,
Now as this fresh returning of our blood;
Thou meeting with the opening of the Spring,
To make our spirits likewise to imbud.

Daniel. To the King's Majesty.

IMBUE, Lat. *imbuiere*; from the ancient *buer*, (says Vossius,) existing only in composition; and *buer*, from the Gr. *βύω*, to fill. *Imbutum est, quod cujuspiam rei succum bibit*; that which has drunk the juice of any thing.

To steep or soak; to stain or die.

What fell Erysich with hot burning tongs,
Did grype your hearts, with anyone rage imbue'd,
That each to other working cruel wrongs,
Your blades in your own bowels you embue'd?

Spenner. The Fines of Rome, by Holby, st. 34.

— They satiate, and soon fill,
Though pleasant; but thy words, with grace divine
Imbu'd, bring to their sweetest so satiate.
Milton. Paradise Lost, book viii, l. 216.

Copper plentifully dissolved in aqua-fortis, will imbue several bodies with the colour of the solution.

Boyle. Works, vol. i. p. 782. Experimental History of Colours.

She [the mind] should imbue the tongue with what she sips,
And shed the balmy blessing on the lips,
That good diffuser may more abundant grow,
And speech may praise the poet's taste it flows.

Cowper. Conversation.

IMBUSHMENT, *i. e.* ambushment.

He with so imbusment of Englishman lays in a valley eye to the fortress.

Hall. Henry VI. The nineteenth Year.

IMGRAMME, doleful, harassed. See GAAM.

A patron of a benefice will have a poor grammar school, to have the name of a parson, for twelve marks or ten pound; and the patron himself will take up for his anaphora, as good as an hundred marks.

Wilson. The Art of Rhetoric, fol. 37.

IMITATE, } Fr. *imiter*; It. *imitare*; Sp. *imitar*; Lat. *imitor*, quasi *imitor*, from *imitari*, the initial *m* omitted.

IMITABLE, }
IMITATION, } Vossius.
IMITATIVE, }
IMITATUR, } To do or make any thing after
IMITATORSHIP, } in the manner of another, in the
IMITATRIX, } likeness or resemblance of another;
To copy or counterfeit, to follow or pursue the mode
or manner of another; to mimic.

For he that receiveth the blood of his Redeemer, that he will not yet imitate and follow his passion, he hath put the blood he hath upon one post, which ought to be put upon both the posts of the house.

Sir Thomas More. Works, fol. 1346. A Treatise upon the Passion.

Wherby they do express their disposition, to the imitation of those they pray, be they good or yaul, which they usually see or here.

Sir Thomas Kilpat. Governor, book i. ch. iv.

There are three kinds of titles in a poem, either action, either *imitative* which Grecians call *Dramaticum*, wherein are persons brought in speaking, without speaking of the poet, such as tragedies, and comedies are.

Placer. The Life of Virgil.

O imitator scruple beater
how base your tumulus ryle
Full others made my collar up,
and others made me smile.

Draut. Horace. Epistle to Mecenas.

Thence passing forth, they shortly doe arrive,
Whence the tower of bliss was situate;
A place pickt out by choice of best alive,
That Nature's works by art can imitate.

Spenner. Poetic Quene, book ii. can. 12.
It matters not what Baronius says against Justinian, for Pope Hadrian IV, who is much more to be credited, commands him, and preposits him as a great example imitable by all Princes.
Taylor. Rule of Conscience, fol. 556. Of Supreme Civil Powers, book iii. ch. ii. rule 5.

Imitation is a faculty to express lively and perfectly that example, which ye go about to follow.

Johnson. Works, fol. 296. The Schoolmaster.

They [the Parliament] knew the King to have been always their most attentive scholar and imitator, and if a child have suck'd it from them and their closet-work all has important principles of tyranny and superstition.

Milton. Works, vol. i. fol. 427. An Answer to Simon Basilike.

My soul adores judicial scholarship,
But when to servile imitatorship,
Some approve Athenian pen is poetized,
Tis worse than apish.

Marsden. Scourge of Villainy, iii. 9.

Why, friend, they either see men's souls themselves
Or the most witle imitators of them
Or prettiest sweet apes of humane souls,
That over Nature trans'd.

Shakespeare. Measure for Measure, act 3. sc. 1.

Acts of benevolence and love
Give us a taste of heaven above;
We imitate th' immortal powers,
Whom man-alike, and whose kindly shows,
Refresh the poor and barren ground,
And plant a Paradise around.

Somerville. Fables. The Faithful Minister.

I have followed him every where, I know not with what success, but I am sure with diligence enough: my images are many of them copied from him, and the rest are imitations of him.

Dryden. Poet Works, vol. iii. p. 226. Letter to Sir R. Howard.

Fat crumbling earth is fitter for the plough,
Fetid and loose above, and black below;
For ploughing is an imitative toil,
Resembling nature in as easy soil.

Dryden. Virgil. Georgics, book ii.

Vices in Poets, Wits, and Kings,
Are catching imitable things.

Lloyd. A Familiar Epistle to a Friend.

This primary or original copying, which is the idea of Philosophy in imitation, is in the language of Criticism called invention.

Hurd. Works, vol. ii. p. 111. Poetical Dissertation, sec. 1.

Were Rousseau alive, and in one of his lucid intervals, he would be shocked at the practical plowry of his scholars, who in their paradoxes are servile imitatory; and even at their incredulity discover as implicit faith.

Barker. Works, vol. v. p. 309. Reflections on the Revolution in France.

IMMACULATE, } Fr. *immacule*; Sp. *immacu-*
IMMACULATENESS, } *lado*; It. *immaculato*; Lat. *immaculatus, sine macula*, without spot.
Without spot or blemish; spotless, unblemished, pure, unstained, undefiled.

The most pure and immaculate lamb, the new and true paschal lamb, offered himself in the altar of the cross for us to God the Father.

Edell. Methuen, ch. xxi.

For to be just is to give every one his due; and how can endless unsupportable punishments be due to innocent spirits, who but the last moment can rigorous, pure and immaculate out of their Creator's hands; and have not done or thought any thing since, contrary to his will or laws, nor were in any the least capacity of sinning?

Glenn. Propositions of South, ch. ii. sig. B. 4.

IMITATE.
—
IMMACULATE.

IMMAC-
ULATE.
—
IMMA-
NENT.

Cealous and immaculateness of conversation is required of such, as are sequestered for God, by some vire or consecration.

Montaigne. Descent Ennues, Tract. 12. sec. 2.

So first to preach a white-gloved chaplain goes,
With hands of life, and with cheek of rose,
Sweeter than Sharon, in smock-late trim,
Nestleous itself impertinent in him.

Pope. Satires of Donne, sat. 4.

Had they maintain'd allegiance but and true,
And kept the faith immaculate and pure.
Then the proud eagles of all-conquering Rome
Had found one city not to be o'ercome.

Cowper. Expectation.

IMMAILED, clothed in mail or coats of mail.

Whitst their inhabitants, like herds of deer
By kindly hyas chas'd, fled from our arms
Of men immail'd: Fate drew them on to be
A greater land to our gay victory.

Brown. Britannia's Fusterals, book ii. song 4.

IMMALEABLE, in, and malleable, from the Lat. *malleus*, a hammer.

That may not be hammered, or wrought, or beaten
with the hammer—so as to spread.

Though it [ages-fortis] make not a permanent solution of crude tin, it quickly lets the pure ascender, and reduces it to an immalleable substance.
Boyle. Works, vol. iv. p. 319. Of Corrosiveness and Corrosibility, esp. II.

IMMANACLE, in, and manacle, i. e. bands or fastenings for the hands (*manus*) as fet-ters for the feet.

Lad. Fool, do not boast,
Thou canst not touch the freedom of my mind
With all thy charms, although this corporal rind
Thou hast immancled, while bear's men good.

Milnes. Coma, l. 665.

IMMANE, } Lat. *immanis*, quia non bonus, and
IMMANE, } *crudelis et terribilis*, because not good,
IMMANITY, } but cruel and terrible; *manis* from the
ancient Lat. *manus*, i. e. bonus. See Vossius and Mar-
tinus. Isaac Vossius from *immanis*, furibundus; from
manus, *deus*, *furere*, to rave or rage. *Immane* is used
as equivalent to

Fierce, cruel, terrible, barbarous. Cotgrave explains
the Fr. *immanité*, immansité; inhumanity, cruelty,
finesse; outrageousness; hugeness, excessive great-
ness.

KING. I mistery vuckle, for I alwayes thought
It was both impious and vnsustainal,
That such immansité and bloody strife
Should reign among prelates of our faith.
Shakespeare. Henry VI. First Part, fol. 114.

Moribund, his son by Tanguestine, a concubine, who is recorded's
man of excessive strength, valiant, liberal, and fair of aspect, but
immansely cruel.

Milton. Works, vol. ii. fol. 10. *History of England*, book i.

To forget all old immansities, what should I shew you the fumes of
our late Marian times.

Hud. Works, vol. ii. fol. 429. *The Defeat of Cruelty.*

Neither could so vast a design as the destruction of this empire
have been undertaken by him, if the immansities of so many vices had
been covered and disguised by the appearances of some excellent
qualities.

Cowley. Essay 1. Of Liberty.

What immans difference is there between the twenty-fourth of Fe-
bruary, and commencement of March?

Evangel. Salm, book i. ch. xviii. sec. 3.

IMMANENT, Lat. *immanens*, from *immanere*, to
stay or remain in, (in, and *manere*, to stay or remain.)
Staying or remaining in; having no external effect.
See the Quotations from South and Reid.

The internal and immans faculties and acts of the reasonable
soul (besides those of common sense, phantasie, memory, passion and
appetite, common to men and inferior animals) are intellect and will.
Hale. Origin of Manhood, ch. i. p. 28.

We ascribe intellactions, volitions, decrees, purposes, and such like
immansentia to that nature, which hath nothing in common with
us, as being infinitely above us.

Glanville. The Futility of Dogmatism, ch. i. fol. 101.

It [the bare decree or purpose of a thing] is, as the schools call it,
an immansent act; that is, such as one as *res* wholly within God,
and effects nothing without him.

South. Sermons, vol. viii. p. 88.

Logicians distinguish two kinds of operations of the mind; the
first kind produces no effect without the mind, the last does. The
first they call immansent acts; the second transitive. All intellectual
operations belong to the first class; they produce no effect upon any
external object.

Reid. Essay 2. vol. i. ch. xiv. p. 267.

IMMANIFEST, in, and manifest, q. v. Lat. *manifestus*,
coming quickly to hand,
Not easily found or plainly seen, or appearing.

The Heathens (as Varro accounteth) make three distinctions of
time: the first, from the beginning of the world unto the general
deluge of Ogyges, they terme *Aeternitas*, that is, a time not much unlike
that which was before time, immansifest and unperishable.

Sir Thomas Brown. Vulgar Errors, book ii. ch. vi.

If the body were under any violence, it was exercised by usul,
but otherwise immansifest agents, though perhaps their compulsion were
not less, but only less heeded.

Boyle. Works, vol. iii. p. 783. *A Paradox.*

IMMANTEL. See EMMANTEL.

The dewy night had with her frosty shade
Immanet all the world, and the stiff ground
Sparkled in ice.

G. Fletcher. Christ's Triumph over Death.

IMMARCESIBILE, } Fr. and Sp. *immarcesci-*
IMMARCESIBLY, } ble; Lat. *immarcescibilis*,
from the Lat. *marcescere*, to wither or waste away.
Incorruptible, undecaying, unfading, unperishable.

Solomon's rich diadem of the pure gold of Ophir, is long since
dunt; these crowns of glory are immarcescible, incorruptible; beyond
all the compass of time, without all possibility of alteration.
Hall. Works, vol. iii. fol. 91. *The Inward World*, book iii. sec. 5.

Did not St. Peter himself say to all the Bishops of Pontus, Galatia,
Cappadocia, Asia and Bithynia, that they should feed the flock of
God, and the Great Bishop and Shepherd should give them an im-
marcescible crown?

Taylor. The Liberty of Prophecy, sec. 7.

The honour that now I teach at, is no less than a crown, and that
not fading and corruptible, (as all these earthly diadems are), but
immarscibly eternal, a crown of righteousness, a crown of glory.
Hall. Works, vol. iii. fol. 1002. *The Invisible World*, book iii.
sec. 12.

That immarcescible crown, as St. Peter calls it, which the Gospel
promises to them "who by patient continuance in well-doing, seek
for glory and honour," will make a rich merced for the suffering of
a fading reward here upon earth, where reputation is obtained as
unwisely as is lost.

Boyle. Works, vol. ii. p. 64. *Of Theology.*

IMMARTIAL, Lat. in, and *martialis*, warlike.
Unwarlike.

The brave-grac't Hector answer'd him; Renowned Telemus,
Prince of the suitors came from Greece; assay not me in this case,
Young and immarsial, with great words, as to an Amazon dame.
Chapman. Homer. Iliad, book vii. fol. 100.

When by power are val'd, to verge so far,
My self immarsial.

Id. B. Odyssey, book ii. fol. 19.

IMMASK, to cover as with a mask; to conceal or
disguise. See MASK.

IMMA-
NENT.
—
IMMASK.

IMMASE

I have ears of buckram for the nose, to *immase* our eared outward garments.

Shakespeare. Henry IV. First Part, fol. 50.

IMMATE

IMMATCHABLE, not to be matched, or mated. See **MATCH**, and **UNMATCHABLE**.

Where leaved More and Gardiner I met.

Meo in those times unsuitable for wit.

Dryden. The Legend of Thomas Cromwell.

He [Darius] yielded unto the virtue of Alexander, in his magnitude, fortune, and justice, admiring that heart of his, insatiable of pleasure, unconquered by travels, and in grandities and liberality immortal.

Holland. Plutarch, fol. 1041.

IMMATERIAL, adj.

IMMATERIAL, n.

IMMATERIALITY, n.

IMMATERIALISM, n.

IMMATERIALIST, n.

IMMATERIALITY, n.

IMMATERIALITY, n.

IMMATERIALITY, n.

IMMATERIALITY, n.

IMMATERIALITY, n.

from matter, or body; incorporeal; spiritual.

Met. not pertaining to, or concerning the matter or subject; of no importance, unimportant.

There is a world, a world of perfect him,
Pure immaterial, as brighter far from this,
As that high circle which the rest espies
From this dull, leprous vale of tears.

Drummond. Sonnet 18, part ii.

It is true that there is some scholastic and immaterial truth (the infinite subdivision whereof have rather troubled these informed Christians) which for the purchase of peace might be kept in, and returned into such safe generalizations as minds not carelessly might rest in.

Hall. Works, vol. i. fol. 477. The best Bargain.

Thus more perfect apprehenders misconceive immateriality; our imaginations paint souls and angels in as dissimilar a resemblance.

Glanville. The Vanity of Dogmatizing, ch. vii, fol. 67.

There are sicknesses that walk in darkness, and there are externalizing angels that by wrapt up in the curtains of immateriality and so communicating others.

Taylor. Sermon 8, part ii.

The visible species of things strikes not our senses immaterially; but streaming in corporeal rays do carry with them the qualities of the object from whence they flow, and the medium through which they pass.

Sir Thomas Brown. Vulgar Errors.

For though possibly animosity in the most fixed cognition be no trouble or pain to immaterial spirits; yet is it more that our somebody souls can bear without lassitude or distemper.

Glanville. The Vanity of Dogmatizing, ch. xii.

But was, that bold firm to the works of God; and to the meane, which is God's lamp, (Lucerna Dei spiritalium hominis;) will require with all sobriety, and attention, whether there be to be found on the footstep of nature, any such transmission and influx of immaterial spirits.

Bacon. Natural History, Cent. 10.

The soul therefore, the whole conscious being; the power of thinking that resides in it, as well as the bare immaterial subject or substance itself; (whatever may be said concerning the power of God in this question;) will clearly, notwithstanding what any finite power can do, of necessity be essentially immaterial and inflex of immateriality.

Clarke. Works, vol. iii. fol. 762. A Defence of an Argument, &c.

Going to England very young, about 13 years ago, he [Dr George Berkeley] became founder of a sect there called the *Immaterialists*, by the force of a very curious book upon that subject.

Swift. To Lord Carteret, Sept. 3, 1724.

All the great acts of morality and religion are well enough secured, without philosophical proofs of the soul's immateriality; since it is evident, that He who made us at first began to subvert here, sensible intelligent beings, and for several years continued as in such a state, and will restore us to the like state of sensibility in another world, and make us capable there to receive the retribution He has designed to men, according to their doings in this life.

Locke. Works, vol. i. fol. 251. Of Human Understanding, book iv. ch. iii.

VOL. XXIII.

The notion of the soul's immateriality, evidently facilitates the belief of a resurrection and of a future retributive, by securing a principle of personal individuality, upon which the justice of all reward and punishment is grounded.

Clarke. Works, vol. iii. fol. 851.

As well might nothing bind immortality

Or passive matter immaterials use,

As these should write by reason, rhyme and rail,

Or be torn wit, whom nature doesn't a look.

Harris. Essay on Satire.

In the early part of his own life, accordingly, he [Dr Reid] informs us, that he was actually a convert to the scheme of immateriality; a scheme which he probably considered as of a perfectly inoffensive tendency, so long as he conceived the existence of the material world to be the only point in dispute.

Swinburn. Philosophy of the Human Mind, ch. i. sec. 3.

IMMATURE, n. It and *Sp. immaturus*; *Lat. immaturus*, (in, and *maturus*, of unimaturus) certain origin. That is properly *IMMATURITY*, said to be *mature*, which is neither too quick or early, nor too slow or late. *Vossius.*

Immature; too quick or early, haasty, unripe, imperfect, incomplete, undigested.

The earth was first'd but in the womb as yet

Of waters, embryo immature involv'd,

Appeared not.

Milton. Paradise Lost, book vii. l. 277.

This only is our comfort and defence,

He was not immaturus rivid'd hence,

But to our benefit, and to his own

Undying fame and honour let alone

Till he had finish'd what he was to do.

Brown. An Essay on the Death of his Schoolmaster.

Perceiving that the force and vigour of that law was dallied with and sed avoided by the immaturity of young exposed wives, as also by often changing of marriages; he brought in a new law to compass the time of wedding and having such space, and also limited divorcement.

Holland. Suetonius. Octavianus Caesar Augustus, fol. 54.

Though immature I and my glorious days,

Can't short my conquest, and prevent new praise;

My life, already, stands the noblest theme,

To fill long annals of recording fame.

Rome. Lucan, book v.

It was easy for me to represent to you, how unfinished and unpolished the trades you called for were; especially considering the immaturity of some of them would not probably be the chief thing, that would make many think they come forth unseasonably.

Begh. Works, vol. i. p. 223. The Sophronia.

Now there are expressly said to be abrogated in the disposition promised, it being declared that the virtuous, though dying immaturately, should be as if they had lived an hundred years; and sinners, though living to an hundred years, as if they had died immaturately.

Historicus. Works, vol. vi. p. 88. The Divine Legation, book vi. sect. 6.

To fit a man for managing his own affairs, a certain maturity of age is necessary. What that is and how far the validity of contracts may be affected by the contractor's immaturity of age, it belongs to human laws to determine.

Beattie. Moral Science, vol. ii. part iii. ch. i.

IMMEASURABLE, *Lat. in, and mensura*, to pass. See **IMMEASURABLE**.

Arbutnot, in whom alone the word has been found, interprets it, in a note upon the passage following. "what renders impassable."

Such a state of the fluids at last affects the tender capillary vessels of the brain, by the viscosity and immobility of the matter impacted in them, and disorders the imagination.

Arbutnot. On Aliments, ch. vi. prop. vii. sect. 20.

IMMEASURABLE, n. *In, and mensura*, from the *IMMEASURABLE*, *Lat. mensura*. *IMMEASURABLE*, n. That cannot be measured; 4 D

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

IMMATE

(IMMENSURABLE) exceeding or surpassing *measure*; boundless. See also IMMENSE, and IMMENSURABLE.

IMMEDIATE

What swelleth, air, your proclamation
Of cations talking, not touching to address
It is but wind, flustering and adulation
Immenseable thought, of worldly wilderness.
Chaucer. Cressida's Soliloquy, fol. 341.

Tyl he either somtyme for thre immenseable outrage, or comely
for his small impudence, finally rietheth and refretheth them.
Sir Thomas More, Works, fol. 530. The Second Part of the Confutation of Tyndale.

No doubt excessive sorrow and heaviness, immenseable joy and gladness is the more, may be apilly compared to a swelling and inflammation in the body, but neither joy nor sorrow simply is heale.
Holland. Plutarch, fol. 64.

Her graces so immensely flow'd,
That such a shape, with such a spirit inspir'd
Even of the wisest made me most admir'd.

Drayton. The Legend of Mordred the Fair.

They brought forth giants and such dreadful wights,
As have exceeded now in their immense'd wights.
Spenser. Faerie Queene, book ii. can. 10.

Live you long happy in a settled state;
'Tis e'er to wander still from him to late.
Safe have you pass'd the powerful part of ease,
Not doom'd to plough the immenseable seas.

Pitt. Virgil. Æneid, book ii.

A stream, that silently but swiftly glides
To meet eternity's immense'd folds!

Brown. On Death.

"For here farlen and lost I tread,
With fainting steps and slow;
Where wilds, immensely spread,
Seem length'ning as I go."

Goldsmith. The Hermit.

IMMEDIATE, } Fr. *immédiat*; It. and Sp. *immediato*; Lat. *in*, and *medius*.
IMMEDIATELY, }
IMMEDIATENESS, } Following, or succeeding next;
IMMEDIACY, } without any thing amidst, (or in medio,) without any thing between; any thing intervening; instant, acting instantly.

The light of grace will not appear as long as the prelates pretend that their authority is so high and so immediate to God that the people are bound to obey them, and to accept all that they do and teach, without argument, reverence, or grieving.
Sir Thomas More, Works, fol. 893. The Apology of Sir Thomas More.

The remour was, how that Alexander satisfied with the act he had done, purposed immediately to retire into Macedon.

Brend. Quintus Curtius, book vi, fol. 141

He led our powers,
Bore the commission of my place and person,
The watch immediately may well stand up,
And call itself your brother.

Shakespeare. Lear, fol. 307.

Though the fore part of the way to Heaven be a good life, the latter and more immediate is death.

Hall. Works, vol. i. fol. 115. A Meditation of Death.

For where the world found out the fitness of my soil,
The tripple wreck began immediately to spoil
My tall and goodly woods, and did my grounds enclose.

Drayton. Polydora, song 13.

Who sees not then a manifest impurity in our Saviour's own choice, in the first gathering of His Church, wherein His Apostles were above His other disciples, the twelve above the 70; above them in privileges, especially in the immediateness of their calling.
Hall. Works, vol. iii. fol. 146. Episcopacy by Divine Right, part ii. sect. 2.

The third admirable demonstration of the immediateness of the Divine power, wisdom, and ordination, is this, that vegetables, as also animals and mankind, were endued with a power, faculty, and a certain law fixed and dedicated in them, to transmit their specified

nature to succeeding individuals by propagation and seminal tradition, whereby their species might be preserved.

Hall. Origin of Mankind, ch. ii. sect. iv. p. 301.

Glanc'd just and sudden, from the Fowler's eye,
O'erturns their sounding pinnions; and again,
Immediate, brings them from the towering wing,
Dead to the ground; or drives them wide-dispers'd,
Wounded, and wheeling various, down the wind.

Thomas. Adam.

They believe, that on the dissolution of the body the soul immediately enters some other animal, and that after using as vehicles every species of terrestrial, aquatic, and winged creatures, it finally enters a second time into a human body.

Berth. Herodotus. Enterpr., ch. 132.

IMMEDIATE, Fr. *immédiat*; It. *immediabile*; Lat. *immediabilis*; in, and *medicabilis*, from *med-eri*, to heal or cure.

That cannot be healed or cured, or remedied.

On baleful heresies (as the fittest grounds)

Written with blood thy sad memorials lie,

Whose letters are immenseable wounds,

Only fit objects for the weeping eye.

Drayton. The Legend of Robert, Duke of Normandy.

Whence the deadly hemlock chills
Th' awful glebe, and sweating yews distil
Immenseable poison.

Cooper. The Power of Harmony, book ii.

Groats rest treasures up a wealthy head
Of pleasures; but more immenseable the
Attend the less extreme.

Armstrong. The Art of Preserving Health, book ii.

IMMELODIOUS, Lat. *in*, privative, and *melodius* sweetly sounding.

Sounding unpleasantly; dissonant.

My late, he as thou wert when thou didst grow
With thy green mother in some shady grove,
When immelodious winds but made thee move,
And birds their ravage did on thee below.

Drummond. Sonnet 19, part ii.

IMMEMORIAL, } Fr. *immémorial*; Lat. *in*,
IMMEMORIAL, } privative, and *memorialis*; from
memor, mindful. As the
Fr. *immémorial*, without the compass, reach, or
scope of memory. Cotgrave.

And as the Archæans and Antiquaries in Greece for their immemorial antiquity, are said to vaunt of themselves, that the one was equal to, before the moon; the other *avayvayv*, issued of the earth itself; so the Biscayners hath such like collocationes.

Hewell. Letter 59, book ii.

This Constitution of the States had been established from time immemorial in the several Provinces of the Low Countries, and was often assembled for determining disputes about the succession of their Princes, where doubtful or contested.
Sir William Temple. Works, vol. i. p. 47. On the United Provinces, ch. i.

The truth and authority of the Scriptures, and consequently their not being contradictory to themselves, hath been immemorably believed by the learnedest men in the world.

Boyle. Works, vol. ii. p. 282. The Spirit of the Holy Scriptures.

To introduce a new Faith, a new way of thinking and acting, and to persuade many nations to quit the Religion in which their ancestors had lived and died, which had been delivered down to them from time immemorial, to make them forsake and despise the deities which they had been accustomed to reverence and worship, this is a work of still greater difficulty.

Jarvis. Discourses on the Christian Religion, diss. i. vol. i. p. 58.

IMMENSE, } See IMMENSURABLE, ante. Fr.
IMMENSELY, } immense; It. and Sp. *inmenso*;
IMMENSITY, } Lat. *inmensitas*; (in, privative, and
IMMENSURABLE, } mensus;) unmeasured.
IMMENSURATE, } Unmeasured; having unknown
dimensions of magnitude; having unknown bounds or
limits; boundless, unlimited.

IMMEDIATE

ATE.

IMMENSE

IMMENSE
—
IMMERGE

Discom'ring daily score and more about,
In that summer and boundless ocean
Of nature's riches, never yet found one,
Nor fore-closed with the wit of any man.
Daniel. Magnification.

The immenseness of whose excellencies (in) ten highly valued for us.
Merc. Copy. Coll. p. 43.

Yet thou 'st now
Thy Maker's maker, and thy father's mother,
Toss'd hast light in dark, and shett' in little room
Immense, clout'ed in thy dark womb.
Dante. Holy Sonnets. Annunciation, no. 2.

Here we find pride on much out of the way to heaven, as that created nature, (which was placed as near it by creation, that it was a wonder how he could miss the way) did notwithstanding mistake it by presumption; and fell into an enormous distance from it, carrying the next excellent nature in his own along with him.

Montaigne. Devote Enigme, Treat. 9. sec. 1.

Who ask and reason thus, will scarce conceive
God gives enough, while He has more to give;
Immense the power, immense the demand.
Pope. Essay on Man, epist. 4. l. 165.

This power of repeating, or doubling my idea, we have of any distance, and adding it to the former as often as we will, without being ever able to come to any stop or stint, let us enlarge it as much as we will, is that which gives us the idea of immensity.

Locke. Works, vol. i. fol. 64. Human Understanding, book ii. ch. xiii.

What on immeasurable space is the firmament, wherein a great number of stars lesser and lesser, and consequently (according to the foregoing supposition) further and further off, are seen with our naked eye, and many more discovered with our glasses.

Bohman. Astror. Theology, book i. ch. iii.

Homer mentions the temple of Jupiter at Dodona, and that of Apollo at Pythos, or Delphi, as being illustrious in the time of the Trojan war; and represents the latter as numerously rich.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 263.

But as with upward flight,
Soaring, I gain th' immeasurable steep,
Contiguous stars, in bright profusion show
Through these wide fields, all broken into suns.
Mallet. The Excursion.

IMMERGE, v. } Lat. *immergere, immersum*; in,
IMMERSE, v. } and *mergere*, to plunge or sink,
IMMERSE, adj. } (into the sea, mare.) See EMERGE.
IMMERSION. } To plunge or sink; to sink, to overwhelm.

Will not all wise men in the world conclude, that the Church of God which was then holy, not in title only and design, but practically and materially; and persecuted, and not immersed in secular temptations, could not all in our instant joys together to alter that form of church government, which Christ and his apostles had so recently established.

Taylor. Sermons, part iii, fol. 50. Preface to a Consecration Sermon preached at Dublin.

Lord Bacon hath shew'd, Time is a river, that has brought down to us what is mere light and superficial; while things more solid and substantial have been immersed.

Glanvil. The Faculty of Dignification, ch. xv.

And besides, I practice, as I do advise: which is, after long inquiry of things, immerse in matter, to interpose some subject, which is immaterial, or less material: such as that of sounds: to the end, that the intellect may be rectified, and become not partial.

Bacon. Natural History, Cent. 2. sec. 115.

We took about a glass-full of lake-warm water, and is it immersed a quantity of the leaves of senno, and presently upon the immersion there did not appear any redness in the water, but dropping into it a little oil of tartar, the liquor soon discovered a redness in the watery file.

Boyle. Works, vol. i. p. 759. Of Colours.

What makes many seem so strangely immerse themselves, some in chymical, and some in mathematical enquiries, but because they strangely love the things in them.

South. Sermons, vol. i. p. 255.

If we add to this, that the common people, who compose the gross body of mankind, and for every individual of which religion is interested, are, by their station and employment, most immersed in matter, we shall need no further proof, that a many mental intercourse with God, which makes religion only a divine philosophy in the mind, is altogether unfit for such a creature as man in his present station upon earth.

Wierhorst. Works, vol. vii. p. 38. Alliance between Church and State, book i.

These the Moldau's raging flood
Swept with their walled cities, as o'er its banks
It rose redundant, swoll'n with bearing rains,
And deep immers'd beneath its whirling waves.

Edwards 1.

Beveridge ascribes a kind of apostolical authority, 50th canon, which requires of the bishops and presbyters that they should make use of a three-fold immersion in baptism under pain of being deposed.

Jortin. Remarks on Ecclesiastical History, vol. i. p. 317.

IMMERIT. } Lat. *immeritus*, undeserving,
IMMERITES, } worthless.
IMMERITOUS. } The common word is *demerit*,
g. v.: want of merit, or of desert.

And gives sentence that his confuting both his employed about frothy, immaterial, and undeserving discourses.

Abbot. Works, vol. i. fol. 306. Doctrine and Dis. of Discourse.

When I receive your lines, and find there expressions of a passion, reason and my own immortals tell me it must be for me.

Sackling.

Those on whom I have in the pleasantest manner showered my bounty and immortal favour, have darted on me.

King Charles, in the Prince of Wales, p. 279.

IMMETHODICAL. } In, and methodical; Lat.
IMMETHODICALNESS. } *methodicus*, from *methodus*;
Gr. *μεθόδος*; *μετρί* with, and *δύω*, a way. See the General Introduction, or Preliminary Treatise on Method, p. 2.

Having or keeping no orderly way or progress; disorderly; irregular.

Like those waves, I Tim. 3. 7. ever learning and never attaining; yet not so much through their new fruit, as through the unskillful and immethodical teaching of their pastor, teaching here and there at random out of this or that text, as his case or fancy, and oft-times as his wealth guides him.

Abbot. Works, vol. i. fol. 573. The likeliest means to remove Heretics out of the Church.

First, if you would work out your salvation, then digest and dispose your work into a right order and method. *Immethodeus* breeds confusion, and makes that a tumult and a heap of business, that would otherwise become a trade in Christianity.

Hopkins. Sermons, fol. 631.

An immethodical discourse (though the materials of it may be precious) is but a heap, full of confusion and deformity.

Wilkins. The Gift of Preaching, sec. 2.

Sometimes too, the seeming immethodicalness of the New Testament is due to the inconvenient distinction of chapters and verses now in use; though it is a very great help to the memory, and he some other ways serviceable.

Boyle. Works, vol. ii. p. 272. The Style of the Holy Scriptures.

Almost every Poem consisting of precepts is so far arbitrary and immethodical, that many of the paragraphs may change places with no apparent inconvenience.

Johnson. Works, vol. ii. p. 66. Life of Pope.

IMMIGRATE. } Lat. *immigrare*; in, and migrate.
IMMIGRATION. } See EMIGRATION.
To move or pass into.

Hitherto I have considered the Saracens either at their immigration into Spain about the sixth century, or at the time of the crusades, as the first culture of romantic feeling among the Europeans.

Warton. History of English Poetry. Dissertation 1.

The immigrations of the Arabians into Europe, and the Crusades, produced numberless accounts, partly true and partly fabulous, of the wonders seen in the Eastern countries.

Id. B. vol. i. p. 101.

IMMEW.

IMMIT.

IMMEW, see EMMEW. To coop or pen, to confine.

I have seen him scale

As if a filcon had run up a trine,
Clashing his warlike pinions, his steel'd curran,
And at his pitch saw the town below him.

Bonnet and Fletcher. The Knight of Malta, act ii. sc. 1.

IMMINENT, *see* **EMINENT.** Lat. *imminere*, *IMMINERE*. } (in, and *minere*, to stay,) to stay over or upon. Martinus thinks from *mine*, eminences. Staying or remaining over; dwelling upon; overhauling, impending, and, consequently, threatening.

Repentance requirith of the repentant person, not only taming of the flesh against the sinne *imminent* or to come, but also punishment by fasting and other affliction for the sinne already done.
Sir Thomas More. Works, fol. 370. The first Part of the Confutation of Tyndale.

Maliceo stay in great accomishment,
And with pale eyes fast fixed on the rest
Their counsel crav'd, in danger *imminent*.

Spenser. Faerie Queene, book iii. can. 10.

Their eyes ever *imminent* upon worldly matters.

Milton. Prose Works, vol. i. p. 21. Of Reformation, book ii.

I do not speak of flight, of fears, of death,
But dare all *imminence* that gods and men
Address their dangers in.

Shakespeare. Troilus and Cressida, fol. 109.

There's too much reason to fear that some of all orders of men, even magistracy itself, have taken the infection: a thing of dreadful consequence and most imminent danger.

Brutius. Scenica, p. 41.

So it is certain, that it is absolutely necessary my life should be out of *imminent* hazard, before I can take a delight in the sufferings of others, real or imaginary, or indeed in any thing else from any cause whatsoever.

Burke. Works, vol. i. p. 146. On the Sublime and Beautiful, part i. sec. 15.

IMMINGLE, *in, and mingle;* from A. S. *mæng-an, mæng-an, to mix.*

To mix, to blend, together.

When viall breath is fled from me,
Let earth with fire *immingle* be.

Holland. Sutorius, fol. 199. Nero Claudius Caesar.

The rude, the delicate, *immingled*, tell
How Art would Nature, Nature Art excel;
And how, while these their rival charms impart,
Art brightens Nature, Nature brightens Art.

Savage. Public Spirit.

In graceful dance *immingled*, o'er the lawn,
Fus, Pales, Flora, and Pomona play'd.

Thomson. Castle of Indolence, can. 2.

IMMINUTION, Lat. *imminuere*, utum, to lessen. See DIMINISH.

A lessening; a decrease; a diminution.

Though darkness be confessed a privation of light, and the degrees of it gradual *imminutions* of light; yet the eye, that is, the perceptive faculty, by the intervention of the eye, may well enough be said to perceive both light and darkness, that is, both a positive thing and the privation of it.

Boyle. Works, vol. iii. p. 738. Of the Positive or Privative Nature of Cold.

And where is the absurdity of Dr. Spenser's gradual declension or *imminution* of the theocracy, which Mr. W.'s gradual withdrawing of the extraordinary providence is not liable unto? Or was not the gradual withdrawing of the extraordinary providence a proper *imminution* of the theocracy?

Warburton. Works, vol. v. p. 254. The Divine Legation, book v. sec. 2.

IMMIT, } Lat. *immittere*, *in, and mittere*, i. e. *IMMISSION.* } *facere ut cal, to cause to go.* See COMMIT.

To cause to go into; to put, place, send into.

The rule of Clayd freely receives the wholesome blasts of the North wind (much according of young builders and propitious for immixture of pure air) coming in from that part which lies open to the sea.

Dryden. Poly-olion, song 10. Illustrations.

The effect of this immixture of the Holy Ghost was to fill all things and that for ever, to build up the church of God until the day of consummation; so that the Holy Ghost abides with the church for ever, by transmitting those revelations, which he taught the apostles, to all Christians in succession.

Taylor. Polemical Discourses, fol. 4. An Apologie for set Forms of Liturgie.

The colour of the grapes was less altered here, than in the receiver, into which air produced out of pearls had been admitted.

Boyle. Works, vol. iv. p. 333. Physico-Mechanical Experiments.

Having stopped it [a receiver] close with a screw, I filled it further with air, which I *immitted*.

Id. R.

IMMITX, } *In, and mixtum*, from *miscere*, which *IMMISTURE.* } Tooke thinks is the A. S. *misc-an*; to mingle. See MIX.

To mix or mingle into or together; to blend together. *Immixed* (in, privative) is used as equivalent to *unmixed* in the Quotations from More and Evelyn.

Which when she sawe, dewee on the bloody pinyon
Her selfe she threw, and teares ran shed apace;
Amongst her teares *immixing* prayers meete,
And with her prayers, reasons to ravinate
From bloody strife.

Spenser. Faerie Queene, book ii. can. 3.

Fell lightly it ascends into the cleare,
And subtle aire derv'd of cloudy storm
Where it doth steddy stand, all-colour,
Pure, pervious, *immixt*, innocuous, mild.

More. Song of the Soul, book ii. can. 2. st. 22.

So that we are, as I may say, allowed what our nature sheweth the most loe, which is sorrow, to make up that wherein our loss is the most defective, which is simplicity and *immixture*.

Montaigne. De la Vieillesse, Tract. 14. sec. 3.

His mouth and nostrils spout a purple flood;
His teeth all shatter'd rush *immixt* with blood.

Pope. Homer. Odysse, book xviii.

Now to assure you, sir, how pure and *immixed* the design is from any other than the public interest, proposed by me, and is not even the time to the noblest purposes; I am thankful to acknowledge, that, as to the common forms of living in the world, I have little reason to be displeased at my present condition.

Boyle. Works, vol. vi. p. 291. Evelyn to Mr. Boyle, Sept. 13, 1659.

IMMOBLE, } Fr. *immobile*; It. *immobile*; Sp. *IMMOBILITV.* } *immobile*; Lat. *immobilitas*; (in, privative, and *mobilitas*, movable, or that can or may be moved.) See IMMOVABLE, *infra*. That cannot be moved.

And therefore be lawes called halcy because it is not illall to beake the ice; but they be ferme and *immobill*.

Jayr. Expatriation of Daniel, ch. v.

The same answer which was intial on before, concerning the conformity of Scripture expressions to men's capacity and common opinion, may well enough satisfy all these other arguments, which seem thence to affirm the Earth's settledness and *immobility*.

Wilkins. Works, vol. i. p. 181. That the Earth may be a Planet, book ii. prop. 5.

The objections from Scripture are such as seem to assert the immutability and rest of the Earth, and the motion of the Sun and heavenly bodies.

Dehakam. Astro-Theology, part i. p. xxi. Objections against Copernicus Answered.

IMMODERATE, } Fr. *immodere*; It. *immoderato*. } *IMMODERATELY,* } *ratio*; [Sp. *immoderado*; Lat. *IMMODERATENESS,* } *immoderatus*; (in, and *moderatus*, participate of *moderari*, and this from *modus*, a measure.)

IMMIT.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

IMMIX.

**IMMODE-
RATE.** Beyond or exceeding *measure*; exceeding a due mean; due bounds or regulations; intemperate, excessive.

**IMMO-
DEST.** Whereupon we may well gather, that *immoderate* sorrow is not natural. *Wiles. The Art of Rhetoric*, fol. 76.

Last is lack of laws to do it for this, they shall be following their yrons afflicti, revenge thinsle *immoderately* w' their own harts. *Sir Thomas More. Works*, fol. 87. *A Treatise upon Wordes of Scripture*.

He despaired of God's mercy in the same fact, where this presumed of it; he by a decollation of all hope annihilated his mercy, this by an *immoderately* thereof destroyed his justice.

Sir Thomas Brown. Vulgar Errors, book i. ch. ii.

And now this wish'd-for, but yet dreadful prey
To Achil's Court they led in haste away,
With all unmanly rudeness which does wait
Upon th' *immoderate* vulgar's joy and hate.

Cooley. The Dandist, book iii.

Hugo Grotius, a man of these times, one of the best learned, seems not obscurely to adhere in his perswasion to the equity of those imperial decrees, in his notes upon the *Xenoplati*; much allying the outward roughness of the text, which hath for the most part his too *immoderately* expounded.

Milton. Works, vol. i. fol. 167. *Doctrine, &c. of Divorce*.

It is for the Christian heart to be taken up with other devices, such as wherein there is no danger of *immoderateness*: these are the holy longings after grace and goodness.

Hall. Works, vol. iii. fol. 519. *Of Contentions*, sec. 23.

He is wealthy enough, that wasteth not. He is great enough, that is his own master. He is happy enough, that lives to die well. Other things I will not care for; nor too much for these, save only for the last, which alone can admit of *immoderation*.

Id. B. vol. i. fol. 51. Meditations and Fours, cent. 3.

Whence multitudes of revvered men and critics
Have got a kind of intellectual riches,
And by th' *immoderate* excess of study
Have found the sickly head t' outgrow the body.

Baile. Upon Human Learning.

I distinguish these from those diseases of animals, that proceed, as the rest in sleep often does, from the exorbitancy of the seasons, the *immoderation* of cold, heat, or any other manifest quality in the air. *Bayle. Works*, vol. iv. p. 94. *Of Hidden Qualities of the Air*.

Is the fourth place, from all that has been said, we should learn never to be *immoderately* serious about our external situation, but submit our lot with cheerfulness to the disposal of heaven.

Blair. Sermons 12. vol. ii.

IMMODEST. Fr. *immodeste*; It. and Sp. *im-*
IMMODESTLY. *immodesto*; Lat. *immodestus*; (in, and
IMMODESTY. *immodestus*, which, says Vossius, properly denotes *modum servare*;) preserving the measure; or, of what is decent or becoming.

Indecent, unbecoming; shameful, (as applied to the act;) shameless, (as applied to the agent.)

She so lew glad, that her desirous was
Of his departure thence; for of her joy
And vaine delight she saw her light did pass,
A foe of folly and *immodest* joy,
Still solemn sad, or still dissolute coy.

Spenser. Faerie Queene, book ii. can. 6.

Whom outwinking, then is merry sort

Then go to bed, and purpose daintily,

New falling dalliance and wanton sport,

Now throwing forth lewd words *immodestly*.

Id. B. book ii. can. 11.

She shames to think that ought within her face

Should breed th' opinion of *immodesty*.

Daniel. History of Civil Wars, book viii.

For a man to deny that *ever* such things happened in the world, but that they were all meer forgets and designs to cheat posterity, such were to subvert the credit of all history; which is so *immodest* a thing as any sober man would adventure'd of.

Wolfe. Of Natural Religion, book i. ch. iii.

May I have leave, I say, to inform my reader, that I have confound my choice to such tales of Chaucer, as savour nothing of *immodesty*. *Orgies*, vol. iii. p. 636. *Preface to the Fables*.

Lactius was partly a Serpente, partly an Epicurean, an elegant, ingenious, loose, and *immodest* writer.

Jerin. Remarks on Ecclesiastical History, vol. ii. p. 80.

IMMOLATE. Fr. *immoler*; It. *immolare*; Sp. *immolar*; Lat. *immolare*; Lat. *immolare*; from *mol*, says Festus, id est, farre molito, id est, *holocaustum* perperam *accare*; to sacrifice a victim besprinkled with corn and salt.

To sacrifice, to offer a sacrifice or victim.

The English hereof is this. After this it is asked whether that the priest doth, may be saide *proprie* a sacrifice or *immolatio*: & whether Christ he daily *immolate* or only once.

Stephen. Bishop of Winchester. The Confutation of the Sacrifice of the Church.

Although his vow run generally for the words, Whatsoever shall come forth, &c. yet might it be restrained in the sense, for whatsover was sacrificable and justly subject to lawful immolation.

Sir Thomas Brown. Vulgar Errors, book v. ch. xiv.

I cannot bring myself to imagine, that such gentle deities can like such barbarous worshippers, who not only *immolate* to them the lives of men, but, what is far more precious, the virtue and honour of women.

Bayle. Works, vol. v. p. 262. *The Martyrdom of Theodora*.

The Ministers exhausted the stores of their eloquence in demonstrating, that they had quitted the safe, beaten highway treaty between independent Powers; that to pacify the enemy they had made every sacrifice of the national dignity; and that they had offered to *immolate* at the same shrine the most valuable of the national acquisitions.

Burke. Works, vol. viii. p. 278. *Lectures on a Regicide Peace*.

INMOMENT. of no moment or importance, of no value; trifling. See **MOMENT**.

Say (good Cassar)

That I some lady trifles have receiv'd;

Immoment toys, things of such dignity

As we greet moderns friends withall.

Shakespeare. Antony and Cleopatra, fol. 366.

IMMONASTER'D. dwelling in, secluded in, a monastery, &c.

Immonaster'd in Kent, where first she breath'd the air.

Drayton. Poly-doron, song 24.

IMMORAL. Lat. *in*, privative, and *moralis*, *IMMORALITY*, pertaining to manners, from *mor*; which Martinus thinks is from *morare*, to go, and properly signifies *via*, a way. Vossius thinks it may be from *moris*, *quia consuetudo est lex quondam*.

A moral man, is a man whose way of life, whose mode or manner of acting, is guided or governed by the laws of natural or revealed Religion.—An *immoral* man, one who transgresses those laws; an *immoral* act, an act in transgression or violation of them.

Luxury and sloth and then a great drove of heresies and *immoral* religions broke loose among them; and these begot envy, hatred, and discord, which shoudred everywhere.

Milton. Works, vol. i. fol. 494. *A Defence of the People of England*.

He undertook by the advice of Sanders, a learned but a very *immoral* man, to overthrow the charter.

Burnet. Own Times. Charles II. 1682.

A restlessness in men's minds to be something they are not, and here something they have not, is the root of all immorality.

Sir W. Temple. Works, vol. iii. p. 536. *Of Left and Right*.

Those things it is in our power to do, which depend upon our will; and from them proceeds whatever may be called *moral* or *immoral*, virtuous or vicious, praiseworthy or blamable, in our conduct.

Beattie. Elements of Moral Science, part i. ch. ii. sec. 1.

The writing of books or epistles under borrowed names, and imposing them as genuine upon the public, is a thing of bad conse-

**IMMO-
DEST.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

**IMMO-
RAL.**

—

IMMO-
R-AL.
—
IMMOR-
TAL.

quence, and an *immortality*; yet both it been done by one who per-
haps in other respects were honest.

Jerin. Remarks on Ecclesiastical History, vol. ii. p. 23.

IMMORTIGEROUS. } Lat. *im*, and *moriger*, qui
IMMORTIGEROUSNESS. } *facile* morem gerit, obsequens
et; who readily follows or complies with *manners*, is
obsequious or compliant, yielding or obedient.
Unyielding or disobedient.

Such who love to hear but not to do of the word, such as
are perverse and unamiable, such who serve a humour, or an
untrue, an opinion, or a private sect in their learning.

Taylor. Rule of Conduct, book ii. ch. iii. fol. 332.

We shall best know that our will is in obedience, by our prompt
undertaking, by our cheerful managing, by our swift execution, for
all degrees of delay are degrees of *immortigero* and unwillingness.

Id. The Great Exemplar, part i. disc. 2. fol. 65.

IMMORTAL. } Fr. *immortel*; It. *immortale*;
IMMORTALITY. } Sp. *immortal*; Lat. *immortalis*;
IMMORTALITY. } (in, privative, and *mortalis*, from
mors, death. The A. S. (says Tooke) used *morth*,
morth, *mors*, i. e. *quod dissepit* (suband. *viam*); the
third person of the verb *myrran*, to mar, to dissipate,
to disperse, to spread abroad, to scatter.)

Never dying or perishing, never ending or coming
to an end, everlasting, perpetual; living, abiding, or
enduring for ever; living for ever or everlasting in the
memory of mankind.

Wickliff's words are *undredid*, and *undredlyness*.

She set her down on knees, and thus she sayde,
*Immortal God that sendest Summe
For him blame.*

Chaucer. The Man of Lawes Tale, v. 5059.

Whereby the Macedon accustomed to be governed by kings, but
yet receiving a greater shadow of liberty than other nations, did
withstand him more arrogantly in affecting of his *immortality*, than
was either expedient for him or them.

Brande. Gaius Cæsar, book ii. fol. 73.

Truly reporting his right noble estate
Immortally whence is immortal.

Sædo. The Deeds of Northumberland.

O what avails it of immortal seed
To be yoked and never borne to die!
Fare better I it deeme to die with speed,
Then waste in mee and vainful mœnia.

Spenser. Faerie Queene, book iii. can. 142.

And though some importune wit do questions move,
And doubt if souls immortal be, or no;
That doubt their *immortality* doth prove,
Because they seen *immortal* things to know.

Devere. The Immortality of the Soul, sec. 30. rem. 6.

And he that wears the crown to *immortality*,
Long guard it yours

Shakespeare. Henry IV. Second Part, fol. 95.

You begin with a distinction [Præm. sec. 3.] that the souls of
some men are made immortal, by the Spirit of God, to happiness;
and the souls of some others, by the will of God, to punishment. Now
what can be more preposterous and groundless than this distinction?
For what real difference is there in the thing itself, between being
immortalized by the Spirit and by the will of God?

Clarke. Works, vol. iii. fol. 722. *A Letter to Mr. Dodwell*.

It is, on the contrary, evidently far more agreeable to right reason
or to our notions of God, to derive the *immortality* of the soul, and
especially of a miserable one, from its own nature than from the
Divine pleasure; that is, to suppose the soul to have been at first
created such a substance, as, by the ordinary concurrence of Divine
Providence, would continue for ever; than that it was created of a
mortal and perishable nature, but by the extraordinary and miraculous
power of God, is continually supported only to endure transient an-
nihilation, beyond the capacity of its own nature, to eternity.

Id. B.

They [the Egyptians] are also the first of mankind who have de-
fended the *immortality* of the soul.

Bæbe. Herodotus, vol. i. p. 360. *Euterpe*.

The meek intelligence of those dead eyes

(First be the Art that can *immortalize*,

The Art that baffles Time's tyrannic claim

To quench it) have shone on me still the same.

Camper. My Mother's Picture.

IMMORTIFICATION, a word of common occur-
rence in J. Taylor's Chapter on *Mortification* in the
Great Exemplar.

Want of, denial of, *mortification*: i. e. of killing,
destroying, subduing, ac. the lusts of the flesh.

Something is amiss in us, and it wanted a man till the Spirit of
God by enjoining us the duty of mortification, both taught us to know
that *immortification* of spirit is the cause of all our secret and spiritual
inordinations.

Taylor. The Great Exemplar, part i. sec. 8. p. 132.

For this state is a denying of us affections nothing but the sin, it
enjoys as much of the world, as may be consistent with the possibili-
ty of heaven: a little less than this is the state of *immortifica-
tion*, and a being in the flesh, which (saith the Apostle) cannot inherit
the kingdom of God.

Id. B. p. 134.

When the violence of our passions or desires overcome our resolu-
tions and fairer purposes against the dictate of our reason, that
indeed is a state of infirmity, but it is also of sin and death, a state of
immortification.

Id. A. part i. sec. 9. p. 155.

IMMOVABLE. } Lat. *in*, privative, and *moveo*,
IMMOVABLY. } to move, to change or came to
change place. See **IMMOBILE**.

That cannot be moved; that cannot be stirred from
its place or position; cannot be borne away, carried,
shaken; unstirred, unshaken.

There no reason defendeth, that some thing as may be in time tem-
poral moving, that in *eternæ* is *immovable*.

Chaucer. The third Booke of the Testament of Love, fol. 317.

In that contrarie is a lake (the dead sea) which for the grassness
thereof, and for the commutable standing of the water, is called the
dead sea. For neither is it moved with y^e wyndes, by reason the
bytumen receiveth the force of them, wher with all the water it made
to stand *immovable*.

Arthur Golding. Justice, book xxvii. fol. 139.

The Earth was in the middle centre right,

In which it doth *immovably* abide,

Hew'd in with waters, like a wall is sight:

And they with ayre, that not a drop eke slide.

Spenser. Faerie Queene, book v. can. 2.

Thou mourn'st all at mistakes of the sacred vision,

That hateful sounds *immovably* dost breathe,

With thy sweet viange and thy blubber'd eise,

Let me to thee my sad complaints bequeath.

Drayton. The Legend of Pierce's Geste.

If God has made (or can make) matter finite in dimensions, the
material universe must consequently be, in its nature *movable*; for
nothing that is finite is *immovable*.

Clarke. Leibnitz Papers, p. 125.

Amongst all the Scriptures to one has stood as directly and
immovably in their way as this first chapter of St. John's Gospel.

South. Sermons, vol. iii. p. 295.

Immediately he [Gema] gave his sails to the wind; and so much
afflicted were the many thousands who bemoaned his departure, that
they remained *immovably* on the shore till the fleet, under sail,
crashed from their sight.

Mickle. History of the Discovery of India.

IMMUND. } Fr. *immunde*; Lat. *immundus*; (in,
IMMUNDITY. } privative, and *mundus*, clean, neut.
Unclean, dirty, filthy.

How can they be excused that have a delicious seat, a pleasant
air, and all that nature can afford, and yet through their own in-
satiability and slothfulness, *immund*, and unclean manner of life, suffer
their aire to putrefie, and themselves to be chafed up?

Burton. Anatomy of Melancholy, fol. 83.

Whoever will enter into a course of purging his nature of that
humour, (which I may call a moral jaundice that discolours the
whole skin of civil conversation, and putteth us out of taste at the

IMMOR-
TAL.
—
IMMUND

IMMUND
IMMUTABLE

sweetness of purity) shall receive the right saviour and gust of purity, by the same degree he is cleansed from the other immundities.
Munday. Devout Exercises, Treat. 12. sec. 3.

IMMUNITY. Fr. *immunity, immunité*; It. *immunità*; Sp. *immunidad*; Lat. *immunitas*, (in, privative, and munus.) Varro, lib. iv. and Scaliger, *De Casibus*, ch. xxxi. differ about the Etymology of *munus*, and Vossius from both: he (Vossius) derives from the Hebrew, and thinks it properly is, that which, any thing which is offered, *sive officium, sive donum*, whether as due, or as a gift. *Immunity* is

Freedom or exemption, (from duties,) liberty, privileges.

She (Queen Margaret) declared and shewed the cause, why she could not come to the isle, as she gladly would have done, and for what purpose and intent she had then taken *immunity* of sanctuary.

Hall. Edward IV. The tenth Year.

Some say there were but two tribunes created, and no more in the Mount Shion, and that the second law was there made concerning their immunity.

Holland. Lucius, fol. 65.

All nations all *immunities* will give

To make you theirs, where'er you please to live;

And out sever cities, to flank or defend with walls.

Dryden. Epistle 14. To Sir Godfrey Kneller.

But man is frail, and can but ill sustain

A long immunity from grief and pain.

Comper. Expectation.

IMMURE, v. Fr. *emurer, to immer, or immer, n.* I wall shoot; to close up in a wall, or between two walls; to flank or defend with walls.

Coatgrave. In English, the common usage is To confine (within walls,) to confine closely, to shut up (in a place of gloomy solitude.) Shakespeare uses the noun.

As if I liv'd immur'd within the walls
Of hideous towers, immur'd out of barb'rousness
And foreign customs, the memorials
Of our subjection.

Daniel. To Sir Thomas Egerton.

And their row is made
To murmur Troy, within whose strong murres
The mur'd' Heben, Marston Queens,
With wanton Paris sleepes, and that's the quarrell.
Shakespeare. Troilus and Cressida. Prologue.

While Arcite lives in bliss, the story tazes
Where hopeless Palamos in prison mourns,
For six long years immur'd, the captive knight
Had dragg'd his chains, and scarcely sees the light.

Dryden. Palamos and Arcite, book ii.

And (and reverse) I wall'd from cloudless days
The golden sun above, and starry rays,
He shuts us here in dreary glooms immur'd,
Our purpose thwarted, and our fate obscure'd.

Hud. Jerusalem Delivered, book iv.

IMMUSICAL, usually written *Unmusical.* See **MUSIC.**

When therefore we consider the dimension of authors, the faculty of relation, the sufficiency of the organs, and the immusical note of all we ever beheld or heard of; if generally taken and comprehending all sorts, or of all places, we cannot consent therein.

Sir Thomas Brown. Vulgar Errors, book ii. ch. xxvii.

All sounds are either musical sounds, which we call tones; whereunto there may be harmony; which sounds are ever equal: or immusical sounds, which are ever unequal.

Bacon. Natural History, sec. 161.

IMMUTABLE. Fr. *immuable, immuable*; It. *immutabile*; Sp. *inmutable*; Lat. *inmutabilis*, (in, privative, and mutabilis, from mutare, to change.)
That cannot be changed or altered; and as the Fr.

"Unchangeable, steadfast, firm, settled, constant, resolute." **Coatgrave.**
Immutation (in, emph.) in More and Hall: mutation, change, alteration.

He must not by thys words, it must be in one place, that it is in say is beast, that it must be in a place till domes day, that it might in the mean while be in some other beside; & that it must be so of an *immutable* ecclesie by no power changeable, whereof the citrny were by no power possible.

Sir Thomas More. Works, fol. 839. The Answer to Frithes Letter.

That which was so sensibly affected with so inconsiderable a touch, in all likelihood would be more moved, by those greater alterations which are in calaverous solutions.

Glanvil. The Vanity of Dignitizing, ch. xxi. fol. 206.

Although the substance of gold be not *immutable*, or its gravity sensibly decreased, yet that from these some virtue may proceed either in substantial reception or infusion we cannot safely deny.

Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

Changer of all things, yet *immutable*;

Before, and after all, the first and last;

That moving all is yet *immutable*.

G. Fletcher. Chorus's Triumph over Death.

But though we were thus incessantly happy, yet were we not *immensely* so.

Glanvil. The Prevalence of Souls, ch. xiv.

Which word *perpetual* he often uses in setting out the steadiness and *immenseness* of the matter, is that sense that Plato uses in speaking of the stability of the earth.

Dr. Henry More. An Appendix to the Defence of the Philosophic Cabbala, ch. viii. fol. 137.

Lo what delightful immutations

On her soft flowing vest we contemplate!

More. On the Soul, book i. part i. st. 23. p. 6.

And, if there fall out any preternatural immutations in the elements, any strange conceptions of the earth, any direful prodigies in the sky, whether should they be inspired, to these mighty angels, whom it pleaseth the most high God to employ in these extraordinary events.

Hall. Works, vol. iii. fol. 963. Of God and his Angels, sc. 1. 4.

For the removing this wicked principle out of our minds, let us always take care to represent God to ourselves as being the most perfectly and *immensely* holy, and pure, and good, that is possible to be conceived.

Sharpe. Works, vol. vi. p. 112. Sermon 6.

There is therefore an such thing as eternal, *immutable*, everlasting truth; immut. mankind, such as they are at present, is also eternal, *immutable*, and everlasting.

Tuck. Diversions of Purty, vol. ii. p. 464.

The *immutability* of God is the sweet basis on which their hopes can be built. It is indeed the pillar on which the whole universe rests.

Blair. Sermons 4. vol. ii. p. 82.

IMP, v. A. S. *imp-an*; Ger. *imp-fen*, *imp-fen*; Imp, n. *imp, to insert, to insert, to insert, to insert.* See **TOOKE**, vol. ii. p. 311. and Steevens, note on *Henry IV. Second Part*, act v. sc. 5.

To implant, to insert, to insert; to insert, *sc.* a feather into the injured or deficient wing of a hawk; and thus, generally, to add that which will increase the power.

An *imp*, a gruff, scyon, shoot, offspring; a child: now usually applied to a mischievous child; a child of the devil.

I was continually a fryer

And the cozeners garden for to graft myces

On lentens and lentens, luyages I sup'd

Tyll they leare lentens of smalle speech.

Piers Plowman. Fison, part 6. fol. 52. p. 3.

Imps on an alderne, and if thysse apple be swate

Muchal maraune me thynkech

M. B. pass. 10. fol. 44. p. 1.

IMMUTABLE
IMMUTABLE

IMP.
—
IMPACABLE.

Thus taught and perched hath Reason
But Lenz split her sermon
That was sapid in my thought
That her doctrine I set at naught.
Chaucer. The Merchant of the Rose, fol. 140.

Of feeble trees their cones stretched *impac*,
Id. The Merchant of the Rose, p. 13962.

Forewell a payne of holtye unges
Of carkned Satian's mee:
For you are enemies vnto God,
And his in every place.

Drant. Herce. Sufyre 5.

They saten hem down all thes
Fayr under an ymperour.

Ritson. Met. Rom. vol. ii. p. 251. Sir Orpheus.

That pretty Cupid, little god of love,
Whose *impac* wings with speckled plumes are light
Who woundeth men below, and gods above,
Roving at random with his feather'd flight.

Drayton. Pastoral. Eclogue 7.

We all are fool'd if this be not a play,
And such a play as shall (so should plays do)
Imp Time's dull wings, and make you merry too.

Beaumont and Fletcher. The Little French Lawyer. Prologue.

Is this the virtuous lore ye train'd me out to?
Am I a woman fit to am your vices?

Id. Valentinian, act i. sc. 2.
Nothing is more dangerous than to be *impac* in a wicked family;
this relation too often draws in a share both of sin and punishment.

Hall. Works, vol. i. fol. 1259. Chas. Jehu with Jehoram, &c.
Now when the said cliff was made, they held it open with a wedge
of wood put between, untill such time as the *impac* or gruffe being
thwarted this and sharpe beneath, were set handsomely close within
the rift.

Holland. Plower, vol. i. fol. 517.
Well worthy *impac*, said then the lady geet,
And poppi fit for such a taste's hand.

But what adventures, or what high intend,
Hath brought you hether into fayr land,
Aread, Prince Arthur, crowne of Martial hand.

Spenser. Faerie Queene, book i. ch. ii. st. 6.

He took upon him to protect him from them all, and not to suffer
so goodly an *impac* [Alcibiades] to loose the good fruit of his youth.
Sir Thomas North. Plutarch. Alcibiades, fol. 166.

With cord and canvas, from rich hainburgh seat,
His navy's melted wings be *impac* once more:
Till Norway fir, their masts to battle open,

And English oak, sprung leake and planks, restore.
Drayden. Annus Mirabilis.

But, as the Devil owes all his *impac* a shame,
He chose th' apostate for his proper theme.

Id. Astrolon and Achitophel.
Receiv'd, on the gentle gales of Spring,
He ro'd, whilst favour *impac* d his tinted wing.

Blacklock. To the Rev. Dr. Ogilvie.
But why should I his childish feats display?
Concourse and noise, and toll, he ever led,
Nee cur'd to mingle in the clamorous fry

Of squabbling *impac*.
Beattie. The Minister, book i.

My honourable friend has not brought down a spirited *impac*
of chivalry to win the first achievement and blazon of arms on his milk-
white shield in a field lined against him.

*Burke. Works, vol. x. p. 91. On a Bill for shortening the Duration
of Parliaments.*

IMPACABLE. Lat. *impacabilis*, not appeased, or in
a state of peace, (in, privative, and *pacatus*, from *par*,
peace.)

That cannot be appeased or kept at peace.

But there the ether, which beside them stood,
Were Britomart, and gentle Scudamort,
Whose all the while beheld their wrathful mood,
And wound'ed at their *impacable* stature,
Whence like they never saw all that same house.

Spenser. Faerie Queene, book iv. can. 9.

So happy are they, and so fortunate
Whom the Persian sacred sisters love,
That freed from bands of unpareable fate,
And power of death, they live for ever about.
Where mortal weakners their life may not remove.

Spenser. The Faerie of Time.

IMPACT. Fr. *em*, or *im-pacte*; Lat. *impactus*, par-
ticipate of *impingere*, (in, and *pingere*), to fix.

Fixed to, driven close to, fast to.
The seed of this herbe remembreth the tough humours bedded in
the stomachs, how hard impacted never they be.

Holland. Plower, vol. ii. fol. 73.

Such a state of the fluids at last affects the tender capillary vessels
of the brain, by the viscosity and immobility of the matter impacted
in them, and disorders the imagination.

Arbuthnot. On Spleen, ch. vi. prop. 7. sec. 39.

IMPAINT, to paint, to colour. See **DEPAINT**.

And neuer yet did inscription stay
Such water-colours, to impair his decay.

Shakespeare. Henry IV. First Part, fol. 69.

O'er altars thou, *impainted*, we behold
Half-erasing glories shorn in rays of gold.

Swann. The Wanderer, can. 4.

IMPAIR, adj. Fr. *impar*; Lat. *impar*. See **IMPA-**
RITY.

Steevens, in his note on the passage cited below,
from Shakespeare, produces the instance of the usage of
this word by Chapman.

Nor is it more *impaired* to us honest and absolute men,
Chapman. Preface to his Translation of the Shield of Homer,
1598.

His heart and hand both open, and both free:
For what he has, he gives; what thibkes, he shewes;
Yet giues he not till judgement guide his bounty
Nor dignifies no impure thought with breath.

Shakespeare. Tragicus and Comicus, fol. 96.

IMPAIR, v. { Anciently written *Empair*, q. v.
IMPAIR, n. {
IMPAIRING, n. { Menage derives from the barbarous
IMPAIRMENT. { Lat. *impagorare*. Skinner from Fr.
pire, *pejor*, worse, q. d. *impagorare*, to make or become
worse.

To make or become worse, or less, to lessen, reduce,
or diminish, ac. the quality or quantity.

Fall many persons of right worthy parts,
Both for report of spotless honesty
And for possession of all learned arts,
Whose praise hereby no will *impair*ed is.

Spenser. Colin Cloute's come home again.

The church that before by innumerable degrees walk'd and *im-*
pair'd, now with large steps went down hill decaying.

Milton. Works, vol. i. fol. 9. Of Reformation in England.

— 'Tis both, what all thy peeres expect,
And in the reall right of things is no *impair* to thee.

Chapman. Homer. Iliad, book ii. fol. 117.

The counsils had best all their might and main against the con-
tinuity of the tribulation, as exactly, as if a law had been pre-
pounded, tending to the *impairing* and sharding of their majesty.

Black. Lives, fol. 104.

Time awfully all things *impair*;
Our fathers have been worse than theirs;
And we that cure,

Racine. Horace, book iii. Ode 6.

Wherein (in public trusts) I liberated, and wasted my youth and the
vigour of my days, more to the service of my Country and the
impairment of my health, than the improvement of my fortune.

Drayden. Faint Works, vol. iii. p. 520. The Character of Poly-
bus.

Fair to the view old Rhod's Temple stands,
The work of Ages, rais'd by holy hands;
How firm the venerable pile appears!
Reverend with age, but not *impair'd* by years.

Pope. Bramble Ford.

IMPACABLE.
—
IMPAIR.

IMPALRE.

IMP'ALE, } Also written *Empale*, q. v. Fr. *Impalement*, *j'empaler*; It. *impalare*; Sp. *empalar*; to spit on a stake, (Cognate), or *pale*.

To pierce with a *pale*; to surround or secure with *pales*; and, generally, to enclose, to surround, to secure, to fortify.

For having few about them of their own,

And by the English an *impal'd* about

Saw that to some one they themselves must yield.

Drayton. The Battle of Agincourt.

For it was but yesterday, or two days ago, as one would say, my good friend, and myself, since young Iulus began in Greece to disrobe and turn themselves naked out of their clothes for the exercise of their bodies, that (I love) crept into those *impal'd* places, where yet they prepare themselves for the wrestle.

Holland. Plutarch, fol. 925.

And thus we find here that the rules of Church discipline are not only commanded, but held about with such a terrible *impalment* of commands, as he that will break through willfully to violate the law of them, must hazard the wounding of his conscience with onto earth.

Milton. Works, vol. i. fol. 43. The Return of Church Government, &c.

First let them each be broken on the rock,

Then with what life remains, *impal'd*, and left

To writhe at leisure round the bloody stake.

Johnson. Cato, act iii. sc. 1.

The flower's forensic beauties now decline,

The *impalment*, salutation, down, attire,

Couch'd in the panicle or moulding veil,

That intercepts the keen or drenching glebe.

Brooker. Universal Beauty, book iv. l. 402.

The horrible punishment of *IMPALMENT* is mentioned as early as the days of Plato, *καταγίνεται, στρεβλωσεναι, τελευτῶν δὲ πάντα καὶ πῶθεν ἀνακινῶντες* (*de Rep. iii.*) for so *ἀνακινῶντες* is explained by *He- xychius, ἀνακινῶντες*; and, again, *σκόλοισι* is similarly interpreted, with a levity ill adapted to the subject, *σκόλοισι, ὧν ὁπάρει τὸ γὰρ παλαιὸν τοῖς καταγόμενοις ἀνακινῶντες, εὐφροντες ἔχοντες διὰ βάσανον καὶ τὸ νῦν, καθὼς τὸν ὀπάρειντες ἔχοντες ἔτι ὀβελίσκων.* This manner of inflicting death was known to the Romans, though not practised by them. It is alluded to by *Maccenas* in that well-known passage expressing such tenaciousness of life, which Seneca has preserved. (*Ep. ci.*)

Vita dum superest, brevis est.

Horat. Ode, vel. xviii.

Si arduum Cruce, maxime,

and by the Philosopher himself in more than one place (*de Consol. ad Marc. xi. Ep. xiv.*) There is an odd passage in *Pliny*, stating that *Polybius*, when he accompanied *Scipio* in his African expedition, had seen *Lions Impaled*, (for so *Liprian* (*de Cruce*, i. 6.) very reasonably understands *crucifixus*), for having devoured some men, a habit of which they grow fond in old age, in terror to their fellow-beasts, *edque de canu crucifixos ne videmus cum Scipione, quia ceteri metu prae similibus absterrentur ab eddem mord.* (viii. 18. *Ed. Hard.*) The great Naturalist does not add whether the punishment (thus inflicted doubtless for its legitimate end) produced the desired effect.

Impalment, as is well known, is used among the Turks, by whom *Theront* (part l. 49.) says it is confined to Christians who say any thing against the law of the Prophet, who intrigue with a Mohammedan woman, or who enter a Mosque. To the disgrace of civilization it may be added, that it was the death, accompanied by savage previous mutilation, by which *Suleyman*, the

VOL. XXIII.

wretched fanatic who assassinated General Kleber, was executed, in the presence of the French Army of Egypt, in 1800.

IMPALLID. To render *pale*, or *pallid*.

This [envy] the green sickness of the soul, that feeding upon souls and paling rubbish *impallid* all the body to an hectic leucosis.

Fletcher. Rivalry 54.

IMPALPABLE. } Fr. *impalpable*; It. *impalpabile*; *palpabile*; *in, and palpabile*, from the Lat. *palpare*, to touch, to handle.

That can or may not be touched or handled; that cannot be felt by the touch; insensible to the touch.

If the visible creatures were in the Sacrament by the presence of Christ's body there truly present, being invisible also as that body is, *impalpable* also as that is, incorporeal also as that is, then were the visible nature allowed, and so it were confounded.

Stephen, Bishop of Winchester. Explication of the True Catho- lic Faith, fol. 118.

He [Epiphanius] made a division, as it were, of one thing into two parts: whereof the one is truth is not substant, but termed by you *impalpable*, void and bodiless.

Holland. Plutarch, fol. 913.

If they had pretended, that after his resurrection, his body was present, but after the manner of a spirit, i. e. after an invisible, *impalpable*, uncorruptible manner, the world would have despised their testimony.

Schilling. Aert. Sermon 12. vol. i.

He and Eutychius, the Patriarch of Constantinople, had a serious dispute, whether the bodies of the righteous after the resurrection, should be solid or thinner than the air? Gregory (the Great) was for the palpability, and Eutychius for the *impalpability*.

Arden. Remarks on Ecclesiastical History, vol. iii. p. 170.

IMPANATE. } Fr. *impané*, *impanation*; Lat. *IMPANATION*. } *in* and *panis*, bread. The *impanatores* were originally those who denied that the bread and wine were transubstantiated into the body and blood of Christ. Subsequently, (adds Du Cange,) the Lutherans were so called, who dreamed that the bread remains with the body of Christ in the Eucharist.

To incorporate or embody in bread.

Therefore in this mystery of the sacrament, in the which by the rule of our faith Christ's body is not *impanat*, the conversion of the substance of the visible elements should not therefore be.

Stephen, Bishop of Winchester. Explication of the True Catho- lic Faith, fol. 115.

The solution of the second reason is almost as soundly handled, alluding from *impanat* to incantation, although it was never said in scripture, this water is the Holy Ghost.

Id. B. fol. 127.

If the elements really contain such immense treasures, what need have we to look up to the natural body above? or what have we to do but to look down to those *impanated* riches?

Waterland. Works, vol. viii. p. 249. The Sacramental Part of the Eucharist.

This conceit (that our Lord's divinity becomes personally united with the elements) has sometimes gone under the name of *assumption*, as it imports the Deity's assuming the elements into a personal union; and sometimes it has been called *impanation*, a name following the analogy of the word incarnation.

Id. B. p. 271.

IMPANNEL, also written *Empannel*, q. v. Fr. *panne*; a skin, felt, or hide.

To inscribe or write the names of the jury upon the *pannel*, (ac. skin or parchment;) to call upon or summon them to serve.

Therefore a jurie was *impannel* straight,

T'enquire of them, whether by force or sleight,

Or their own guilt, they were away quene'd.

Spenser. Faerie Queene, book ii. can. 7.

4 E

IMPALRE.

IMPAN.

NEL

IMPAN-
NEL-
—
IMPARTY

More cruel than the cruel satire's ghost,
That bound dead bones unto a burning post;
Or some more strait-lac'd jester of the rest,
Impannell'd of an Holyfax inquest.

Hall. Satire i. book iv.

Twelve gentlemen of the horse-guards were *impannell'd*, having unanimously chosen Mr. Alexander Trucheseo, who is the right-hand man in the troop, for their foreman in the jury.

Tatler, No. 253.

Clergymen are usually exceed, out of favour and respect to their function; but, if they are mixed of lands and tithes, they are in strictness liable to be *impannell'd* in respect of their layness, unless they be in the service of the king or of some bishop.

Blackstone. Commentaries, vol. iii. book iii. chap. xxiii. p. 364.

IMPAQUETED, *i. e.* packed, or put up in a packet,
q. v.

The rest I have named I leet to his countryman, the late Duke of Lauderdale, who honouring me with his presence in *q. v.* country, and after dinner discoursing with many others, desired I would trust him with them for a few days.

Evelyn. Memoirs, vol. ii. p. 291. To the Dean of Carlisle, 16th Nov. 1699.

IMPARADISE. See **EMPARADISE**. *It. imparadise.*

To be, or cause to be happy, as in *Paradise*; to enjoy the bliss of *Paradise*; to enclose, or include, as in *Paradise*.

My hopes do rest in limits of her grace,
I weigh no comfort, seldom she relieve.
For she that can my heart *imparadise*,
Holds in her lowest hand what dearest is.

Daniel. Sonnet 12. To Deba.

Sight hateful, sight tormenting! thus these two
Imparadise in one another's arms,
The happier Eden, shall enjoy their fill
Of bliss on bliss.

Milton. Paradise Lost, book iv. l. 506.

My better self, my loves, my joy!
While thus *imparadise* I lie,
From Fete's scarce can think to crave
A bliss, but what in thee I have.

Festus. A-la-mode.

Or in fair Madam's (Maidstoe's) vale
Imparadise'd, best deities, ye dwell.

Smart. The Hop-Garden, book i.

IMPARALLELED, now written *Unparalleled*, *q. v.*
without *parallel*; unmatched.

Pitya the height of Ahasia, and this
The height of Faga over all dost stand,
That is the eye of mighty Ahasia
Surveyeth the *imparalleled* land.

Dring. Alas. His Birth and Miracles, book iii.

IMPARDONABLE, } Now written *Unpardonable*,
IMPARDONABLY, } *q. v.*
Not to be pardoned or forgiven.

They (say) indeed prove such as have no conscience but honour;
who by the same crimes will be made irreconcilable, for which they
deserved to be *impardonable*.

South. Sermons, vol. v. p. 78.

Surely were this true, he might be a happy artist in many
Christian controversies; but most *impardonably* condemn the obsti-
nacy of the Jews, who can condemn the rhetoric of such miracles,
and blindly hold so living and lasting conversions.

Sir Thomas Brown. Vulgar Errors, book vii. ch. xvi.

IMPARTY, *Fr. impar*; *Lat. impar, imparitas*;
unequal, inequality, (*in* privative, and *par*, equal.)
See **IMPART**, *only*.

Unequally.

Neither can all the shifts in the world elude that pregnant vision
and charge of the blessed Apostle St. John, in whose longer lasting

time the government of the church was fully settled in this threefold
imparity of the orders and degrees.

Hall. Works, vol. iii. fol. 154. Episcopacy by Divine Right, part ii. sec. 7.

But suppose Tertullian had made an *imparity* where ease was
originally, should he move us, that goes about to prove an *imparity*
between God the Father and God the Son, as these words import
in his book against Praxeas?

Milton. Works, vol. i. fol. 36. Of Prelatical Episcopacy

IMPAR'LE, } See **EMPAR'LE**. From the *Fr.*
IMPAR'BLANCE, } *partir, loqui*, to speak.
To speak to, to talk with, to confer, to discourse.

These requests and persuasions by Herulia, and other Solys
women being heard, both the armies stayed, and held every body
his hand, and straight the two generals *imparled* together, during which
parle they brought their husbands and their children, to their fathers
and their brethren.

Sir Thomas North. Plutarch, fol. 25. Romulus.

But, with rejoinders or replies,
Long hills, and answers staff'd with lies,
Demand, *imparience*, and enjoin,
The parties ne'er could issue join.

Serff. Cadogan and Fawcra.

He is entitled to demand *one imparience* or *licentia loquendi*; and
may before he pleads, have more time granted by consent of the Court,
to see if he can send the matter amicably without further suit, by
talking with the plaintiff.

Blackstone. Commentaries, book iii. ch. xx.

IMPARANCE, in *Law*, time to plead, is a peti-
tion that the Court will grant the defendant time to
consider and advise what answer he shall return to the
plaintiff. This, continues Blackstone, in the passage
cited above, is "a practice which is supposed to have
arisen from a principle of Religion in obedience to that
precept of the Gospel: 'Agree with thine adversary
quickly whilst thou art in the way with him.'"

General Imparance is a matter of course, where the
Defendant, without saving any exception, is not bound
to plead during the same Term, **Special Imparance**
is not allowed without leave of Court; it is with a saving
of all exceptions to the writ, Bill, or count, and is some-
times to another day in the same Term. In *Tidd's*
Practices, (476.) the following general rule is laid down,
that where the Bill is filed, and perfected if special, or a
common appearance entered for the Defendant under the
Statute, and the Declaration filed or delivered with
notice therof, four days exclusive before the end of the
Term in which the Writ was returnable, the Defendant,
if he live within twenty miles of London, and the venue
be laid in London or Middlesex, must plead within
four days; if otherwise, within eight days exclusive.
But as this rule might impose, in some cases, a great
hardship on the Defendant, the Judges of the respective
Courts, at their Chambers, exercise an equitable
jurisdiction of granting further time upon the applica-
tion of the Defendant, according to the exigency of the
case.

IMPART, } *Fr. impartir*; *Lat. impartiri*; *in*,
IMPARTER, } *and partiti*, to divide, or part. In the
IMPART'BLE, } Quotation from Holland's Plutarch,
IMPART'MENT, } *the lot is privative.*
To divide, share, or give part among others; to
communicate.

It becometh us to teach other) as with Paul) *dispart* twely & im-
partes the words of God to other.

Jogr. The Exposition of Daniel, ch. iv.

The secrets thoughts imparted with such trust

The wanton talks, the divers coynage of play,

The friendship course, each passion kept so fast.

Serrey. Primer in Honour remounted, &c.

IMPART.
—
IMPAR-
TIAL

Mishaps are metred by advice discreet,
And counsel mitigates the greatest smart;
Found never help, who never would he hurt impart.
Spenser. Faerie Queene, book i. can. 7.

His chief exercises are, taking the whiffs, snoring a couchette,
and making privy searches for impostures.
Ben Jonson. Every Man out of his Humour. Actus' Nones: 1. Suft.

Furthermore the very present time which we call now is said to be impartial and indivisible.
Holland. Plutarch, fol. 835.

New 'tis so wonder that this change of comparison works a disparity in the demerits: and that thereby the same body may be content'd to be more or less impartial, then it is active or heavy.
Ugely. Of Beauty, ch. ii. fol. 120.

Hos. It becometh you to go away with it,
As if it some impartment did desire
To you alone.
Shakespeare. Hamlet, fol. 267.

Well may be then to you his cares impart,
And share his burthen where he shares his heart.
Dryden. To the Lord Chancellor Hyde.

By whose friendly communication they may often learn that is a few moments, which cost the impostors many a year's toil and study.
Blyde. Works, vol. ii. p. 61. Of Natural Philosophy.

The following prescriptions are but part of a collection of receipts and processes, that had from time to time been recommended to me, either by the experience of the impostors or by my own.
Id. R. vol. v. p. 312. Medicinal Experiments.

Vain transitory splendours! I could not all
Reprieve the tottering manions from its fall?
Obscure it stalks, nor shall it more impart
An hoer's imposture to the poor man's heart.
Goldsmith. The Deserted Village.

IMPARTIAL, }
IMPARTIALLY, }
IMPARTIALITY, }
IMPARTIAL'LY, }
IMPARTIALIST, }
IMPARTIALNESS, }
just. }
Fr. *impartial*; in, and partial.
q. v. favouring one part or party.
Not favouring either party;
not inclining to one party in preference to the other; indifferent to either party; and, consequently, equable, equitable.

But let us weigh the thing, which they exhort;
To peace, submission, and a part's meet,
Which have expedient 'tis for either part,
'Twere good we judg'd with an impartial heart.
Daniel. History of Civil Wars, book ii.

There must meet in God's ministers, courage and impartiality.
Impartiality, not to make difference of persons; courage, not to make spare of the sins of the greatest.
Hall. Works, vol. ii. p. 116. Cont. John Baptist.

God, whose equal hand impartially doth temper
Greatness and goodness,
Chapman. Honour. Ode, book xix.

Virtue with shew, and comends with the brave,
Are lov'd in th' impartial glow,
If they on Poet have.
Siraphy. Horace, book iv. Ode 9.

I shall therefore only consider Ovid under the character of a Poet, and endeavour to show him impartially, without the usual prejudice of a translator.
Addison. Notes on Ovid.

And truly for my part, I am professedly even an *impartialist*, not to stick to confess to you, Theophilus, that I read the Bible and the harmonist expositors on it, with somewhat particular aims and dispositions.
Bogle. Works, vol. ii. p. 276. On the Style of the Holy Scriptures.

Impartiality strips the mind of prejudice and passion, keeps it tight and even from the byways of interest and desire; and so presents it like a *ruas tabula* equally disposed to the reception of all truth. So that the soul lies prepared, and open to instruction; and, prevented with nothing that can oppose or thwart it cast.
South. Sermons, vol. i. p. 262.

He spoke of it as a thing that would give him assurance of just manner's impartiality in the general affair.
Sir Wm. Temple. Works, vol. iv. p. 60. Letter to the King, Jan. 28, 1673.

IMPARTIAL.
—
IMPASSIBLE.

Those faults which artful men conceal,
Stand bare engrav'd with pen of steel,
By conscience, that impartial scribe! I
Whose honest palm disdains a bribe.
Cotton. Pinnas in Verse Death.

Wouldst all with eager looks contend
Their wit or worth to recommend,
Still let your mild, yet piercing, eyes
Impartially adjudge the prize.
Jonas. Tales. The Enchanted Fruit.

IMPASSABLE, in, and passable, from the verb to pass.

That many or cannot be passed, gone over, or through.
Every man for his part gave out and said, Here are not the straight gullets of Candian, here are not the impassable or inaccessible passes and forrecks.
Holland. Lucan, fol. 322.

But least the difficulty of passing back
Say his return, perhaps, over this gulf
Impassable, impassible, let us try
Adventurous work.
Milton. Paradise Lost, book x. l. 254.

Sometimes we fell, sometimes we slid through this ocean of snow which after October is impassable.
Ecloga. Miscellaneous Writings, p. 221. The Alps, (1646.)

The other parts of the country adjoining the bay [Adventure Bay] are quite hilly; and both those and the fast are an entire forest of very tall trees, rendered almost impassable by shrubs, brakes of fern, and fallen trees.
Cook. Voyages, vol. v. book i. ch. vi. p. 164.

IMPASSIBLE, }
IMPASSIBLENESS, }
IMPASSIBL'ITY, }
IMPASSIBL'ITY, }
IMPASSIBL'ITY, }
Fr. It. and Sp. *impassible*; Lat. in, and *passibilis*, from *pati*, passus, to suffer.
That can or may not suffer, bear, endure; that cannot be acted upon.

This most pure parts of the soul, and (as Aristotelle saythe) desire, *impassible*, and incorruptible, is named in Latine *intellectus*, whereby I can find no proper English, but understanding.
Sir Thomas Elgot. The Governour, book iii. fol. 254.

Though there were in his blessed body and his blood given them in the sacraments before his passion, such a secret wonderful glory of impassibility for the time, &c.
Sir Thomas More. Works, fol. 1329. A Treatise upon the Passion.

What steel, what gold, or diamond,
More impassible is found.
Anacreticus 3. Beauty.

And yet verily they themselves againe do terme those joys, these promptitudes of the will, and wary circumspicions by the name of epathies, i. e. good affections, and not of apathies, that is to say, in *passibilities*; whereby they use the words right and so they ought.
Holland. Plutarch, fol. 62.

Who see rejoice in spirit to see their bodies with a clear brightness without all earthly opacity; with agility, without all dolence; with subtilty, without grossness; with *impassibility*, without the reach of rancour or corruption?
Hall. Works, vol. iii. fol. 984. The Invisible World, book ii. sec. 8.

Yet hard
For Gods, and too unequal work we find
Against unequal arms to fight, in paine,
Against unpa'd, *impassive*.
Milton. Paradise Lost, book vi. l. 455.

By this means they arrogated no less to man's sufficiency, than even the power of remaining in a calm apathy and *impassiveness* in all offensive emergencies.
Montaigne. Dissuade Enigues, Treat. 6. sec. 1. fol. 53.

He there sheweth, that Origine did hold and teach the Son to be very God, uncreated, immortal, unchangeable, *impassible*, infinite, omnipresent, and absolutely blessed and perfect, no less than the Father.
Bell. Works, vol. iii. p. 255. Life of Bishop Bell, sec. 59.

With matchless force the javelin hung
Beneath the pointed steel; but safe from harme
He stands impassive in th' eternal arm.
Pope. Homer. Iliad, book xxi.

4 E 2

IMPASS-
IBLE.—
—IMPA-
TIENT.

He guide thou wane'd him, not to wage the war

With this light form, and image of air;

Else had he rub'd amid the impatient train,

And easily struck at empty shades in vain.

Phil. Virgil. Æneid, book vi.

IMPASSION,

Also written *Impassionate*,
IMPASSIONATE, *v.* } *u. In, and passion*, from the
IMPASSIONATE, *adj.* } Lat. *passus*, past participle of
pati; and this from the Gr. *πάσχω*, to feel.

To fill, to move, to rouse, to warm,—with *passion* or
feeling; to animate, to affect deeply, strongly, keenly.
As in Burton, *impassionate*, (*in*, privative,) without
feeling, insensate.

Then dost thou, with tears and woe, *impassion* my affections

With this light form, and image of air; nor fit it the respects

Of thy woe'd love, to honour him, that he's dishonour'd me.

Chapman. Homer. Iliad, book ix. fol. 128.

So standing, moving, or to high air grown

The temple all *impassion'd* thus began.

Milton. Paradise Lost, book ix. l. 678.

If it [melancholy] proceed from feigning, (which is seldom and
not so frequent as the rest) it strikes up dull symptoms, and a kind
of stupidity, or *impassionate* heart.

Burton. Anatomy of Melancholy, fol. 191.

Nor absent are those shades, whose ill-fall touch

Pathetic drew th' *impassion'd* heart, and charm'd

Transported Athens with the aerial voice.

Tamson. Winter.

One wish alone my earnest heart desires,

The sole *impassion'd* hope my breast requires;

My finish'd labours may my sovereigns hear!

Besides that wish, nor lope I know, nor fear.

Milford. Lament, book ix. l. 48.

Then shall the righteous be seen standing, victorious, through faith
in Jesus, transformed (to compare the things of this world with those
of another) from the darkness of *dark* and *dark*, to the clear trans-
parency of glass, the pure lustre of diamonds, the inconceivable agility
of light, and the perfect *impassibility* of heaven.

Horne. Works, vol. i. p. 331. Discourse 17.

The stars, that's destin'd to the oar,

In one kind vision swim to shore;

The lover meets the willing fair,

And kindly groups *impassive* air.

Cotton. On Sleep.

IMPASTE, *Fr. empâster*. To knead or make into
dough or paste, to paste. Cotgrave.

Horribly trick'd

With blood of fathers, mothers, daughters, sons

Bak'd and *impasted* with the poisoning streets.

Shakespeare. Hamlet, fol. 263.

IMPATIENS, in Botany, a genus of the class *Pen-
tandria*, order *Monogynia*. Generic character: calyx
two-leaved; corolla, petals five, irregular; stamens
hooded, anthers connate; capsule superior, five-valved.

I. balsamina is the cultivated Balsam, native of the
East Indies. *I. noli me tangere* is a native of England
and other parts of Europe. This singular plant has
the property of throwing off its flowers with a very
slight handling, which has been the cause of the names
the genus and species bear.

IMPATIENT,

Fr. impatient; *It. and Sp. im-
patiently*, } *patiente*; Lat. *impatiens* (*in*, pri-
IMPATIENCE, } vative, and *patiens*, from *pati*, to
IMPATIBLE, } bear or suffer;) not bearing, not
suffering.

Unwilling to bear or *suffer*; unable to bear or *suf-
fer*; resisting suffering; and, consequently, hasty,
eager, impetuous, ardent, vehement, feistful.

Impatient is he that will not be taught, an overdone of his vice,
and by stiff worth truth weighing, and defendeth his folly.

Chaucer. The Parson's Tale, vol. ii. p. 313.

They may be assured, that this people, as they so way sought our
house, but read our cure with all admittance: so are they *impatient*
of such a wrong, as to have any of their people perforce taken from
them, and will doubtless seek revenge.

Hobbs. Pappus, &c. vol. iii. fol. 632. M. Laurence Keyms

And in all other causes, if they separate themselves of *impatient*
that the one cannot suffer the other's infirmities, they must remain
various.

Tyndall. Works, fol. 206. Matthew, chap. v.

Thus you see what be the powers and faculties of the soul of this
universality, which entering into a frail, mortal, and passible in-
struments of bodies, however they be in themselves incorruptible, *im-
passible*, and the same.

Isidore. Philosophia, fol. 354.

That he was both Son and Father, as Montanus (affirmed.) That
Jesus suffered, but Christ remained *impassible*, as Chertoth.

See Thomas Brown. Indign. Errata, book i. chap. 8.

With huge *impatience* he only wept,

Here led great sorrow that he could not pay,

Then for the burning earnest which he felt.

Spenser. Faerie Queene, book iii. can. 11.

Besides, as exiles ever from your homes,

You live perpetual in distasteful;

Contenting, thrusting, shuffling for your rooms

Of ease or honour, with *impatience*.

Daniel. History of Civil Wars, book viii.

Ay, me! deare lady, which the image art

Of rousful pity, and *impatient* smart;

What fearful chance, arm'd with revenging fate,

Or cruel hand hath pluck'd this crook'd part,

That faine to hasten your vintage date.

Spenser. Faerie Queene, book ii. can. 1.

That when the rolling tide doth stir him with her waves,

Straight forming at the mouth, *impatiently* he raves.

Dryden. Fopling, song 18.

The wax, of heat *impatient*, melted run,

Nor could his wings attempt the blaze of sun.

Yalden. Owl. Art of Love, book ii.

Impatiently he views the feeble prey,

Wishing some nobler beast to cross his way;

And richer would the lucky hour attend,

Or see the tawny lion downward bend.

Dryden. Virgil. Æneid, book ix.

No sooner do some hear their behaviour taxed, though with the
greatest tenderness and moderation, but their choler begins to boil,
and their breast is scarce able to contain and keep it from raining
over into the heights and furies of bitterness and *impatience*.

South. Sermons, vol. vi. p. 161.

Impatient of any interruptions, he spent the whole of his time that
could be spared from the duties of his parish, in reading and writing.

Warburton. Works, vol. i. p. 10. Life of the Author.

CAN. Your fence *impatiently* forc'd us from your presence,

Urg'd us to speed, and bids us beish pity,

Nor trust our *passions* with her fatal charms.

Johnson. Poet, act v. sc. 11.

IMPATRONIZE, *Fr. impatronier*. To master,
conquer, get absolute possession of, lay sure hold on,
take as his own, Cotgrave.

He saw plainly the ambition of the French king was, to *impati-
onize* himself of the Duchie.

Bacon. Henry VII. fol. 90.

IMPAWN, *v.* } *It. impegnare*; *Sp. empeñar*;

IMPAINING, *n.* } Lat. *pignus*; *D. panden*; *Ger.*

panden; *Sw. panta*. See PAWN.

To gage or lodge as a security; to pledge.

I heard of men and women that drinks away their children, and
all their goods at the emperor's taverns, and not being able to pay,
having *impawned* themselves, the taverner bringeth him out to the high
way, and beats him upon the legs; then they that pass by, know-
ing the cause, and having penitentiary compassion upon him, give
the money, and so he is recovered.

Hobbs. Pappus, &c. vol. i. fol. 314. M. Ant. Johnson.

IMPA-
TIENT.
—
IMPAWN.

IMPAWN. (This resolution is) not to spare blood or treasure, (if it were to the impoverishing of his crown, and dis-possessing of France,) till rather to both overcome the empire of the Ottomans, or take it in his way to Paradise. *Bacon. Henry VII. fol. 87.*

For God doth know, how many new in health,
Shall drop their blood, in apprehension
Of what your resources shall invite us to
Therefore take heed how you impoverish our person,
How you awake our sleeping sword of warre.

Shakespeare. Henry V. fol. 70.

If therefore you dare trust my bosom,
That lies inclosed in this trunk, which you
Shall bear along impow'd, away to sight.

Id. Winter's Tale, fol. 281.

DUNN. ———— Yet, with reserve
Wee that impow'd it, my loyalty and love
Were sacred sw'n from that.

Smollett. The Ropewalk, act ii. sc. 3.

IMPEACH, v. } Also anciently written *Em-*
IMPEACH, n. } peach; *Fr. empescher*; to hinder,
IMPEACHES, } let, bar, stop. *Cotgrave.* From
IMPEACHMENT. } *Lat. impedi-ire*, to impede, or hinder.

To hinder, to withstand, to oppose or resist; and thus, consequently, to put upon trial, to arraign, to accuse.

He gave order to the men of these five small ships, which were not above 60 tunnes a piece, if the Hollanders did offer resistance, to run aboard of them, & to set their own ships on fire, and to scipe in their boats, which they had for the same purpose, that by this means they might not impeach our entrance.

Halifax. Fugger, 4to. vol. iii. M. James Lancaster.

None have I all directed (as I do suppose) the chiefs impeachments of excellent learning.

See Thomas Elyot. The Governour, book i. fol. 56.

But the soldiers were fated for their parts and went coldly to their business, even of purpose, that the valiant and commendable parts of the captain might be discoloured and depressed, and so the victory was much hindered and impeached.

Holland. Levin, fol. 308.

How soever the quantity, depth, and heights of the water, may seem to impeach and stop their breath.

Id. Pline, vol. i. fol. 311.

So that's my comfort—that may be done without impeach or waste, I can and will do.

Bonomet and Fletcher. The Woman's Prize, act i. sc. 1.

For whose sake I will loose the reins, and give mine anger swing,
Without any wisdom lest impeach

Chapman. Homer. Iliad, book ii. fol. 129.

So that instead of finding Pretay an impeacher of schism or fortune, the more I search, the more I grow into all persuasions to think rather faction and abse, as with a spousal ring, are wedded together, never to be divorced.

Milton. Works, vol. i. fol. 51. The Reason of Church Government.

And to the end he might without any impeachment assure all men to favour him, had made semblance that he adhered to the Christian Religion, from which a private while before closely he was revolted.

Holland. Ammannus, fol. 167. Constantine and Julianus.

He (the Earl of Stafford) was scarce enter'd into the House of Peers, when the Message from the House of Commons was call'd in, and when Mr. Pym at the bar, and in the name of all the Commons of England, impeach'd Thomas, Earl of Stafford, (with the additions of all his other titles) of high treason, and several other heinous crimes and misdemeanours, of which, he said, the Commons would, in due time, make proof in form; and in the mean time desir'd, in their name, that he might be sequester'd from all counsel, and be put into safe custody.

Clarendon. History of the Rebellion, book iii. vol. i. p. 175.

And, by an action falsely laid of treason,
The lumber for their proper goods recovers,
Enough to furnish all the lewd impeachers
Of Willy Beaumont's poetry and Fletcher's.

Balter. Upon Critics.

Of these, the representatives of the people, or House of Commons, impeach. cannot properly judge; because their constituents are the parties injured; and can therefore only impeach. But before what Court shall this impeachment be tried? Not before the ordinary tribunals, which would naturally be swayed by the authority of so powerful an accuser. Reason therefore will suggest, that this branch of the legislature, which represents the people, must bring its charge before the same branch, which consists of the nobility, who have neither the same interests nor the same passions as popular assemblies.

Blackstone. Commentaries, vol. iv. p. 261. book ii. ch. xix.

IMPEACHMENT, in Law, a solemn prosecution by the Commons of Great Britain in Parliament, before the Lords in Parliament, as the most high and supreme Court of jurisdiction in the kingdom. Blackstone says that a Commoner cannot be impeached before the Lords for a capital offence, for he is not their Peer, and they are not bound so to judge him; accordingly, in the 4th Edw. III., the Lords, and more, refused to admit the Impeachment of Simon de Beresford, who had been an accomplice in Mortimer's treason; nor when they were afterwards prevailed on to admit the charge, on account of the heinousness of his crimes, did they do so without a Protest, guarding against this instance of their assent to the King's request being drawn into a precedent for the future. But a Commoner may be impeached for high crimes and misdemeanours. A Peer may be impeached for any crime. Mr. Hallam, in considering the case of Fitzharris, in 1681, seems to think that the refusal of the Lords to admit the Impeachment of a Commoner for Treason (a refusal which was again asserted by the Upper House, and vehemently protested against by a Resolution of the Commons) is not easily to be justified; and indeed that in the latest determination, in the case of Sir Adam Blair, subsequent to the Revolution, after a full deliberation, and a diligent search for precedents, the Lords resolved that they would proceed on the Impeachment. Mr. Hallam, therefore, considers Blackstone's position to be "inadvertent." (*Const. Hist. xi. 316.*)

In an Impeachment, Articles are exhibited, and Managers appointed by the Commons, and the same evidence is required as in the common Courts of Judicature. The Peers address the Crown to appoint a High Steward for the greater dignity and regularity of their proceedings. This officer was formerly elected by themselves, and it has been considered that he is not indispensable to an Impeachment. In the case of the Earl of Danby, temp. Car. II., it was insisted that no pardon under the Great Seal shall be pleasurable to no Impeachment; and this claim was confirmed by the Act of Settlement, 12th and 13th William III. c. 2. But the King may pardon after conviction by an Impeachment. In the case of Warren Hastings it was determined, after a very long and able discussion, that an Impeachment did not abate by a Pardon or Disolution of Parliament; for that the High Court of Parliament, though it might not always be sitting, nevertheless existed at all times; and that the Prosecutors being all the Commons of England, not merely the House of Commons, were not divested of their right by the temporary suspension of their organ.

Blackstone is very eloquent and dignified in his eulogy on the privilege of Impeachment. "This is a custom derived to us from the Constitution of the ancient Germans, who in their great Councils sometimes tried capital accusations relating to the Public, *licet apud Concilium accusare quoque, et discerni capitis indebre.* (Tacitus, de Mor. Germ. 12.) And it has a peculiar propriety in the English Constitution,

IMPEACHMENT. — **IMPEDE.** — which has much improved upon the ancient model imported hither from the Continent. For though in general the union of the Legislative and Judicial powers ought to be most carefully avoided, yet it may happen that a subject, intrusted with the administration of public affairs, may infringe the rights of the People, and be guilty of such crimes as the ordinary Magistrate either dares not or cannot punish." He then continues, "This is a vast superiority which the Constitution of this Island enjoys over those of the Grecian or Roman Republics, where the People were at the same time both Juriges and Accusers. It is proper that the Nobility should judge to insure justice to the accused; as it is proper that the People should accuse, to insure justice to the Commonwealth."

The earliest instance of Parliamentary Impeachment in English History, is that of Lord Latimer, in 1376. Between those of the Duke of Suffolk, in 1449, and of Sir Giles Mompesson, in 1621, the practice appears to have fallen into disuse; Bills of Attainder, or of Pains and Penalties, having been preferred to it. Even the case last mentioned was not strictly conducted according to the forms of Impeachment; the Commons not exhibiting distinct Articles at the Bar of the House of Lords.

IMPEARL. See **EMPEARL.** Fr. *emperler*, to cover with pearls; with any thing resembling pearls.

An host,
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Imperis on every leaf and every flower,
Milton. Paradise Lost, book v. l. 747.
Say, why, to hoist drops, the balmy rime
With sparkling gems imperis the spangled plain?
Brown. Perseus of Job.
We'll tell all
The crystal dews, imperis'd upon the grass,
Are touch'd by Phœbus' beams, and sweet aloft,
With various clouds to paint the azure sky.
Dyer. The Fleets, book i.

IMPECCABLE. } Fr. *impeccable*; It. *impeccabile*; Lat. *impeccabilis*, used with an active signification, (in, privative, and *peccabilis*, inus) from *peccare*; which Vossius thinks is *ἀσχετος* agere, to act without reason, *instar pecudis*, like a beast.

That cannot do wrong, or transgress, or sin.
Had we been made *impeccable*, we should have been another kind of creatures than now; since we had then wanted the *overburden*, or liberty of will to do good and evil, which is one of our essential attributes.
Glanville. Precedence of Death, ch. viii. sig. G 2.

She [the Church of Rome] stands upon it, that she cannot err, and authoritatively challenge *ius* her chair a certain *impeccability* of judgment.
Hall. Works, vol. i. fol. 611. *No Peace with Rome.*

The Freethinkers are very forward to tell you precisely what God can or cannot do: he cannot work a miracle, cannot give a Revelation, cannot guide the motions of a free agent, nor make such a one *impeccable*.
Search. Light of Nature, vol. ii. part iii. ch. xxiv. p. 4.

With a vengeance selecting from all other classes,
Poor dogs of some sort, and imperfect half-asses.
Byron. Epistle 1. To G. Lloyd.

IMPEDE. } Lat. *imped-ire*, (in, and *per*,
IMPEDEMENT. } a foot; opposed to *perire*, see
IMPEDEMENTAL. } **EXPERIMENT.** to fetter; to hinder
or oppose the feet. Generally (as
IMPEDE. } the Fr. *empescher*, English *im-*
peach.)

To hinder, to withstand, to oppose, to resist.
Impede, immediately from the Lat. and *impeach* from the French.

Lord, have my prayer, and let my cry pass
Unto thee, Lord, without impediment.
Hymn. Psalm 102.

Whereof when st Bishop of Laon and st Prout were wate,
seen they shewyd into hym many doughtys and *impediments*,
it also pearlys for to treatis wth a conspation.
Folysyn. Anno 1382.

— Hee thither,
That I may power my spirits in thine care,
And chasing with the valor of my tongue
All that impedes thee from the golden road;
Which Fate and metaphysicall ayde doth seeme
To have thee crown'd with wealth.
Shakespeare. Macbeth, fol. 134.

They could not stand a peace. The chief impediment thereto
was the demand of the King to have Perkin delivered into his hands,
as a reproach to all Kings, and a person not protected by the law of
nations.
Ducan. Henry VIII. fol. 176.

Which though in Pharaoh her desire it wrought,
His haish imbecility to see.
To the child's speech impediment it brought
From which he never after could be free.
Dryden. Abscon. His Death and Miracles, book i.

I perceive the soul, spotted with the least defect, accounts it [Per-
gator] an indulgent grace, as I have said, not making (in re-
spect) any reckoning of it, compared with the *impedimental* stain,
which intercepts her fruitless love.
Mounsgate. Devoute Essayes, Tract. 7. vol. ii. sec. 3.

What were more easy than to say, that six legs to that swiftest
body had been cumbersome and *impeditive* of motion; that the
wings for so massive a bulk had been useless.
Hall. Works, vol. iii. fol. 432. *Schilling* 23.

Some error has been committed, is not rightly computing and
subducting the contrary or *impeding* force, which arises from the re-
sistance of fluids to bodies moved any way, and from the continual
contrary action of gravitation upon bodies thrown upwards.
Clarke. Leibnitz Papers, p. 345. *Fifth Reply.*

Digestion in the stomach, and other faculties there, seemed out to
be much *impeded*.
Bogle. Works, vol. vi. p. 457. *Letter from Mr. Wallis*, July 17,
1669.

The wain goes heavily, *impeded* soon
By congested loads adhering close
To the clogg'd wheels.
Cowper. The Task, book iv.

The want of this (a life conformable to the Religion which we
profess) hath been an *impediment* to the progress of Christianity, a
scandal and a stumbling-block in the way of believers.
Justin. Works, vol. i. p. 21. *On the Christian Religion*, doc. 2.

IMPEL. } Lat. *impellere*, to force or
IMPELLENT, n. } drive in; (in, and *pellere*;) Gr.
IMPELLENT, adj. } *ἰσχυρῶς*, to move or cause to
IMPELLEE, } move, to drive.
IMPU'LE, } To force or drive in, to drive,
IMPU'LSION, } to press, to urge on or forward;
IMPU'LSIVE, } to influence or move strongly, to
IMPU'LSOR. } instigate.

So that whatsoever benevolence happened unto us at that time was
through your request and *impulsion*.
Bale. Fragment of Popes. Epist. Dod. sig. D. 3.

S. What do you mean by voluntary acts?
C. Those that no other impellent but myself, or my own worldly
gain or interest, exert from me.
Hammond. Works, vol. i. fol. 49. *A Practical Catechism*, book i.
sec. 8.

His gentle dash expression turn'd at length
The eye of Eve to mark his play; he glid
Of her attention gaw'd with serpent tongue

IMPEL.

IMPHEN.

Organic, or impulse of vital air.

His fraudulent temptation thus began.

Milton. Paradise Lost, book i. l. 530.

I lay (repulse the King)

O Laertiades, to hear thy liberal counselling.

In which to all decorous knaps, nor any point lacks touch,

That might be thought on, to conclude, a reconciliation such

As fits example, and so twain. My mind's eye makes me swear,

Not your impulsion.

Chapman. Homer. Iliad, book xix. fol. 271.

His quick eye fixed heavily and dead,

Stim not when prick'd with the impulsive gout.

Dryden. Moses. His Birth and Miracles, book ii.

Notwithstanding all these motives and impulsives, Sir Thomas Overbury refused to be sent abroad.

Reliquie Waltonianae, p. 469.

The intimacy and storm being made upon the hypochondria or fulcrum in the decussation, the greater compression is made by the union of two impulsives.

Sir Thomas Brown. Cyrus Gurion, chap. ii.

In vain: for from the nest a Belgian wild

His hostile breath through the dry rafters wail.

The flames impel'd of soon left their foes behind,

And forward with a wanton fury went.

Dryden. Annus Mirabilis.

Such ponderous bodies do take an enforced flight from an exterior impulsive witness.

Bayle. Works, vol. vi. p. 427. *Letter from Mr. Beale, January 28, 1666.*

As very many bodies of visible bulk are set a moving by external impulsives, and as that score their motions may be said to be violent, so the generality of impulsive bodies do move either upwards, downwards, &c. toward any part of the world, in what line or way soever they find their motion least resisted.

Bayle. Works, vol. v. p. 310. *A Free Inquiry into the Reverend Notion of Nature.*

For when a stone, that was at rest, does of itself, upon its support being removed, begin to fall downward; what is it that causes the stone to begin to move? Is it possible to be an effect produced without a cause? Is it impelled without an impeller?

Clarke. Works, vol. iii. fol. 792. *A Second Defence of the Immortality, &c.*

To suppose that is spontaneous animal-motion, this soul gives us new motion or impulsion to matter; but that all spontaneous animal motion is performed by mechanical impulse of matter, is reducing all things to mere fate and necessity.

Id. Leibnitz Papers, p. 143. *Fourth Reply.*

I wish, then, thirdly, that Mr. Hobbes had declared from whence the regnum of the air's impulsion should begin.

Bayle. Works, vol. i. p. 207. *An Examen of Mr. Hobbes's Dialogus Physicus de Naturâ Aeris.*

Ha was uncreedibly led by the impulsion of his love to do it.

Dryden. Preface to the Maiden Queen.

I know among you some have oft beheld

A blood-bound train, by Rapine's lust impell'd,

On England's cruel coast impatient stand,

To rob the wanderers wreck'd upon their strand.

Voltaire. The Shipwreck, csa. 2.

How nimble are the motions of the fencer and the tennis player: the hand perpetually follows the eye, and moves as fast as the object can strike upon that; but between every impulse of the object and every motion of the hand, an entire perception and volition must intervene.

Sherck. Light of Nature, vol. I. part i. ch. ii. p. 36.

But it may happen, that when appetite draws one way, it may be opposed, not by any appetite or passion, but by some cool principle of action, which has authority without any impulsive force.

Road. Essay 3. vol. iii. ch. i. p. 154.IMPEN, in, and pen; from the A.S. *pynd-an*, to enpire. See To PEN.

To enclose, or shut up, to enfold.

But notwithstanding all this, a man at rest in his chamber (like a sheep impend'd in the field) is subject only to unusual events, and such as rarely happen.

Feltham. Remote 56.

Yet these from other streamers much different;

For others, as they longer, broader grow;

Thence as they run in narrow banks open,

Are then at least, when in the main they flow,

P. Fletcher. The Purple Island, can. 3.IMPEND, Lat. *impendere*, to pay to. See EX-PEND.We y^e greif of thaim aduysie, and take for our owne specially, Whaine they for their folyeity, whiche they to us duly impende, stande and abide by vs to appressure your folyeity and wylowte.*Folyn. Anne* 1382.IMPEND, v. } Lat. *impend-ere*, to hang on or
IMPENDE, } over, (in, and pend-ere, to hang.)
IMPENDENCY. } To overhang; to stand over, to be close upon.

And then, I shall commend your righteous judgment; but yet still, not faster yet that this is a sufficient use of this Baptist's sermon of the present impendency of God's punishments.

Hammond. Works, vol. ii. fol. 492. *Sermon* 4.

What if all

Her stores were open'd, and this ferment

(Of Hell) should avow her catamites of fire,

Impendent horrors, threat'ning hideous fall

Use day upon our heads.

Milton. Paradise Lost, book ii. l. 177.

Destruction hangs o'er you devoted wall,

And nothing flun waits th' impending fall.

Pope. Essay. Critic, book ii.

It is a means to avert an impendent wrath, to disarm an offended Omnipotence; and even to teach a seed out of the very jaws of hell.

Smith. Sermons, vol. i. p. 14.

Sees that smoothly dipping lie,

While the storm impends too high,

Showing in an obvious glass,

Joys that in passion cease.

Brooke. Fables. The Female Scissors.

Then, in the wild and woody waste,

That clouds the vale with ambrose deep,

Impendent from the neighbouring steep,

Will find business a calm retreat.

*Mallet. Cupid and Hyacinth.*IMPE'NETRABLE, Fr. *impenetrable*; It. and
IMPE'NETRABLY, Sp. *impenetrable*; Lat. *im-*
IMPE'NETRABILITY, *penetrabilis*; (in, and *pen-*
IMPE'NETRABLENESS, *trabilis*, from *penetrare*, that is, as Festus interprets it, *penitus intrare*, to enter into the inmost parts.)

That cannot be penetrated; cannot be entered or gone into; that cannot be holed or pierced; metaphorically, cannot be acted upon; cannot be reached inwardly.

Nothing small escaped that he achieved not, were the thing easier

so difficult (or so who says) *impenetrable*.*Sir Thomas Elyot. The Governour*, book i. fol. 83.To wrap with her, the hand wth all scarce forbears

The woful words she stried were such

Able to wound th' *impenetrable* ears,

Her plaints so piercing and her grief so much.

Dryden. The Second Wars, book vi.

Far otherwise th' inevitable points

In cubic phantasms from advance retire,

Inevitably, *impenetrably* arriv'd.*Milton. Paradise Lost*, book vi. l. 400.

Nay, some have fancied that man, in the state of innocence, had also the gift of penetration; and that he became solid, opaque, and impenetrable by his fall.

Clarke. Leibnitz Papers, p. 207. *Fifth Paper.*

IMPEN.

IMPEN-

TRAUBLE.

IMPER-
FRABLE.

So that not even corporeal substance, any more than spiritual, ever ceases acting, which seems not to have been apprehended by those, who have placed the essence of matter in extensive alone, or even to impermutability; and fancied they could conceive a body absolutely at rest.

IM-
PEOPLE.

We may consider, that motion does not essentially belong to matter, as divisibility and impermutability are believed to do.
Boyle, Works, vol. v. p. 210 A Free Inquiry into the Reasoned Notion of Necessity.

Man's heart has been imperceptibly sear'd,
Like thine that cleave the flood or graze the field,
Had not his Maker's all-knowing hand
Giv'n him a soul, and bade him understand.

Croquer, Conversation.

IMPEMENTENT. } Fr. *impénitent*; It. and Sp. *impénitente*; Lat. *impénitens*; *impénitence*, } in, and penitencia; dolor ob *impénitency*. } remissionem, from *punit-ere*, to grieve, or be pained, for a fault committed.
Having or feeling no pain; no grief or sorrow for a fault committed; careless, reckless of the consequences of sin; remorseless, uncontrite.

And he that finally dyes *impénitent*, as divers wedded freeze dye in their livery; or he that after Tyndale's doctrine, repenteth unto care of thine, & dyeth in a false heresy against his holy bowell: such a felicitie he finally reprobates forsooke unto God before y^e world was wrought, that they would finally for *impénitence* fall utterly to naught.

Sir Thomas More, Works, fol. 573. The Second Part of the Consultation of Tyndale.

He punishes one sin with another, vile acts with evil habits, these with a hard heart, and with obstinacy, and obstinacy with impiety, and impiety with damnation.

Taylor, Sermon 8. fol. 75. Of Godly Fear.

Let us, therefore, amend our lives with all speed; lest through *impénitency* we run into that stupidity, which we now seek all means to warily to avoid, the world of superstitions, and the heaviest of all God's judgments, Popery.

Milton, Poese Works, vol. ii. fol. 127. Of True Religion, &c.

Spiritually there is never a perfect calm but after a tempest; the wind and earthquake and fire make way for the soft voice. But I pity the sullenness and self complacency of a careless and *impénitent* heart.

Hall, Works, vol. iii. fol. 423. Soliloquy 11.

The condition required of us in a constellation of all the Gospel graces, every one of them rooted in the heart, though mixed with much weakness, and perhaps with many sins, so they be not vitally and *impénitently* lived and died in.

Hammond.

The sum of what I have said, is this, That if no man does, nor can repent, without such a degree of God's grace as cannot be resisted, no man's repentance is commendable, nor is one sinner's *impénitency* more blameworthy than another's; Chanaan and Bethsabee can be in no more fault for continuing *impénitent*, than Tyne and Sodom were.

Tidball, Sermon 119. fol. 103.

Every willful sinner who adds *impénitency* to his sin, commits the same unto death; because there is no other condition of pardon allow'd by the Gospel without true repentance.

Sealing-leaf, Sermons, vol. i. p. 33.

The dispensation of the Gospel, though it be acceptably more benign, more gracious, more encouraging to the good and virtuous, is, at the same time, more awful, more terrifying, to resolved *impénitent* sinners, than the dispensation of nature.

Hark, Works, vol. vi. p. 73. Sermon 5.

IMPENNOUS, without wings, (*pennæ*) wingless.

It is generally conceived an earwig hath no wings, and is reckoned amongst *impennoous* insects by many.

Sir Thomas Brown, Vulgar Errors, book li. ch. xxvii.

IMPEOPLE. See **EMPEOPLE**. To people or fill with people, or many inhabitants.

Thou hadst helpt to *impeople* hell.

Beaumont, Pygmalion, act. 16. st. 19.

IMPERATE.

IMPERATIVE.

IMPERATIVELY.

IMPERATOR.

IMPERATORIAL.

Imperative;

enjoin;

Imperate acts;

No, when it is an adverb of forbidding, may be indifferently joined with a verb of the subjunctive mood, &c. as in the imperative.

The suite of single are imperative.

Amongst the Gods of glorious degree

To thee the mighty imperator art.

All which stand

In awe of thy high imperatory hand.

I find that the remnant muscle in my body moves at the command of my will, and since I see the energy of my soul in every particle of my body, though not using intellectual actions in every part, yet using some that are imperative, as local motion; some that are natural and involuntary, as the pulse of my heart, the circulation of my blood, my digestion, insatiation, distribution, augmentation.

Special providence in relation to the acts themselves, are those special actions of the divine power and will, whereby he acts either in things natural or moral, not according to the rules of general providence, but above, or beside, or against them; and those I call the imperative acts of divine providence.

The words, though they are delivered imperatively, yet are a platio promise; as if it had been said, Show in righteousness, and ye shall reap in mercy. For it is usual in Scripture for the divine promises to be delivered in the imperative mood, to signify, that if that be done which God commands, his promise is sure and certain, and presently performed.

If we declare our meaning in the form of a wish, it is called the optative; if in the form of a command or request, it is the imperative.

Beattie, Elements of Moral Science, part i. ch. l. sec. 3.

IMPERATORIA, in Botany, a genus of the class Pentandria, order Digynia, natural order Umbelliferae.

Generic character: petals reflexed, emarginate; fruit nearly round, compressed, gibbous in the middle, the margin bandled.

One species, *I. Adurathium*, the common Master-wort, a native of Scotland.IMPERCEIVED, *Im. privative, and percipere.*IMPERCEIVABLE, *Fr. appercevoir, from Lat. per-cipere, to take up*IMPERCEPTIBLE, *wholly, to comprehend, (per, and capere, to take.)*IMPERCEPTIBLY, *Impercepted; usually written*IMPERCEPTIBLY, *g. v.*

Imperceptible, or imperceptible; that cannot, may not be perceived; comprehended, distinguished, discerned, seen; incomprehensible, undistinguishable, invisible.

Strange play of Fate! when nightie human things Hang on such small imperceptible things.

Cowley, The Dunciad, book iv.

Many excellent things there are in nature, which were very well worth our knowledge, but yet, as hath been said, either by reason of their remoteness from us, unaccessibility to them, subtlety and imperceptibility to us, either are not at all suspected to be, or are not so much as within any of our faculties to apprehend or discover what they are.

Hale, Origin of Mankind, ch. i. fol. 16.

Fr. *imperatif*; It. and Sp. *imperativo*; Lat. *imperativus*, from *imperare*, quod propriè sit, ut alter parat, mendo; I command (another) that he get ready.

Imperative; that exo or may command; order, or enjoin; commanding, ordering.

Imperate acts; see the Quotation from Hæle.

No, when it is an adverb of forbidding, may be indifferently joined with a verb of the subjunctive mood, &c. as in the imperative.

The suite of single are imperative.

Amongst the Gods of glorious degree

To thee the mighty imperator art.

All which stand

In awe of thy high imperatory hand.

I find that the remnant muscle in my body moves at the command of my will, and since I see the energy of my soul in every particle of my body, though not using intellectual actions in every part, yet using some that are imperative, as local motion; some that are natural and involuntary, as the pulse of my heart, the circulation of my blood, my digestion, insatiation, distribution, augmentation.

Special providence in relation to the acts themselves, are those special actions of the divine power and will, whereby he acts either in things natural or moral, not according to the rules of general providence, but above, or beside, or against them; and those I call the imperative acts of divine providence.

The words, though they are delivered imperatively, yet are a platio promise; as if it had been said, Show in righteousness, and ye shall reap in mercy. For it is usual in Scripture for the divine promises to be delivered in the imperative mood, to signify, that if that be done which God commands, his promise is sure and certain, and presently performed.

If we declare our meaning in the form of a wish, it is called the optative; if in the form of a command or request, it is the imperative.

Beattie, Elements of Moral Science, part i. ch. l. sec. 3.

IMPERATORIA, in Botany, a genus of the class Pentandria, order Digynia, natural order Umbelliferae.

Generic character: petals reflexed, emarginate; fruit nearly round, compressed, gibbous in the middle, the margin bandled.

One species, *I. Adurathium*, the common Master-wort, a native of Scotland.IMPERCEIVED, *Im. privative, and percipere.*IMPERCEIVABLE, *Fr. appercevoir, from Lat. per-cipere, to take up*IMPERCEPTIBLE, *wholly, to comprehend, (per, and capere, to take.)*IMPERCEPTIBLY, *Impercepted; usually written*IMPERCEPTIBLY, *g. v.*

Imperceptible, or imperceptible; that cannot, may not be perceived; comprehended, distinguished, discerned, seen; incomprehensible, undistinguishable, invisible.

Strange play of Fate! when nightie human things Hang on such small imperceptible things.

Cowley, The Dunciad, book iv.

Many excellent things there are in nature, which were very well worth our knowledge, but yet, as hath been said, either by reason of their remoteness from us, unaccessibility to them, subtlety and imperceptibility to us, either are not at all suspected to be, or are not so much as within any of our faculties to apprehend or discover what they are.

Hale, Origin of Mankind, ch. i. fol. 16.

IMPE-
RATE.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.IMPER-
CEIVED.

IMPERCEPTIBLE The child *removes imperceptibly* from the left arm to the right, and the man fell stark dead since : thus waxes the tradition there.
Havell. Letter 11. book i. sec. 5.

IMPERFECT He [Hobbes] seemed to think that the Universe was God, and that Souls were material. Thought heigh only vehicle and *imperfectible* machine.
Burnet. Over Tamer. Charles II. Ann. 1661.

Then finding the bladder to be plumped up, we would have tied up the contained air, but could not do it by reason of an *imperfect* hole.

Boyle. Works, vol. v. p. 620. The General History of Air.

There is yet another way by which a temptation arrives to its highest pitch or proper hour; and that is by a long train of gradual, *imperfectible* extraneous of the flesh upon the spirit.

South. Sermons, vol. vi. p. 242.

And this *imperfectibility* of the impressions made upon our souls by the Holy Spirit, was that which our Saviour signified to Nicodemus, in the third of St. John, by the similitude of a wind, which, saith he, we hear the noise of; but we know not whence it cometh, nor whither it goeth.

Sharpe. Works, vol. iii. p. 83. Sermon 5.

He [Agricola] moulded that fierce action by degrees to soft and social customs; leading them *imperfectly* into a fondness for baths, for gardens, for grand houses, and all the comestious elegancies of a cultivated life.

Burke. Works, vol. x. p. 218. An Abridgement of English History.

Thus both conceived *perceptively* to arise from a certain combination or aggregation of *imperfective* particles, and that there was nothing constant which was not originally and separately *imperfective*, that is corporeal.

Search. Light of Nature, vol. ii. part i. ch. ix. p. 162.

IMPERIDIBLE, } In, and peridible, from the Lat. IMPERIDABLE, } perid-ere, perhaps from the Gr. *ειπεσ-ω*, to lay waste or destroy.

Not to be destroyed or wasted, indestructible.

But as they [wisdom and knowledge] are harder in their acquisition, so are they more *imperfectible* and sterner in their stay.

Foltham, fol. 377. Something upon Eccles. ch. ii. v. 11.

Neither are those precious things of greater use to the making of vessels and eternals, unless some little vicies and curiosities, by means of their beauty, *imperfectibility*, and ductility.

Derham. Physico-Theology, book v. ch. ix. note 5.

IMPERFECT, } Fr. *imparfait*; Sp. *imperfecto*;
IMPERFECT, } Il. *imperfetto*; Lat. *imperfectus*,
IMPERFECT, } past participle of the unused im-
IMPERFECT, } perfectere, from in, and perficere,
 to make or do wholly or entirely; *per*, and *facere*, to make or do.

Not wholly or entirely made or done; incomplete, unfinished; faulty; defective or deficient, insufficient.

For all things that are elapsed *imperfect* is present, *imperfect*, by the unenjoying of perfection of the thing that is past.

Cheever. The third Book of Boetius, fol. 226.

We as men stumble and treme it otherwise than we should, that is so inebriated in the mists, but an *imperfect* in us that be not able to express it.

Stephens, Bishop of Winchester. Of Transubstantiation, fol. 135.

Neither were their duties which they dyd after they were released under grace sufficient in themselves to fulfil the law of the present time, as as Christian martyrs did supply y^e *imperfect* of the law, and y^e which was lacking on their part through their infirmities.

Tyndall. Works, fol. 400. John, ch. ii.

A thousand times, O happy he
 Who doth his passions so subdue
 That he may with clear Reason's eye
 Their *imperfect*'s fountain view,
 That so he may himself renew.

Stirling. Crania. Chorus 1.

— He
 Will honour'd be in all simplicity!
 Have all his actions wrought at, and view'd
 With silence and amazement,—not with rude

Dull and prophane, weak and *imperfect* eyes,
 Have busie search made in his mysteries.

Ben Jonson. Fisher-woods. Elpis 9.

Let me have no life but in Thee, no care but to enjoy Thee, no ambition but Thy glory: Oh make me thus *imperfectly* happy below my time; that when my time shall be no more, I may be perfectly happy with Thee in all eternities.

Hall. Works, vol. ii. part ii. fol. 157. Occasional Meditations, 91.

As Nilus sudden ebbs, here
 Doth leave a scale, and a scale there,
 And some here stay perhaps a day,
 Which by his stay had been a year:
 So dreams, which overflowing be,
 Departing leave half things, which were
 For their *imperfectness* can call
 But joys t' be 'tis, or in the scale.

Cartwright. A Dream Broken.

Then say not Man's *imperfect*, Heaven is fault;
 Say rather, Man's as perfect as he ought:
 His knowledge measur'd to his state and place;
 His time a moment, and a point his space.

Pope. Essay on Man, epist. i. l. 69.

Go, where thou wilt and in thy scale of sense,
 Weigh thy opinion against Providence;
 Call *imperfect* what thou fancy'st such;
 Say, here be given too little, there too much.

Id. B. l. 115.

I have more than once had thoughts of a kind of project for the advancement of experimental philosophy, consisting of such heads as these: A summary account of what is attained already. The *imperfectness* of our present attainments, &c.

Boyle. Works, vol. ii. p. 424. The Usefulness of Experimental Philosophy.

The rights called, in contradistinction to the former class, *imperfect*, are necessary to the happiness of Society, and in themselves most sacred, but cannot be vindicated by force or by legal prosecution. Such is a benefactor's right to the gratitude of the person to whom he has done good; the poor man's right to charity; and the right which all men have to the common offices of humanity.

Bentham. Moral Sciences, vol. ii. part iii. ch. i.

The Greek, Latin, and several other languages are declensions. The English, French, and Italian do not; or, at most, use it very *imperfectly*.

Blair. Lecture 8.

IMPERFORATE, } In, and perforate, to bore
IMPERFORATE, } through.
 Without, or not having, a hole.

As it happens sometimes in *imperforate* persons.

See Thomas Brown. Vulgar Errors, book vii. ch. xvi.

Sometimes children are born *imperforate*: in which case a small puncture, dressed with a tent, effects the cure.

Sharp. Operations in Surgery.

IMPERIL. See **EMPERIL.** Consequentially, To risk, to hazard, to endanger.

Will I *imperial* the innocence and candour of the author, by this calumny?
Ben Jonson. Magnetic Lady.

IMPERISHABLE. See **EMPERISHABLE.** In, privative, and *perish*, q. v. Lat. *per-ire*; Fr. *imperishable*. That can or may not be *perished*, wasted, decayed or destroyed.

— Now we find this our *imperial* form
 Incapable of mortal injury,
Imperishable, and though pierc'd with wounds
 Some closing, and by native vigour bred.

Milton. Paradise Lost, book vi. l. 425.

IMPERMANENCE, in, privative, and *permanence*, from *permanere*, (*per*, and *manere*, to last, or stay,) to stay or continue, through or to the end.

Unsteadiness or instability.

We learn to draw the cure of the venome out of the bowels of the heart itself, distilling out of the serious contemplation of the mutability of all worldly happiness, a remedy against the evil of that fickleness and *impermanence*.

Montaigne. Devout Exercise, Treat. 6. sec. 2.

4 p

IMPRSE-
VERANT.
—
IMPER-
TINENT.

IMPERSEVERANT. *Imperseverant* may mean no more than *perseverant*, like imbosomed, impassioned, immasked. Stevens.

Nat beneath him in fortunes, beyond him in the advantage of the time, above him in birth, alike constant in general services, and more remarkable in single oppositions; yet this *imperseverant* thing leaves him in my thought. *Shakespeare. Cymbeline*, fol. 387.

IMPERSONATE. Lat. *in*, and *personatus*, from *persona*, a mask used by actors or players; also applied to the actor or player; to the character acted of man or woman; to the man or woman.

To *impersonate*, or *personify*; to invest with a person; with the corporeal or bodily substance of a living creature; to ascribe the qualities of a person.

In *impersonal*, *ally*, and *ality*, the *in* is privative.

Whe notes that verbs *impersonales* by themselves turned into *personales*, and have a nominative case before them, as, *Hecce est deus*.

Ussell. *Flowers*, fol. 11.

It is his *impersonality* that I complain of, and his invisible attacks.

See William Draper on Justice. Letter 4.

The assertion you see is, that the Jews and Christians, as well as the Heathen, *impersonated* Chance under the name of Fortune. *Warburton. Works*, vol. xii. p. 203. A Few of Lord Bolingbroke's Philosophy, let. 3.

Some of these masques were moral dramas in form, where the Virtues and Vices were *impersonated*. *Hurd. Works*, vol. iii. p. 308. On the Age of Queen Elizabeth, Dialogue 3.

In this species of allegory we include the *impersonation* of Passions, Affections, Virtues, and Vices, &c. on account of which, principally, the following odes were properly termed by their author, *allegorical*.

Longinus. *Observations on the Odes of Catullus*.

IMPERTINENT. Fr. *impertinent*; It. and *impertinently*, Sp. *impertinente*; Lat. *impertinens*; (in, and *pertinens*, per, and *terrens*, which Vossius derives from the Gr. *τεῖν-αι*, to stretch or reach; and *pertinere*, to stretch or reach through.)

Not *pertinent* or *pertaining* to; nor reaching, touching, affecting, or belonging to; unimportant, irrelevant, immaterial; consequently, trifling, frivolous; unfit, unsuitable, unbecoming; acting unfitly, unsuitably, unbecomingly, and consequently, unmannerly,—rude, pert, saucy.

An unwely, as to my judgement

Methinks it is a thing *impertinent*,

Save that he wot conveyes his matter.

Chaucer. *The Clerk's Prologue*, v. 7830.

Where it will not be *impertinent* to show the manner of this handling the Sent which they make this style of.

Hobbes. *Voyages*, &c. vol. i. fol. 478. *The State of Reason*.

But set the case, that the Romans would take no knowledge of his coming into Asia, as a matter *impertinent* unto them; can say dissimile also, that now he is come over into Europe with all his forces both for land and sea and little wasteth of making open wars upon the Romans? *Holland. Livius*, fol. 847.

Quintus was thought by the Achæans to have spoken not *impertinently*, but to have answered them both fully.

Id. *Id.* fol. 917.

If we engage into a large acquaintance and various familiarities, we set open our gates to the invaders of most of our time: we expose our life to a question upon of *impertinencies*, which would make a wise man tremble to think of.

Cowley. *Essay 3. Of Obscurity*.

Am. Yes, the time is taken up with a tedious number of liturgical tales and *impertinencies*.

Milton. *Works*, vol. i. fol. 63. *Animad. upon Rem. Def.*

But he that hath been often told his fault,
And still persists, is an *impertinent*;
As a musician that will always play,
And yet is always out at the same note.

Racine. *Horace. Art of Poetry*.

I'd have the expression of her thoughts be such,
She might not seem reserved, nor talk too much;
That shows a want of judgment, and of sense;
More than enough in her *impertinences*.

Puifret. *The Choice*.

Wit and profane were infinitely different things, as likewise is wit and *impertinency*.

Skarpe. *Works*, vol. ix. p. 309. *Sermon 18*.

But what puts the satyric purpose of the Rime of Sir Topas out of all question is, that this short Poem is so managed as, with infinite humour, to expose the leading *impertinences* of books of chivalry. *Hard. Works*, vol. iv. p. 386. *Letters on Chivalry and Romance*, let. 11.

Let us examine one of the best of his Plays, I mean the *Hippolytus*; whose Chorus, throughout, bears a very idle and entertaining part, both on share in the action, and sings *impertinently*.

Id. *Id.* vol. i. p. 149. *Notes on the Art of Poetry*.

IMPERTRANSIBILITY, in, per, trans-ire; in, privative, and trans-ire, to pass over or through. Impossibility to be passed over or through.

[I have] willingly dedicated those many other ingenious reasons given by others (against the eternity of mankind), as of the *impenetrability* of eternity, and the impossibility thereto to attain to the present term or limit of antecessor generations, or Ages, &c.]

Hale. *Origins of Mankind*, ch. v. sec. 1. fol. 110.

IMPERTURBATION, Lat. *imperturbatus*, in, per, and *turbatus*; *turbare*; Gr. *τὴν*; a mob, crowd, or multitude. See to DISTURB.

Indisturbance, and consequently, Quietude, tranquillity, calmness.

Wherefore in our copying of this equality and *imperturbableness*, we must profess with the Apostle, we have not received the spirit of the World, but the spirit which is of God; not in the learned words of Men's wisdom, but the doctrine of the Holy Ghost. *Moutague. Devout Emayer*, vol. i. fol. 342. *Treat 19*. sec. 2.

IMPERVIOUS, Lat. *impercivus*, in, privative, *impercivus*, and *percivus*, having a way *impercivuousness*; through, passable; per, and *via*, a vehendo, *quid ire potest vehiculum*.

That has no way through, impassable, that has no path or passage through; impenetrable.

The heart of man what art can e'er reveal?

A wall *impercivous* between

Divides the very parts within,

And doth the heart of man e'er e from itself conceal.

Cowley. *Gift upon Dr. Harvey*.

But lest the difficulty of passing back

Say his return, perhaps, over this gulf

Impossible, *impercivous*, let us try

Advent'rous work.

Milton. *Paradise Lost*, book 3. l. 264.

Let them declare by what mysterious art

He that had knowledge through th' opposing night

Of both and bare *impercivous* to the light

And stood before his train confus'd is open sight.

Dryden. *The Hind and the Panther*.

He waits on mail of proof whose skin was made

impercivous to the javelin, dart, or blade.

Hale. *Orlando Furioso*, book 3. l. 214.

IMPERY, See EMPIRE. Fr. *imperial*; *imperial*; It. *imperiale*; Sp. *imperial*; Lat. *imperialis*, from *imperium*; that *imperialis*, from *imperare*, (in, and *parare*, to make ready,) i. e. of *parare*, *mandare*, to command another to get ready, *imperial*; of *per* pertaining to an *empire* or *emperor*; holding or possessing dominion, rule or sovereignty, command or government.

IMPER-
TINENT
—
IMPERY

IMPERY. *Imperious*, (formerly used as equivalent to *imperial*.) ruling or commanding; ruling, commanding, haughtily; authoritatively; and, thus, haughty, authoritative, tyrannical, overbearing.

But all on his about a dross

Sate in a sun imperial
That made was of rubie royall
Which that carbuncle is called
I saw perpetually shining
A famous creature.

Chaucer. The third Booke of Fame, fol. 281.

Dreadmeth these rulers rather to be beloned of God to whom His great victory *impery* riches & rule.

Joye. Expansions of Daniel. The Argument, p. 8.

His hyge arrogancy and pryde attributing to himselfe in his secret the glory of God, whose *impery* is our beate and y^e universal earth.

For the which dede Lukyng, and dyners of the barons of Fraunce, assembled they people and attempted to depriue Lewys from all imperial & kingly dignitie.

Falgon, ch. 160.

But as a river from a mountain running,
The further he ascends, the greater grows,
And by his thrille race strengthens his streame,
Even so in myne battell with th^e *imperious* sea.

Hobdight. Foyages, &c. vol. iii. fol. 660. M. G. C.

Hark! O ye Levites & priests: be ye sanctified and make dense the house of the Lords the God of your fathers, and put away all violence from the sacrifice, &c. I pray you what could he speak more *imperious*.

Stephen, Bishop of Wyndesore. Of True Obedience, fol. 29.

Most sweet! verily she of all the rest,

Remembering God in His *imperial* might;

Whose sovereign power is herein most exempt,

That both to good and bad He death right,

And all His works with justice did beight.

Spenser. Faerie Queene, booke v. can. 1.

The greatest news I can write to you is, of a bloody banquet that was lately at Leipzig where a great faction was a fomenting twist the *imperialists* and those that were devoted to France.

Hawell. Letter 30, book i. sec. 8.

His surname, so contemptible in English, sounds *imperially* and episcopally when Latinized.

Feller. Worthies. Durham.

Next after her, the winged God himself

Came riding on a lion rampant,

Taught to obey the message of that elfe,

That man and beast with power *imperial*

Subdueth to his kingly tyrannous.

Spenser. Faerie Queene, book iii. can. 12.

Hecce. I thank thee, but most *imperial* Agamemnon.

Shakespeare. Troilus and Cressida, fol. 98.

A place there is, where proudly raised three standards

Have aspired rock nightring the skies,

Whose sails blow *imperially* commands

The sea his bounds, that at his great feet lies.

Daniel. History of Civil Wars, book ii.

We know how to bear humble minds in eminence of places, how to command without *imperialism*, and to comply without exposing our places in contempt.

Hall. Works, vol. iii. fol. 158. Epitaphy by Divine Right.

When *impery* first from families did spring,

Then every father govern'd as a king:

But you, that are a sovereign prince, ally

Imperial power with your paternal sway.

Dryden. To his Sacred Majesty.

Think not my judgment leads me to comply

With laws unjust, but that necessity:

Imperious need which cannot be withstand,

Makes ill authentic for a greater good.

Id. The Hind and the Panther.

The Earl of Strifford continued to press the States to come into the queen's measures, which it was said he managed with great *imperialism*.

Barnet. Owen Times. Queen Anne, Anno 1719.

Where is the glory of *imperial* sway,
If subjects none but just commands obey.

Churchill. The Candidate.

The unhappy Philosopher of Melochy, scorned to argue upon the matter, *imperialism* pronounced, that he who presumed to propagate Religion in a society without the leave of the magistrate, was guilty of the crime of *deus majesty*, as introducing a power superior to the legislation's.

Warburton. Works, vol. i. p. 228. The Divine Legation, book i. sec. 3.

He [Swift] apparently flattered his own arrogance by an assumed *imperialism*, in which he was ironical only in the successful, and to the submissive sufficiently serious.

Johnson. Works, vol. ix. p. 38. The Life of Swift.

IMPEST. *ix and pest.*

To fill with pestilence or plague, to infect.

So may your hours anti-sliding steal away;

Unknown to passing slumber and to bale,

O' roses of bliss Peace guide her gently,

No bitter dote upon the gaming game.

Poll. Epitaph. Imitation of Spenser.

IMPESTRATE, v.

IMPESTRATE, adj.

IMPESTRATION.

IMPESTRATIVE.

IMPESTRATORY.

IMPESTRER.

Fr. *impetrer*; It. *impetrare*;

Sp. *impetrar*, Lat. *impetrare*;

(in, and *petrare*, to consummate.)

To accomplish. By usage

To obtain, procure, or acquire,—by prayer, entreaty, or request.

For which it seems that men well speak with God, and by reason of supplication, but counselled to think clearness, that no not approached so rather, or that men seldom it and *impester* it.

Cancer. The Fifth Booke of Boocan, fol. 229.

And for to *impester* of her y^e grace and ayde of her moste merciful countenance to accomplish this worke) began, as before it shewed, under supporte of her moste beauteous grace; here weyll it humble mynde salute her with the first ioye of the vij. yeres.

Falgon, vol. i. ch. xxvii.

Queen Margaret thus being in France, did obtemper & *impester* of the young French king, that all factors and lovers of her husbande and the Lancastrian bande, might safely and surely have recourse into any parte of the realm of France.

Hall. Henry VI. The thirty-ninth Yere.

Whiche dayes, *impestered* and obeyed, the messenger shortly returned to his lorde and prince.

Id. Richard III. The third Yere.

And I shall always assign my prayers towards the *impetrating* that of God, that this penitential satisfaction may be so much blessed, as to restore some value of time further, where I am to account for so much idle dissipation of it.

Moutague. Devoute Romany. Preface, sig. h. i.

I may better intitle this, an *expiratory offering*, than a *propitiatory*, the first being in order to the discharge of a debt, the last to the *impetration* of some favour.

Id. B. sig. c.

In these better blessings, earnestness of desire, and fervour of prosecution, was never but assured with a gracious *impetration*.

Hall. Booke of Gildes, ch. ii. sec. 6.

Thy prayers, which were most perfect and *impetrative*, are they which our weak and unworthy prayers receive both life and favour.

Id. Contemplations. The Walk upon the Waters.

Now shalt we therefore effective to the abolition and garden of our sin, because they are *propitiatory* to, and *impetratory* of, the grace of repentance, and are fruits of *impenance*.

Taylor. Holy Dying, ch. ii. sec. 3.

Which practice (arrest, antidote prayer) is indeed doubly conducive to this purpose: both in way of *impetration*, and by real efficacy.

Barnet. Sermon 24, vol. i. Of the Love of God.

IMPETUOUS,

IMPETUOSITY,

IMPETUOUSLY,

IMPETUOSNESS,

IMPETUS, (Lat.)

Fr. *impetueux*; It. and Sp.

impetuoso; Lat. *impetuosus*;

from *impetus*, violence: (im-

petere, in, and petere, to seek;

impetus, to seek with violence.)

1 f 2

IMPERY.

IMPE-

TRI OUS.

IMPE-
TUOUS.
IM-
PIERCE.

Violent, precipitate, vehement, "sweeping away whatever is before it." *Cotgrave*.

Their steel-edged spears they strongly couch'd, and met
Together with impetuous rage and fury;
That with the terror of their force affright,
They rudely drove to ground both man and horse,
That each (wither'd) lay like a senseless corpse.

Sponser. Faerie Queene, book ii. can. 9.

The swiftness and violence of motion is wont to infuse the size that is within it, yea, and in lead, so cold as it is: much more true that which is in it, being whirled about, and turned with so great celerity and impetuosity. *Holland. Plutarch*, fol. 948.

And therewith all at once at him let fly
Their flustering arrows, thick as flakes of snow,
And round about him flooke impetuously,
Like a great water flood.

Sponser. Faerie Queene, book ii. can. 11.

The magnanimous and warlike General Hannibal, of whom it is said, that he very well knew how to overcome and saveage the fury and impetuosity of an enemy, but that he made no good use of his victories suffering himself afterwards to be overtaken by carelessness and neglect.

The Life of John Gutenberg from Thuret, fol. 70.

Then, as a falcon from the rocky height,
Her quarry seen, impetuous at the sight,
Forth springing instant darts herself from high,
Shouts on the wings, and duns along the sky.

Pope. Homer. Iliad, book xii.

He [Sir William Temple's son] who had no other visible cause of melancholy besides this, was it a boat on the Thames, near the bridge, where the river runs most impetuously, and braved into the river, and was drowned.

Barnet. Own Times. James II. Ann. 1689.

There being so kind of vice which man would not abandon themselves unto, considering the impetuosity of their own natural appetites, and the power of external temptations, were this restraint from Religion once removed or abolished.

Wickham. Of Natural Religion, book ii. ch. i.

The quicksilver, by its sudden descent, acquires no impetus superior to the pressure it has upon the seat of its wanted gravity.

Boyle. Works, vol. i. p. 138. *Of the Spring and Weight of Air*.

In there a passion, whose impetuous force

Disturbs the human breast, and breaking forth

With mad eruptions, dash destruction round,

Like flames convulsive from th' Extremes make,

But by the magic strains of some soft air

Is harrass'd to peace?

Copey. The Power of Harmony, book I.

Desires from those shores, the stream of their impetuosity bore towards the northern parts of France, which had been reduced to the most deplorable condition by their former ravages.

Barle. Works, vol. x. p. 317. *An Abridgement of English History*, book ii. ch. iii.

IMPICTURED. See, ante, DEPICTURED, IMPAINTED.

His pallid face impictured with death,
She bathed oft with tears and dried it;
And with sweet kisses mark'd the waning breath
Out of his lips like lillies pale and soft.

Sponser. The dutiful Lay of Clorinda.

IMPIERCE, } Also written Empierce, q. v.
IMPERCEABLE. }

Whilst is the beauty of those goodly dames,
Whom wit wise nature her own skill admires,
He feeds those secret and imperious flames,
Nurs'd in fresh youth, and gotten in desires.

Drayton. Mores, his Iliad and Mores, book i.

For never felt his imperious heart

So wood was forc'd from hand of being wight:

Yet had he prov'd the power of a potent knight.

Sponser. Faerie Queene, book i. can. 11.

Scal did not lead David so impercusable an armour, when he should encounter Goliath, as David now lent him in this plea of his action.

Hall. Works, vol. i. fol. 1068. *Cont. Saul in David's Carr*.

IMPIETY, } Fr. impiété; It. impietà; Sp. IMPIOUS, } impiados; Lat. impietas; (impia, IMPIOUSLY, } in, privative, and pius, whence it IMPIOUSNESS, } may be, I have not discovered, says Vossius.) See EXPIATE. By common usage, impiety is.

Ungodliness, irreligion, profaneness, unrighteousness; wickedness; neglect, irreverence, contempt of God or of religious duties, of sacred observances.

The nobility of Cyprus grew so insolent and proud, and withal so impiously wicked as that they would at their pleasure command both the wimen and children of their poore tenants to serve their valearne lusts, & holding them in such slavery as though they had bene no better than dogges, would wage them against a paynted or spariel.

Hakluyt. Voyages, &c. vol. ii. fol. 309. *M. Richard Wray*.

O Wer! begot in Pride and Luxury,

The child of Malice and revengeful Hate;

Thou impius good and good impiety,

Thou art the foul rebeler of the State.

Danet. History of Civil Wars, book ii.

Ungrateful times! that impietously neglect

That worth, that never times shall shew ash.

What! merits all our toil no more respect?

Id. A. book ii.

Friestcraft grew to be another word is fashion, and the enemies of Religion vented all their impetuous under the cover of these words.

Barnet. Own Times. William III. Ann. 1689.

'Twas hence at length just vengeance thought it fit,

To speed their ruin by their impious wit.

Dryden. Astruc Religion.

In the year 1511, William Potter was indicted for apople, There were three Gods, and that he knew not for what Christ's passion, or Bagnive, availed; and did allege. Whether he only spoke these things impiously, or whether he held them in opinion, is not clear.

Barnet. History of the Reformation, vol. i. book i. part i. p. 53.

For so good a purpose as that of settling in the common cause as impiety, he [Boilingbroke] thought fit to come out of the clouds, and to attempt a popular run of writing, as the more likely to get himself read and talked of in the world.

Warburton. Works, vol. i. p. 65. *Harris's Life of the Author*.

They [Job, ch. ii. v. 10.] were the words of Job, at a time when, to his other calamities, this domestic affliction was added, that one who ought to have navigated and soothed his sorrows provoked his indignation by an impious speech.

Blair. Sermon 16, vol. iv. p. 222.

IMPINGE, Lat. impingere, (in, and pang-ere, to fix, infix, or drive in,) to strike or dash against.

To strike or dash against.

A second (hypothesis) is, that of the ingenious Sir K. Digby, a summary of which is, that things are reserved in the memory by some corporeal extrinsic and material images; which having imprinted on the common sense, rebound thence into some vacant cells of the brain, where they keep their ranks and posture in the same order that they entered, till they are again stir'd up; and then they slide through the Lacy, as when they were first presented.

Glanville. The Vanity of Dignity, ch. iv. sec. 7.

So cautious and tender was the magistrate (even under this heretofore provocation) of violating the rights of Religion in his capital point of mysterious worship; nor did the best of recreation carry him to temples upon any other of the outward rites, then celebrated in Rome; & such as the mysteries of the Roan Dec.

Warburton. Works, vol. iv. p. 50. *Preface to the Edition of 1758*.

In the number of these superstitions is the popular opinion, that God, is the common government of the world, punisheth children for the crimes of their parents; is the best of recreation carry him to the Jewish nation; and there indeed administered with the highest equity; but in the present order of things, not to be employed without impugning on God's justice.

Id. A. vol. ix. p. 291. Sermon 15.

IMPINGUATE, Lat. in, and pinguis, fat.

To fatten.

IMPIN-
GUATE.
—
IMPLANT.

Frictions also do more fill, and impregnate the body than exercise. The cause is, that in frictions, the inward parts are at rest; which in exercise are beaten (many times) too much.

Bacon. *Natural History*. Cont. ix. sec. 877.

IMPITEOUS, Fr. *impitieux*, *pitiless*, merciless, cruel.

In mean shippes men scape best in a mean sea, sooner than in great carriages in the waves of the roving and impetuous seas.

Golden Bole, ch. xliii. sig. U. 5.

IMPLA'CABLE, } Fr. *implacable*; It. *implacabile*; Sp. *implacable*; Lat. *implacabilis*, *placabilis*, (in, privative, and *placabilis*, from *placare*, and this (Vossius) from *placere*, to please,) that cannot be appeased.

That cannot be appeased or pacified; not to be appeased, mitigated or assuaged; inexorable, irrecusable.

Being implacably angry where they persecute themselves not accepted & set by, after the worthiness of their own estimatiō.

St. Thomas More. *Works*, fol. 63. *A Treatise upon Wordes of Scripture*.

What calamitie hapned to that moste noble cite of Rome, by the implacable or wrath insatiable, of those two cattynnes, or (as I thought rather say) devylls?

St. Thomas Elyot. *The Governour*, book ii. ch. vi.

I burne, I burne, I burne,
"O how I burne with implacable fire!"

Spenser. *Faerie Queene*, book ii. can. 6.

And methely stoop unto the victious strong:

Who, to seorge the implacable wrong,

Which he supposed donne to Florinell,

Sought by all means his dolour to proving,

Sith diet of Steele his carcass could not quell.

Jd. B. book iii. can. 7.

There is most odiously much severity, and persecution, and impietousness and irreconcilableness.

Hale. *Controversies*, vol. i. p. 470. *A Discourse of Religion*.

In friendship false, implacable in hate;

Resolv'd to ruin, or to rule the State.

Dryden. *Amation and Achitophel*.

Want of natural affection, implacableness, unmercifulness, and the like.

South. *Sermons*, vol. ii. p. 165.

In my soul I loath

All affection, 'To my perfect scorn I

Object of my implacable disgust.

Cowper. *The Task*, book ii.

It is no wonder that men of this temper should have worried one another so implacably for Nestorianism, Eutychianism, and such sort of metaphysical points, or bias and green theology.

Fortitude, when injury is its object, is forbearance: the one extreme is implacability, so odious and inhuman vice; the other may be called stupidity.

Beattie. *On Moral Science*, vol. i. part iii. ch. ii.

Whoever takes up life beforehand by depriving himself of rest and refreshment, must not only pay back the hours, but pay them back with usury; and for the gain of a few months but half enjoyed, must give up years to the listlessness of languor, and the implacability of pain.

Johnson. *The Rambler*, No. 48.

IMPLA'NT, } Fr. *implanter*; It. *implantare*;
IMPLA'NTION, } Lat. *in*, and *plantare*, from *planta*, of uncertain origio.

To fix or set into, (sc. the earth,) to infix, to insert, to place firmly, rootedly, deeply in.

Oh be Thou such to me, as thou appearst unto Magdalene; break up the fallows of my nature, *implant me with grace*, prune me with most corrections, *bestow me with the former and latter rains*, do what Thou wilt to make me fruitful.

Hall. *Works*, vol. ii. fol. 262. Cont. *The Resurrection*.

Civility, prudence, love of the public good, more than of money or vain honour, are in this soil in a manner outlandish; grow not here, but in minds well implanted with solid and elaborate breeding.

Milton. *Works*, vol. ii. fol. 41. *The History of England*.

This [is] more especially by the expressed way of institution or implantation.

St. Thomas Brown. *Moral*, p. 48.

For Reason still is whispering in your ear,

Where you are sure to fall th' attempt forbear.

No need of public censure this to bid,

Which Nature has implanted in the mind.

Dryden. *Perseus*. Satire 5.

To provide effectually for the maintenance of the social virtues, it hath pleased God to implant in Man, not only the power of Reason, which enables him to see the connexion between his own happiness and that of others, but also certain instincts and propensities which make him feel it.

Hark. *Works*, vol. vi. p. 119. *Sermon* 8.

IMPLAUSIBLE. Lat. *in*, and *plausibilis*, that can or may be applauded. See UNPLAUSIBLE.

That cannot, may not be applauded, or approved; cannot gain approbation, or favour; not specious.

Above all, he ought strictly to look to it when men begin to form new combinations, to be distinguished by new names, and especially when they mingle a political system with their religious opinions, true or false, plausible or implausible.

Burke. *Works*, vol. x. p. 45. On the Petition of the Unitarians.

IMPLEACH, *in*, and *pleach*, q. v.; Fr. *plemer*. To plant, to infold, to interweave.

And lo! behold these talents of their hair

With twisted metal amorously *impleach'd*,

I have receiv'd from many a several fair.

Shakespeare. *A Lover's Complaint*.

IMPLEAD, (sometimes written *Emplead*, q. v.) *in*, and *plead*, q. v.; Fr. *plaider*; It. *piadere*; Low Lat. *implacitare*; Fr. "empleado, to sue, to bring an action against." Cotgrave. Generally, to accuse.

So that they shall not be bound to come before the justices afore-said, except any of the same barons do *implead* any man, or if any man be *impleaded*.

Halsbury. *Feudal*, &c. vol. i. fol. 117. *The Torture*.

Antiquity thought thunder the immediate voice of Jupiter, and *impleaded* them of impiety, that refer'd it to natural causes.

Glauc. *The Founty of Dymotrius*, ch. xii.

Ye envious and deadly malicious, ye *impleaders* and accusers-threateners, how long shall the Lord suffer you in this house in which dwelleth nothing but peace and charity?

Horne. *Translation of Bede's Sermons*, (1587,) p. 176.

O Pollux, thou the great defence

Of sad, *impleaded* innocences,

On whom, to weigh the grand delate,

Is deep consult the Fathers wait.

Francis Horace. *Ode* i. book ii.

Such a *plu* being like a poor conquer'd captiv's imploring a victorious sword, absolutely servile and ridiculous; it being certainly absurd to resist where it is impossible to conquer or escape.

South. *Sermon* 3. vol. x. p. 129.

IMPLEMENT, *implement*, q. d. (says Skinner) *implementum*, *quia implet domum*, because it fills the house; or, according to Cowell, from the Fr. *employer*, q. d. *employemens*, *ea sc. quibus non extremum utensilia*.

Utensils; things used in labour, tools or instruments.

They that takes no heed to theyr household,

But lets theyr *implements* moulder

Theyr hangings rot, theyr tapestry ravelles, &c.

Early Popular Poetry. *The Hay Wey in the Spital House*, l. 747.

Dilapid and infatuate shall send forth

From far with their v'ing nose among our foes

IMPLANT.
—
IMPLIMENT.

IMPLE-
MENT.
IMPLY.

Such *implements* of mischief as shall dash
To pieces, and scorch what ever stands
Acre.

Milton. Paradise Lost, book vi. l. 488.

Tobal-Cain was an instructor of every artificer in brass and iron,
or the first that found the Art of melting and molting metals, and
making them useful for tools, and other necessary *implements*.

Dryden. Plagues Traviety, book v. ch. i.

A golden bough, we say, was an important *implement*; and of very
complicated intention in the shows of the mystic.

Warburton. Works, vol. ii. p. 108. *The Divine Legation*, book ii.
sec. 4.

IMPLETION, Lat. *implere*, to fill. See COMPLETE.
A filling.

Who though he [Theophrastus] denieth the exten or forcing
through the belly [of vipers] conceiveth nevertheless that upon a
pleasible *implation* there may perhaps succeed a *disruption* of the
matrix, as it happeneth sometimes in the long and slender fish acce.

Sir Thomas Brown. Fugger Errors, book iii. sh. vii.

IMPLORE, v. *Fr. implorer*; *It. implorare*; *Sp. implorar*; *Lat. implorare*, (in
imploration, *lacrime*, in degree,) *plorans*
open power, to beg or beseech aid with cries.

To beg or beseech aid; help or succour—with cries
—to entreat earnestly, to supplicate, to pray for.

For nothing so much pray dost *implore*
As gentle ladies helpless misery.

Spenser. Faerie Queene, book iii. can. 11.

But he would not soday that wofull theme
For to dilate at large, but argu'd some
With peering words, and painful *implor*,
Him basia to arise.

Id. A. book ii. can. 5.

Wicked hearts know they deserve ill at God's hands, and therefore
they do as he can to avoid the eyes of His displeased justice, and
if they cannot do it by colours of dissimulation, they will lee it by
supplication of shelter; they shall say to the rocks, fall on us, and
cover us.

Hall. Works, vol. l. fol. 1183. *Contemplations. Jeroboam's Wife*.

My daily bread is literally *implor'd*;
I have no barns nor granaries to hoard.

Dryden. The Hind and the Panther, part iii.

The same kind of experience [personal] may assure him of the
practical possibility of performing the duties and functions of a
Christian, by the help of those assistances that God gives the faithful
implorers, to enable them to obey and please Him.

Boyle. Works, vol. vi. p. 717. *The Christian Virtuoso*, part ii.

Leaving others to be judged by Him who searcheth the heart, let
us *implor* His assistance for enabling us to act well our own part,
and to follow Christ.

Blair. Sermon 8, vol. i. p. 117.

IMPLOY, anciently also, and now usually, written
Employ, q. v.; *Fr. employer*; *It. impiegare*; *Sp. em-
plear*, from the Lat. *implicare*, to infold. (See to
IMPLY.)

To infold, to enclose, to entangle, to engage, to
occupy, to busy, or be busy, to exercise.

Only the use of arms, which most I love,
And fittest mark for noble eyes to know:
I have not tasted yet; yet just a boy,
And bring now high time these strong joys to *employ*.

Spenser. Faerie Queene, book vi. can. 2.

The King much troubled with the French affair,
Which as a shapeless and aimlessly man,
Wholly *employ'd* of the whims of his care.

Dryden. The Second Part of the Conquest of Granada, book iii.

In his Dedication, as first Preface to his *Morals*, after some very
inspired rhetoric, and figurative dialect *employ'd* against the study
and Art of speech, he has another fling at the classic authors and
discipline.

Shafesbury. Works, vol. iii. p. 239. *Maxims*, book i.

Max. 5. ch. l. (note.)

IMPLUMED, Lat. *implumis*, in, privative, and
pluma, a feather.
Featherless.

IM-
PLUMED.
IMPLY.

The poor *implumed* birds that by affluence,
Or some disgrace have lost pre-eminence,
Can point and say, This feather once was mine.

Dragon. The Owl.

At which and sight, this poor *implumed* crew,
Stand faintly trembling in their sovereign's view.

Id. B.

IMPLY,
IMPLY'EDLY,
IMPLICATE,
IMPLICATION,
IMPLICIT,
IMPLICITLY,
IMPLICITLY,
IMPLICIT.

Fr. impliquer; *It. implicare*,
Sp. implicar; *Lat. implicare*, in,
implicare; *Gr. ἐμπερι-ειν*, to knit,
to intertwine.

To *imply*—to intertwine, to in-
terweave, to infold, to inwrap; to
involve, to include; to comprise.

Implicit; infolded, inwrapped;
met. my faith is *implicit* in him; my faith is wrapped
up in him: consequently, entire, unlimited, unre-
stricted, wholly given up to.

It *implies* first repugnance to my sight and reason, that all this
world should be made of nothing, and that a virgin should bring
forth a child. But yet when I see it written 'tho' the words of my
faith, which God spoke, & brought it to pass: then *implies* it
no repugnance to me at all.

Sir Thomas More. Works, fol. 1127. *Answer to the Poygnant
Book*, &c.

The true teaching is that Christ's very body is present under the
form of bread, in as many hosties as he consecrate, in how many
places wherever the hosties be consecrate, it is there really & substan-
tially, whilest words really & substantially be *implied*, whi was say
truly present.

*Archbishop of Winchester. The Presence of Christ in the
Sacrament*, fol. 35.

And the Eutichians affirming ethologically to be but one person
in Christ, do pertinaciously say that was therefore but one nature in
Christ, accordingly by *implies* the humane nature transfused
into the divine nature and an *enclosed*.

Id. Of Transubstantiation, fol. 120.

Na doe they need with water of the feld.
Or of the slowdew, to moisten their roots dry;
For in themselves, eternal moisture they *imply*.

Spenser. Faerie Queene, book iii. can. 6.

There did appear unto her heavenly sight
A wondrous vision which did close *imply*
The course of all her fortune and posturing.

Id. B. book v. can. 7.

And as a poplar, shot aloft, set by a river side,
In moist ridge of a might from his head in curls *implies*,
But all his body plain and smooth.

Chapman. Homer. Iliad, book i. fol. 61.

—Then the much suffering man
(Dionis, Vlysses) at next close, the Telamonians
A little ray'd from earth: not quite, but with his knee *implies*
Lockt legs; and down fall both on earth, close by each other's side.

Id. B. book xiii. fol. 322.

These informers, in this frontispiece before their several sugges-
tions *implied* undertakes to make good three assertions.

Montaigne. Apologie de Cesar, ch. i.

Highways being without exception necessary, as well for peace as
war, have been defended in the Roman laws; they are taken in care,
to be in that respect (as they are by *implication* of the name) the
king's highways, and *res regie*.

Dragon. Poly-dion, song 15. *Selden's Illustrations*.

Nor is it seemly or piously attributed to the justice of God His
known hatred of sin, that such a heinous fault as this through all the
law should be only whi'd with an *implicit* and oblique touch.

Milton. Works, vol. i. fol. 196. *The Doctor*, &c. of Divorce.

But soon the reason you're lov'd by all,
Grow infinite, and so pass Reason's reach,
Then back again 't' *implicit* Faith I fall,
And rest on what the catholic voice doth teach.

Doune. Letter to Mr. Rowland Woodward.

IMPLY,
—
IMPOISON

They pretend it is implicitly repugnant in these words, *Dent*, xxiv. 4. after she is defiled.
Memo. Works, vol. i. fol. 190. *The Doctrine, &c. of Divorce*.

It is common, and indeed natural, with most people who are either averse to thinking for themselves, or are deficient of the restraints of their own opinion, to adopt implicitly, and retain with zeal, the opinions of those who have acquired a character in the world for integrity or penetration.

P. Fletcher. Parastory Elogues. Introduction.

By another article, the militia was to remain in the parliament for ten years: thereby implying, if I mistake not, that the right of granting it was in the King, and consequently that we had done him wrong in contesting with him for it.

La Roche. Memoirs, vol. i. p. 231.

If the contexture of the corpuscles, whereof a body consists, be letricate, or the cohesion strong, their mutual implication, or their adherence to each other, will make one part hinder another from flying separately away.

Boyle. Works, vol. iv. p. 295. *Of the Mechanical Origin and Production of Volatility*.

The fable of a very Poem is, according to Aristotle's division, either simple or implicit. It is called simple when there is no change of fortune in it, implicit when the fortune of the chief actor changes from bad to good, or from good to bad.

Spectator, No. 227.

Which [faith] they generally taught, consisted chiefly in an implicit believing whatever the Church proposed, without any explicit knowledge of particulars.

Burnet. History of the Reformation, vol. i. p. 519. *Ann* 1540.

Thus a good present behaviour is an implicit repentance for any miscarriage in what is past; but present sickness will not make up for past activity.

Spectator, No. 374.

Your smooth eulogium to one crown address'd,
Seems to apply a censure on the rest.

Cowper. Table Talk.

Where leafy branches form'd a secret shade
The painted birds their cunning fabrics made,
Or on the oak, or implicated thorn,
And wove it in the beauty of the morn.

Faucher. Description of May.

They believe implicitly whatever they are told, and receive with assurance the testimony of every one, without ever thinking of a reason why they should do so.

Rind. Essay 3. vol. iii. ch. ii. p. 137.

IMPOISON, also written *Empoison*, q. v. From the Lat. *potio*, a drink or draught; then applied to a medicated draught, and thence to one in which some venomous ingredient is mixed.

To give or administer such *potio* or *poison*.

To apply or in any way affect with any thing *poisonous* or *venomous*.

Thus, as before is shew'd, by the *impoysonage* of his own wyle,
dyed the King Richart's blood.

Falgon, vol. i. ch. 157.

In whose black bottom, long two serpents had remain'd
(Bred in the common sewer that all the city drain'd)
Impoisoning with their smell; which set'd him for their prey.

Dragon. Polyglott, song 2.

Of this infection, that our poets

And people had, and would

Remedies *impoyson*, if

Not medicine it we should.

Milner. Athol's England, book 2. ch. iv.

— The reigning taint

O'erprints the building wrought with skill divine,

And reins the rich temple to the dust!

Watts. On the Death of Mrs. Anne Warner.

He told how in his cot the virgin brought

Meliora wounded: how his cure she wrought,

While in her bosom Love's impoison'd dart

With deeper wound transfus'd her bleeding heart.

Hoole. Orlando Furioso, book xxi. l. 870.

IMPOLARILY, *in*, and *polar*, Lat. *polus*; Gr. *polos*, *circulus caeli*, from *pol-*, *vertere*.

For being implicitly adjoined unto a more vigorous *insolent*, it will in a short time exchange its pole.

Sir Thomas Brown. Fulger Errata, book ii. ch. ii.

IMPOLICY, *In*, and *policy*, Lat. *politia*; Gr. *impo'litick*, *politeia*, a city or State, the government of a city or State: generally, government, management.

And *impolicy*,

Want of government or management; unskilful, imprudent, injudicious, indiscreet management; improvidence or imprudence.

But in pursuit of their own remedy and suits they [the merchants] do it so *impolitically*.

Bacon. Works, vol. ii. p. 199. *Petition of the Merchants*.

I could never yet find, that those men had any other reason or argument to defend themselves and their practices by, but that *useless* and *impolitical* encouragement which has been all along given them.

South. Sermons, vol. iv. p. 412.

Those who governed Scotland under him, [Charles the Second,] with no less cruelty than the people, made the people of that Country desperate; and then plundered, imprisoned, or butchered them, for the natural effects of such despair.

Mallet. Augustus and Theodora. Preface, can. 1.

In effect, it would be the most unjust and *impolitical* of all things, unequal taxation.

Barba. Works, vol. vii. p. 353. *Letters on a Republic Peace*.

Yet however confidently Voltaire and others may please to talk, it will be no difficult matter to prove that the Crusades were neither so unjustifiable, so *impolitical*, nor so unhappy in their consequences, as the superficial readers of History are habituated to esteem them.

Mickle. The Landiad, book vii.

And however *impolitically* despotic the Spanish Government may be, still do these colonies enjoy the opportunities of improvement, which in every Age arise from the knowledge of Commerce and of Letters.

Id. Ib. Introduction.

The most admired women cannot have many Tushbridge, may Bath seasons to blaze in; since even fine faces, *obscure* were, are less regarded than new faces, the proper punishment of showy girls, for rendering themselves so *impolitically* cheap.

Johnson. The Rambler, No. 97.

IMPOLISHED, } *In*, and *polished*, or *polite*;
IMPRU'ITE. } *Unpolished* is more usual. *Polish*, from the Lat. *polire*, which some think from the Gr. *polos*, as *urbanius* from *urbis*. Vossius prefers, with C. Scaliger, the Gr. *pol-*, *to turn*; or that it may be from *phalos*, splendence, bright.
Not brightened or smoothened; rough, rude, uncivilized.

A book once known ne'er quits the author; if

Any lies yet *impolish'd*, any still,

Wasting its bones, and its cover, do

Get that: I've such, and can be secret too.

Corriewright. Mordaunt, lib. i. epig. 67.

* This (not to read men, and converse with living libraries) is that deplorable effect which universally renders our bookish men so pedantically morose and *impolish'd*, and in a word, so very ridiculous.

Evelyn. Miscellaneous Writings, p. 537. *On Public Employment*.

In hopes also of a short vacation for the communication of my Malayian grammar, I humbly beg the return of that *impolished* specimen.

Boyle. Works, vol. i. p. 614. *Mr. William Maitland to Mr. R. Boyle*, December 19, 1692.

To your his. m's hands, as the great patron of languages and Arts, this *impolish'd* grammatical tract of the Malayian dialect presumes to make its voluminous addressee, and to stand the fate of your judicious and impartial censure.

Id. R. May 15th, 1693.

IMPOLLUTED, *i. e.* unpolluted, *q. v.*

IMPOLA-
RILY.
—
IMPOL-
LUTED.

IMPOL-
LUTED.

As I have kept me safe and pure from the filthy pollutions of the world; so have they them clean and unpolluted till all egregious infections of the world.

Edall. John, ch. xvi.

IMPORT.

IMPONDEROUS, *im*, and *ponderous*; the Lat. *ponderosa*, from *pondus*, a weight; *pend-ere*, to weigh. Not weighty, light.

If they produce visible and real effects by *imponderous* and invisible emissions, it may be said to deny the possible efficacy of gold, is the manifestation of weight; or dependence of any *ponderous* particles.

Sir Thomas Brown. Fulgur Erroneum, book ii. ch. v.

IMPONED is (says Ritson) from the Lat. *imponere*, and means to put down, to stake. The Quarto, 1694, reads *imponed*, q. v.

Owe. The king, sir, has wad'd with him six Barbary horses, against the which he *impon'd*, as I take it, six French rapiers and poniards.

Shakespeare. Hamlet, fol. 286.

IMPOROUS, *in*, privative, and *porous*, from *pore*; *Fr. pore*; *It. poro*; *Sp. porosa*; *Gr. ῥίπος*, from *ῥίπ-ειν*, *transire*, *quod per eos transcat sudores, sordes et pili*. Minshew.

Having no *pores*, or small holes through which any thing can pass.

And the reason thereof is its [the crystal] continuity: as having its earthy and salinous parts so exactly resolved, that its body is left *imporous* and not dissolved by atomical terminations.

Sir Thomas Brown. Fulgur Erroneum, book ii. ch. i.

If all these steams should descend plain down with equal velocity, as according to their doctrine they ought to do, being all perfectly solid and *imporous*, and the vacuum not resisting their motion, they would never the one overtake the other, but like the drops of a shower would always keep the same distance.

Reg. Of the Crostics, part i. p. 34.

IMPORT, v.

Import, *nt*, *z*.

IMPORTABLE,

IMPORTABLENESS,

IMPORTANCE,

IMPOTANT,

IMPOTANTLY,

IMPOTANTLY,

IMPORTATION,

IMPORTER,

IMPORTLESS.

To bear or carry into, to convey into; met. to convey, to infer, to imply, to intend; to induce or introduce; consequently, from the weight or burthen borne or carried, to be of weight; of great consequence or moment. And *importance*.

Weight, value, force, efficacy, great consequence, or moment.

Importable; we now use *importable*.

Importance, in the first Example from Shakespeare, *import*; in the second, *importunity*: *important*; *importunate*.

Imports, articles of Commerce carried into one place or Country; being first *exported* or carried out of another.

Burdens that bee *importable*

On folkers shoulders things they coosen

That they will with their fingers touchen.

Chaucer. The Remour of the River, fol. 148.

Thus ligger on my backs so sore, that *importable* burden me seemeth on my backs to be charged.

H. The Testament of Love, fol. 286.

But if ye trade hym proude, beware of the *importable* burdens of the high mysted pharisees.

Bale. English Fables, part i. p. 33.

And it doth marvellously *import* this realm to make natural in this realm such thing as he special in the dying of our clothes.

Holke. Voyages, &c. vol. ii. fol. 163. M. R. Holke.

Now is there in the seconde not enely much more fully, but it *importeth* also playne and open blasphemy.

Sir Thomas More. Works, fol. 325. The Supplication of Scales.

And for that he shewd his secreten that he hadde tellyngs of so great importance that his maister gaue him in charge, not to foretelle his reue, they letted not to wake *lynn*, nor hee to admytte this messenger into his bedde syde.

Id. ib. fol. 43. Of Kyng Richarde the Thirde.

Dear soe'raign lord, the cause is managing

Is more than yours: I' import the public rest.

We all have part; it toucheth all our good:

And life's ill-quarrell, that's a quarrell to cost more blood.

Daniel. History of Civil Wars, book vi.

But herein Valerius left a noble example, shewing how much it importeth a noblesse and magistrat, ruling weighty causes, to have his ears open to hear, and willingly to receive free speech instead of Esteem, and plain truth in place of lies.

Sir Thomas North. Plutarch, fol. 86. Publique.

Whom president, of peulient import

(Had not the heav'n bless'd thy endeavours)

Against thee, Henry, had been likewise brought,

To' example made of thy example wrought.

Daniel. History of Civil Wars, book iii.

Now of all others the Rhodians were reputed of most *import* and consequence every way.

Holland. Livius, fol. 1141.

So both attorne him charge on either side

With hideous strokes, and *importable* power,

That forced him his ground to trausere wide

And wisely watch toward that deadly store.

Spenser. Faerie Queene, book ii. can. 8.

A notable passion of wonder appeared in them: but the wisest beholder, that knew no more but seeing, could not say if th' *importance* were lay, or serious, but in the extrinsec of the case, it must needs be.

Shakespeare. Winter's Tale, fol. 306.

But when, by time and continuance, the mind is accustomed to it, though the yoke be the same, yet it finds no such severity and *importableness* to it.

Hale. Contemplations, vol. ii. p. 129.

If any man shall have a thing in itself so weak, could *import* any great danger, they must consider not so much how small the sparks is that first up, as how not things about it are to take fire.

Hobbes. Ecclesiastical Politics, book v. Epistle Dedicatorie.

Why my saviour (quoth he) how is it, that you are so desirous that I should tel you a tale of the shadow of an ass, and will not give me the hearing when I am to speak unto you of your affairs of great *importance*.

Holland. Plutarch, p. 767.

Marin writ

The letter, at Sir Toby's great *importance*,

He recompence thereto, he hath married her.

Shakespeare. Twelfth Night, fol. 275.

— 'Tis a pagan

To keep vs in false gaze, when we consider

Th' *importance* of Cyprus to the Turks.

Id. Othello, fol. 312.

A. o. May it please your grace, Antipholus my husband

When I waid lord of us, and all his day,

At your important letters this ill day,

A most outrageous fit of madness took him.

Id. Comedy of Errors, fol. 97.

Small are the seeds Fate does cauehed sow

Of slight beginnings to important ends;

Whilst wonder I which does best our rev'nces show

To hear' all reasons right in giving speech.

Dowdant. Goodnight, book i. can. 2.

And it is not likely
That when they hearre their Roman horses neigh,
Behold their quarter'd fires, haue both their eyes
And eares so cloy'd importantly as now,
That they will waste their time upon our sute
To know from whence we are.

Shakespeare. Cymbeline, fol. 391.

It [this plot of Secord's] biases and retards the *importance* of our richest merchandises, trade.

Ahlton. Works, vol. i. fol. 155. Of Unlucky Printing.

IMPORT.

IMPORT.
—
IMPORTUNE.

AGA. Speak, Prince of Ithaca, and be't of less expect:

That matter needeth of importune barthes

Diside thy lips.

Shakespeare. Troilus and Cressida, fol. 83.

The only and certain scale of riches, arising from trade in a nation, is the proportion of what is exported for the consumption of others, to what is imported for their own.

Sir Wm. Temple. On the United Provinces, vol. i. ch. vi. p. 175.

The state was not common and ordinary, such as were wont to be tried before the governors of provinces, but of an unusual and publick nature; not a question of words and names, as Gallio thought it, but a matter of the highest importance to the world.

Shillingfleet. Sermon 1. vol. ii. p. 2.

It was visible, that since there was to be a free trade opened between Scotland and England, after the first of May, and since the duties in Scotland, laid on trade, were much lower than in England, that there would be a great importation into Scotland, on the prospect of the advantage that might be made by sending it into England.

Barnet. Own Times. Queen Anne, Ann. 1707.

The restraints upon importation were of two kinds. First, restraints upon the importation of such foreign goods for home consumption as could be produced at home, from whatever Country they were imported: *Teddy, &c.*

Smith. Wealth of Nations, book iv. ch. i.

On this statement the reader will observe, that I take the imports from, and not the exports to these countries, as the measure of those advantages which we derived from them.

Barke. Works, vol. ii. p. 27. Observations on a late State of the Nation.

But O th' import'nt budget I ucher'd in

With such heart-breaking music, who can say

What are his tidings.

Cooper. The Task, book iv.

All these concealing parties do by no means love one another enough to agree in any point, which was not evidently, and importantly, right.

Barke. Works, vol. iii. p. 395. Speech at Bristol previous to the Election.

It was brought home in a cargo of new fashions: and worn for some time, with that levity by the importers, and treated with that contempt by the rest, as united, and was done, to the splendour of foreign manners.

Warburton. Works, vol. ix. p. 328. Sermon 16.

IMPORTUNE, v.

IMPORTUNE, adj.

IMPORTUNELY,

IMPORTUNITY,

IMPORTUNACY,

IMPORTUNATE,

IMPORTUNATELY,

IMPORTUNATENESS,

IMPORTUNATOR.

Fr. *importun*; It. and Sp. *importuno*; Lat. *importunus*,

(im, privative, and *portus*, a

port or harbour,) literally,

without or not having a port;

locus portu carens; conse-

quently, *inquietus, quia non*

habet portum, hoc est, quies-

cent.—Unquiet, not having

rest or a resting place. He (says Vossius) is importune, who does not suffer others to rest.

To disquiet or disturb, to trouble or molest, ac. by incessant solicitation; to beg, beseech or solicit without ceasing, incessantly; tiresomely, vexatiously; unseasonably.

Importune, the adjective, is also used in old writers (as *importunus* in Lat.) more strongly; ac. distressing, relentless, cruel.

Spenser uses the verb *importune*, as equivalent to *import*.

He is spind with his fortress

And for he will be importune.

Chaucer. The Remount of the Bear, fol. 142.

He flyndeth hys hope much therwith reyned

He date importune the Lords on every syde.

Wynt. Pauline 111. The Doctor.

More shall thy prompt sight his endless mercy please
(Then their importune suit, which dreams that words God's wrath appease.

Burton. Ecclesiastes, ch. iv.

VOL. XXIII.

IMPORTUNE.

I am importune on you that ye be not importunate on me I pray you, that you praise not me. Or els I commaunde you, that you de-maunde it no more of me. This horse sworne of the father, ceased the importunate and pittifull request of the mother.

Golden Rule, ch. x. sig. F. 6.

In general he contrawails people inquisition, and importunate talkers.

Drant. Harcour. Argument to Saltyre 9.

So true it is that he gins hym not out of the way, nor commaunded them to departe for theyr importunity, that he cums out of the secreet place, where he was, in maner to meeete them.

Udall. Marck, ch. vi.

Who [Hymnus] forgetting bothe, his owne former lyfe, and whose person he represented, through his tyrannous crueltie, vexed importunely, bothe, Babylos and many other cities.

Arthur Gifford. Justice, book xlii. fol. 172.

Wont say fey of God, w^{ch} respect of his honour, murmur or grudge of y^e would he would importunely pursue his appetite.

Sir Thomas More. Works, fol. 63. Richard III.

He made messes to the maiden's father first by intercession of newengers and mediators, and after by importuning him in his owne person with earnest requests by word of mouth.

Holland. Lewis, fol. 925.

All as blasing starre doth farr out-cast

His name braves, and flouting looks dimpt

At night whered the people stand agast

But the sage ward tells (as he has read)

That it importunes death, and dolefull drestred.

Spenser. Faerie Queene, book iii. can. 1. st. 16.

The magical airs, which one entertains with most delightful traos pors, to another are importune.

Glaser. The Family of Dogmatizing, ch. xii.

[For my mortal enemy hath] made importune labours to certain persons about my person, to murder or poison mee, and others to shake and leave my righteous quarrell, and to depart from my service.

Bacon. Henry VII. fol. 151.

GUN. Do not I know

With thousand gifts, and importunities,

Thou often hast solicited this lady.

Beaumont and Fletcher. The Knight of Malta, act i. sc. 3.

The other noblemen and captains of his owne estate, came to him to his tent, and were so importunate of him by intimacy and persuasion, that they got him out of his tent to shew himself to his soldiers.

Sir Thomas North. Plutarch. Scythicus.

For long ago the calendar

Of women's wants was idle

Few wot of opportunitee,

Importunatid, yeeld.

Harnet. Alford's England, book xii. ch. lxxvi.

[Every man for himselfe] extorted and brought them importunately, that all things whatsoever they stand in need of, either for themselves or their beasts, they would receive at his hands especially.

Holland. Lewis, fol. 662.

Yet shall he long time warre with happy speed,

And with great labour many battels try

But at the last, in th' importunity

Of forward fortune shall hee fect to yeeld.

Spenser. Faerie Queene, book iii. can. 3.

But since substantial grief so soon destroys,

The gust of all imaginary joys,

Who would hee too importunate to live,

Or more for life, than it can merit, give?

Penfret. Cruelty and Lust.

Their proceedings therein were much obstructed by divers honest citizens, who importunately solicited them to treat with the army.

Ludlow. Abrons, vol. i. p. 160.

But of all other passages of Scripture, the necessity and efficacy of this importunity in prayer that we speak of, is most lively set forth to us by our blessed Saviour, in that remarkable parable of his in the eleventh of St Luke's Gospel.

Sharpe. Works, vol. ix. p. 64. Sermon 4.

There goes a report that Charles the Fifth, being importuned by Eccles, and other wretches like him, to arrest Luther, notwithstanding the safe-conduct granted to him, replied, 'I will not slay with my predecessor Sigismund.'

Jovius. Works, vol. iii. p. 424. Remarks on Ecclesiastical History.

4 a

IMPO-
TUNE.

IMPOSE.

Knives in office, partial is the work
Of distribution, liberal of their aid
To share 'em opportunely in rags,
But oftentimes deal to suppliants, who would blush
To wear a tatter'd garb however coarse.

Cooper. The Task, book iv.

IMPOSE, v.

IMPOSE, n.

IMPOSE, n.

IMPOSITION,

IMPOST,

IMPOSTOR,

IMPOSTORIOUS,

IMPOSTORSHIP,

IMPOSTURE,

IMPOSTURED,

IMPOSTURAGE,

IMPOSTUROUS.

Fr. *imposer*; It. *imporrer*;
Lat. *imponere, impositum*, to put
upon.

To put, place, or set upon; to
set or fix upon; (as a duty, pen-
nalty, tax;) to charge with, enjoin,
or exact; whence *impost*—To put
upon, as a falsehood, fraud, cheat,
deception, or delusion; and, thus,
to cheat, deceive, or delude; and
hence *imposture* and *imposition*,
met.

The second cause of the *imposition*
Of this forced name was *religion*.

Chaucer. The Remede of Love, fol. 324.

Imposing grooves pecuniary mulets, besides the fetters of the
clothes so bought or sold, upon them that would attempt the contrary.
*Hobbes. Voyages, &c. vol. i. fol. 174. Henry IF. French
Ambassador.*

He had taken to fern for many years to come at a small price as
well the customs for all things that were conveyed in and out of the
reins, as all other taxes & impositions of the Hierarches.

Arthur Golding. Comar. Commentaries, fol. 14.

Was plainly vnderstande that the states and gouernours of the
citty seignorie of Venice bore of late time set and rayzed a newe impost
and charge vpon and besides their sunest impost, custome, and
charge.

Hobbes. Voyages, &c. vol. ii. fol. 299. Turkish Potentate.
By this prey custome and slightes *imposture*, was the house of
Polistatarche tak'd and surpris'd.

Hall. Henry VI. The twenty-sixth Year.

Vp in a chamber of most flite she rose;
And eakes of sayn and barley did *impose*
Within a wicker basket.

Chapman. Homer. Odyssey, book iv. fol. 67.

—All which, in his brought;
Laid downe in heape; and soe the *impos'd* a stone
Close to the casernes mouth.

Id. B. book xiii. fol. 207.

There they do say, that she transformed was
Into a tiger, and that fierce scath
In cruelty and outrage she did put,
To prove her surname true, that she *imposed* ha.

Spenner. Fœrre Queens, book v. can. 9.

According to your ladieship's *impose*
I am thus early come, to know what seruise
It is your pleasure to command me in.

Shakespeare. The Gentlemen of Verona, fol. 25.

If for some advantage of gain, or occasion of incontinencie and
pastimes, any should forewaite himself, they hold the *imposers* of
the oath to be necessary to the damnation of the perjur'd man.

Howell. Letter 10. book ii.

It is no small wonder to me, that amongst all those great Wits of
the latter times, that have so curiously priell into all the concerns of
the Apocryphical institutions and practices, I could meet with no one
that hath so much as taken notice of this, of an *imposition* of hands.

Hall. Works, vol. ii. fol. 676. Imposition of Hands.

These sons his father had been leying long
By *imposition* for the war abroad.

Drayton. The Legend of Pierce Gounson.

He [Richard, King of Mercant] discharged all monasteries and
churches of all kind of taxes, works and imposts, excepting such as
were for building of forts and bridges.

Id. Polyolbon, song 11. Selden's Illustrations.

—Which beheld, by Hector, be let go
This litter checks at him. Accurst, made hot in beauty's scorn;
Imposer, woman's man! O haues, that thou hast not beene
before.

Chapman. Homer. Iliad, book ii. fol. 38.

I was formerly acquainted with the *impostures* of Louisa
in France, which made such noise amongst the papia.

Esop. Memoirs, vol. i. p. 430. Aug. 5, 1670.

Inclining rather to make this phœnix an expounder, or interpreter
of Saint Paul, than Saint Paul an examiner, and discoverer
of this *imposture*.

Milton. Works, vol. i. fol. 38. Of Prelatical Episcopacy.

By *imposition* idly being led,

It as an *imposture* after did thus make,

Whom for a golden fable do only take.

Drayton. The Legend of the Duke of Normandy.

Many other practices of human art and invention, which help
crookedness, humours, dimness of sight, &c. so man is so foolish as
to impute to the devil's invention, or to count them any harmful *im-
posture*.

Taylor. Art of Humane, p. 127.

What have vile I in do with noble Day

Which shows Earth Heav'n's bright face? that face which I

Wistfully scur'd, and cast my love away

Upon *imposture*'d hat's foul mystery.

Bowmant. Psyche, can. 2. s. 136.

In Cour de Lion's charge upon the Holy land,
Our Earl of Le'aler, next, to rank with them we bring;
And Turnham, he that took the *imposture* Cyprian king.

Drayton. Polyolbon, song 18.

Some had their veins *impos'd* on by their fear,

But more for interest sake before and after.

Drayton. Disson and Archibald.

And [having] agreed with great strength and conviction against
the *imposers* of the law; he betakes himself to the in-
forcing the practice of the general and necessary duties of Christianity upon
these Galatians.

Stillingfleet. Sermon 7. vol. i. p. 378.

This writer [Mandeville] was author of a famous book called the
Fable of the Bees; written to prove, that moral virtue in the inven-
tion of knaves, and Christian virtue the *imposition* of fools.

Pope. The Imperial, book ii. Rem.

But now, when Times has made his *imposture* plain,

(Late though he follow'd Truth, and lying bold he train)

What new delusion shall he next chide us with gain?

Drayton. The Hind and the Panther.

Critics have been represented as the great abridgers of the active
library of genius; as the enquirers of unostentatious duties and words
upon writers, from whose cruel persecution they must fly to the
public, and implore its protection.

Blair. Lecture 3.

Trade was restrain'd, or the privilege granted, on the payment of
tolls, passages, passes, postage, and innumerable other vexatious
imposts, of which only the barbarous and almost unintelligible names
remain at this day.

*Burke. Works, vol. a. p. 400. An Abridgement of English His-
tory, book iii. ch. 7.*

They [the Apostles] declare that they had received their doctrines
not from men, but from Jesus Christ, and that every one who pre-
tended to *imposition* must acknowledge this, or ought to pass for an
imposter, if he owned it not.

*Jortin. Discourse concerning the Christian Religion, disc. 6. vol. i.
p. 137.*

IMPOSSIBLE, adj. Fr. *impossible*; It. *impos-*

IMPOSSIBLE, n. } *sibile*; Sp. *imposible*; Lat.

IMPOSSIBILITE, } *impossibilitas*, that cannot or

IMPOSSIBLY, } cannot be, (in, and possi-

bility, from *posse*, i. e. *posse esse*, that can or may be.)

That cannot or may not be, or be done or practised;
impracticable.

For *impossible* is no *being* in him just is al mighty.

Pierre Planchon. Fines, p. 364.

And it is *impossible* to please God without faith.

Wicli. Ezechiel, ch. xi.

But without faith it is *impossible* to please him.

Bible, James 1551.

For trusteth well, it is an *impossible*,

That any clerk well speak against a wiser.

Chaucer. The Wife of Bath Prologue, v. 6270.

IMPOSE.
IMPOSSI-
BLE.

IMPOSSIBLE.
—
IMPOSSIBILITY.
—
IMPOSSIBLE.
—
IMPOSSIBILITY.

For when that he himself concluded had,
Him thought who other matters wit so bad,
That impossible it were to reply
Again his cheer: this was his fantasy.
Chaucer. The Merchant's Tale, v. 9483.

Well (quod she) if thille impossible were away, the reynegance that
seemeth to be therin, were viterly remoued, shew me the absence
of that impossibility (quod I). So (quod she) I shall.
Id. The Tricost of Love, fol. 310. col. d.

For the she thought to begyn
Suche thyng, as someth impossible,
And mad her selfen insubible,
As she that with the sere enclosed,
And might of no man be disclosed.

Gower. Conf. Am. booke 1 fol. 106.

Neither doubts they the impossibility of that whiche is to assure
reasonable, as to lyve without outenance of meate and of drynke,
or what they have eaten, ouer to sayde the superfluous matter
Bale. Apology. Preface, fol. 12.

But neither god of heau, nor god of sky
Can do (said she) that which cannot be done.
Things oft impossible (quoth she) seeme as begone.
Spenser. Faerie Queene, book li. can. 2.

To conuert a Turk, or Jew, may be well a phrase for an attempt
impossible. We look for it only from him, in whom our impossibilities
are none.

Glanvil. The Fainty of Dogmatizing, ch. xiv. p. 127.

Then this desire of nature is not vain,
She corrects not impossibilities;
Food thoughts may fall into some idle brain,
But our ascent of all is ever vain.

Davies. The Immortality of the Soul, sec. 31.

Yet they which do affirm, it was the image self that spake, do
favour this miracle, grounding their proof upon the opinion of the
fortune of Rome: the which, from so base and mean beginning had
impossibly attained unto so high glory and power, as it had without
the singular fauour of the Gods: and that hath manifestly appeared
unto the world, by sundry great profits and examples.

Sir Thomas North. Plutarch, fol. 116. Cestlin.

With such a chief the meane nation blent,
Might hope to lift her head above the rest;
What may be thought impossible to do
By us, embraced by the sea and you?

Waller. To my Lord Protector.

The motion of the Sun is plain and evident to some astronomers,
and of the Earth to others; yet we none of us know which of them
moves, and meet with many seeming impossibilities in both, and be-
yond the friths of human reason or comprehension.
Sir Hen. Temple. Works, vol. iii. p. 475. Of Ancient and Modern Learning.

Setting aside the improbability, or rather impossibility, of such
huge masses floating out of rivers, in which there is hardly water for
a boat, none of the productions of the land were found incorporated,
or fixed in it; which must have unavoidably been the case, had it
been formed in rivers either great or small.

Cool. Voyages, vol. vi. book iv. ch. ix. p. 424.

IMPO'STHUMATE, v. or } Fr. *apostume*, apo-
IMPO'STHUMATE, } steme; It. and Sp. apo-
IMPO'STHUMATION, } stema; Lat. *apostema*;
IMPO'STHUME. } Gr. *ἀποστήμα*, from
ἀποστήμι, *absterere*, whence it is also called an
abscess.

A tumour, bag, or cyst formed from the humours de-
parted or withdrawn from the other parts of the body.

For if any have an unreasonable appetite, he is sooner recovered,
if he is purged by a boy or imposture cimen forth he broken.
Sir Thomas Elyot. The Court of Heeth, book ii.

The inner flesh or pulse cleansed from the seed, is passing good
far to be applied to the equal or corners of the feet: also to be laid
into those impostures or swellings, that grow to on head or appa-
ration (which the Greeks call *apostoma*.)

Halland. Plinie, vol. ii. fol. 38.

The leaves are singular good to be laid upon impostume swell-
ings.

Halland. Plinie, vol. ii. fol. 273.

For be that turneth the humors backe, and maketh the wound
bleed inward, engendereth maligne ulcers, and pernicious impostu-
ments.

Bacon. Essay 15. Of Seditions.

The inhabitants [of London] are never free from coughs and im-
portunate rheumatisms, spitting of impostured and corrupt matter
Evelyn. Miscellaneous Writings, p. 228.

A Samian peer, more staid than the rest
Of vice, who iron'd with many a dead-born jest;
And wr'd, for title to a constant queen,
Uncumber'd across arable and green,
(Cretippus nam'd); this lord Ulysses ry'd,
And thus burst out th' imposthume with pride.

Pope. Homer. Odyssey, book xi.

An error in the judgment is like an imposthume in the head, which
is always noxious, and frequently mortal.

South. Sermon, vol. i. p. 92.

It being no more possible, that a nation should flourish, when the
wealth of it is gressped into a few hands; than that the body should
thrive, when the nutriment due to all the parts of it is gathered into
two or three swelling veins or impostures.

Id. B. vol. v. p. 359.

IMPOTENT, } Fr. *impotent*; It. and Sp. *impo-*
IMPOTENT, n. } tence; Lat. *impotens*, unable, (in,
IMPOTENTLY, } privative, and *potens*, able.)
IMPOTENCE. } Unable, powerless, imbecile; fee-
ble, weak; unable—sc. to bridle or restrain, (*impotens*
iræ.) Unbridled, unrestrained; unrestrained, uncon-
troulable

Who list veto these balades have inspection
Thinks that loosest lordship's excellent

Is remedy for disease and correction

To wuf hart and body impotent.

Chaucer. Certes Balades, fol. 341.

And also for my daies olde
That I am feeble and impotent
I wote not howe the world is waste.

Gower. Conf. Am. book viii.

Yet once againe to make (as it were) a fall shew of their crafti-
nesses, and subtle sleights, to the intent thereby to haue intrapped
and taken some of our men, one of them counterfeited himselfe im-
potent and lame of his legs, who seemed to decced in the water side
with great difficulty.

Hakluyt. Voyages, &c. vol. iii. fol. 36. M. Frolicher.

Our generall having compassion of his impotency, thought good
(if it were possible) to cure him therof: wherefore he caused a
soldier to shoote at him with his caluener, which grased before his
face.

Id. B.

And yet the one her other leg had lame
Which with a staffe all full of little snags
She did support, and impotence her name.

Spenser. Faerie Queene, book ii. can. 11.

Such is the impotence of his affection!

Messenger. The Roman Actor, act v. sc. 1.

And if I profess I should be that I will not, I befoole myselfe, and
bewray miserable impotency.

Hall. Works, vol. i. fol. 74. Heaven upon Earth.

O sacred hunger of ambitious mindes
And impotent desire of men to reigne.

Spenser. Faerie Queene, book v. can. 12.

— An impotent lover

Of women for a flash, but his first quench'd,

Hating as deadly.

Messenger. The Unnatural Combat, act iii. sc. 2.

I told him all the truth: who made reply;

O deed of most abhor'd indecency!

A sort of imposture amongst his bed

Whose strength of nimble both cities levelled?

Chapman. Homer. Odyssey, book xvii.

Good Lord, what fury, what frenzy distempers Christians; that they
should be so impotently malicious against those, who profess them-
selves to be redeemed by the ransom of the same most precious
blood.

Hall. Works, vol. i. fol. 517. Noah's Love.

IMPOST-
HUMATE.
—
IMPO-
TENT.

IMPO-
TENT.
—IMPOUND

The truth is, I have loved this lady long,
And asperely with drew enough,
But to recover: for I have will forbear
To express it, in my person to her.

Ben Jonson. *The New Inn*, act i. sc. 1.

None but the *impotent* or old would stay,
Whose Love invites, and Beauty calls away.
Pamphlet. *Love Triumphant over Reason*.

With jealous eyes, at distance she had seen
Whispering with Jove, the silver-footed queen,
Then *impotent* of tongue (her silence broke)
Thus turbulent in rattling tone she spoke.

Dryden. *Homér. Iliad*, book i.

Is then the fire Achilles all your care?
That iron heart, inflexibly severe;
A lion not a man, who sloughers wide
In strength of rage and impotence of pride?

Pope. *Homér. Iliad*, book xxiv.

Scall is your force? and, from your arm estrung,
The harmless lance is impotently hung
Witke. *The Epitaph*, book iii.

IMPOVERISH. Also anciently written *Em-
POVERISHING*, n. *poorish*, q. v. *Fr. empauvérer*;
IMPOVERISHMENT, n. *It. impoverire*; *Sp. empobre-
cer*, q. d. *impauvérer*; from the Lat. *pauper*, poor or
needy.

To reduce to poverty or need; to bring to want; to
deprive of wealth or fruitfulness.

They say, that a very good King, which took his more care for the
wealth and commodity of his country, than for the enriching of himself,
made this law to be a stop and bar to Kings from heaping and
hoarding up so much money as might *impoverish* their people.

Sir Thomas More. *Utopia*, book i. vol. i. p. 120.

Urging th' exactions raised by the King,
With whose full plenty he his misuses fed,
Him and his subjects still *impoverishing*.

Dryden. *The Rarest Wars*, book v.

The strange examples of *impoverishments*,
Of sacrifice, exaction, and of wars,
Shall not be made, nor held so presidents
For times to come: but and with th' ages past.

Daniel. *A Poenegyric. To the King's Majesty*.

It is no constant rule, that trade makes riches; for there may be
trade that *impoverishes* a nation: as it is not going often to market
that enriches the countryman.

Sir William Temple. *On the United Provinces*, vol. i. ch. vi. p. 175.

It is plain, that there are many kind of sins which have a direct
natural efficacy for the *impoverishing* of men; as all kind of
sensuality and voluptuousness, idleness, prodigality, pride, envy,
revenge, &c. of all which may be said what Solomon says of one of
these, that they bring a man to a morsel of bread, and cloath him
with rags.

Bishop Wilkins. *Of Natural Religion*, book ii. ch. iv.

The greatest brail he met with was, that he was reported to have
made a great waste of his woods, to the injury and *impoverishment*
of the sea.

Steepe. *Life of Aylmer*, ch. x. p. 129.

A. 1179. In a Council of Lateran, the fourth canon forbids Arch-
bishops and Bishops to *impoverish* and pillage the Clergy and the
Churches by their exactions at their visitations.

Jortin. *Works*, vol. ix. p. 321. *Remarks on Ecclesiastical History*.

When taxes without your consent are to be extorted from you, this
nation is represented as in the lowest state of *impoverishment* and
public distress; but when we are called upon to oppress you by force
of arms, it is painted as securely feigning its impositions, abounding
with wealth, and inexhaustible in its resources.

Burd. *Works*, vol. ix. p. 306. *Address to the British Colonists in
North America*.

IMPOUND, in, and pound, from the A. S. *pynd-an*,
inclosure, to enclose.

To enclose, shut up, or confine.

The great care was rather how to *impound* the rebels, than none *IMPOUND*
of them might escape, then that any doubt was made in vanquish
them.

Bacon. *Henry VII*, fol. 169.

IMPRE-
CATE.

Then till the sea, which yet is fishes haek,
Or wety'nn, *impounds* his fainting head,
'Twixt Taurus' horns his warmer beams enshanks,
And sooner rises, later goes to bed.
P. Fletcher. *Muscle. To my beloved Cousin W. R. Esq*

The things distressed most in the first place be carried to some
pound, and there *impounded* by the taker.

Blackstone. *Commentaries*, book iii. ch. i.

IMPOWER, also written *Empower*, q. v. *Fr. pou-
voir*, the infinitive of the verb *pais*, *possum*, I am able.
To give, bestow, or invest with *posser* or authority;
to authorize.

Thou hast achieved our liberty, confid'd
Within Hell gates till now, thou art *impow'rd*
To forfeit thou fate, and overlay
With this portentous bridge and dark abyss.

Milton. *Paradise Lost*, book x. l. 369.

I, as I undertook, and with the vote
Convening in full frequency was *impow'rd*;
Have found him, view'd him, tasted him, but fled
Far other labour to be enderlog
Than when I dealt with Adam first of men.

M. *Paradise Regained*, book ii. l. 130.

If he [the Lord Chancellor] fail in his duty, he is declared guilty
of high treason, and a certain number of Lords *impow'ered* to examine
the said Parliament.

London. *Memoirs*, vol. i. p. 11.

I mean that fatal, unconstitutional law, which *impow'ered* the
Parliament to act till it should be pleased to dissolve itself.

Warburton. *Works*, vol. x. p. 25. *Sermon* 19.

IMPRAC'TICABLE. } In, and practicable, from
IMPRAC'TICABLENESS. } *practic*. *Fr. practiquer*; *It. imprac-
ticabilit*. } *practicare*; *Sp. practicar*;
to do usually, or use to do; Low Lat. *practicari*; *Gr. practico*, from *praxis*, to do.

That cannot be done, performed, managed, accom-
plished.

I have demonstrated, that Space is nothing else but an order of the
existence of things, clustered to stand together; and therefore the
fiction of a material finite universe, moving forward is as infinite
empty space, cannot be admitted. It is altogether unreasonable and
impracticable.

Clarke. *Leibnitz Papers*, p. 181.

Ard indeed I do not know a greater mark of an able minister, than
that of richly adapting the several faculties of men; not in any thing
to be lamented than the *impracticability* of doing this in any
great degree under our present circumstances.

Scott. *Works*, vol. iii. p. 246. *Free Thoughts upon the Present
State of Affairs*.

The barons exercised the most despotic authority over their vassals,
and every scheme of public utility was rendered *impracticable* by
their continual petty wars with each other.

Mackay. *Introduction to the Landed*.

Jesus then may be supposed to have certainly foreseen the present
impracticability of converting these men, and to have restrained his
power before them, on that account.

Hard. *Works*, vol. vii. p. 166. *Sermon* 39.

IMPRECATE. } *Fr. imprecation*; *It. imprec-*
IMPRECATION. } *atione*; *Sp. imprecacion*; *Lat. im-*
precato, from *imprecari*, (in, and *precari*, to pray (ac-
that evil may fall) upon (any one).
To pray—that evil may fall, or be inflicted upon any
one.

Moreover, the *imprecation* of the virtuous man Tarcia, when shee
was put to prove her virginity, continually extant upon record; by
virtue of which shee shee carried water in a sieve without dis-
solving one drop.

Holland. *Flower*, vol. ii. fol. 293.

Why lists the panderer, who dith blacks the night
With cheats and *imprecations*?

Habington. *Coasters*, part ii. *Ellegy upon Henry Cavell*.

IMPRE-
CATE.
—
IMPREG-
NABLE.

In vain we blast the ministers of Fate,
And the fallen physicians *imprecate*.
Rochester. On the Death of Mary, Princess of Orange.

With imprecations thou wilt fill the air,
And angry Neptune heard th' unrighteous prayer.
Pope. Homer. Odysseus, book x.

If Mexico is not so populous as it once was, neither is it so barbarous; the shrieks of the human victim do not now resound from temple to temple; nor does the human heart, held up reeking to the sun, *imprecate* the vengeance of heaven on the guilty empire.

Miche. Introduction to the Lucid.

The Pagans had also an opinion, that the good wishes and the imprecations of parents were often fulfilled, and had in them a kind of divination.

Jerin. Works, vol. i. p. 255. Remarks on Ecclesiastical History.

IMPRE'GN, } Lat. in, and *pragnans*, *g. d.*
IMPRE'ONANT, } *præ-gens*—generating, filling,
IMPRE'ONATE, } or becoming full, or big with young.
IMPRE'ONATION. } It *impregnare*; Sp. *empreñar*.

To generate or cause to generate, fill or become full or big with young; generally, to fill, to saturate.

For as the ocean, besides ebb and flood,
(Which Nature's greatest clerk we'er understood.)
Is not his bill, if an *impregning* wind
Fill not the flagging canvas.

Hamlet. A Poem Royal presented to His Majesty.

He is delight
Both of her beauty and sublime charms
Smell'd with superior love, as Jupiter
On Jeno smiles, when he *impregn* the clouds
That shed May flowers.

Milton. Paradise Lost, book ix. l. 500.

I'm midst of this fair plain, the tumult earth
(As if *impregnate* with a fruitful birth)
Swells gently up into an easy hill.

Sherburne. Translations. Salmaci.

Let the friends that would communicate each take a dyal;
and having appointed a time for their sympathick conference; let one more his *impregnation* ascribe to any letter in the alphabet, and his affected fellow will precisely repeat the same.

Gleadow. The Faculty of Dignifying, ch. xxi.

It [interest] in the pole to which we turn, and our sympathizing judgments seldom decline from the direction of this *impregnation*.

Id. B. ch. xiv.

Whether the single signature of one stone included in the matrix and belly of another, were not sufficient at first to derive this virtue of the pregnant stone, upon others in *impregnation*, may yet be further considered.

Sir Thomas Brown. Vulgar Errors, book ii. ch. v.

For these, *impregnate* with celestial dew
On Simois' brink ambrosial barbage grew.

Pope. Homer. Iliad, book v.

That common mercury may indeed be apically *impregnated*, I have been persuaded by divers effects that I have tried of such *impregnations*.

Hogel. Works, vol. i. p. 617. The Productiveness of Mercury.

No wholesome secrets *impregn* the western gale,
But coarser stench exhal'd by scorching heat,
Where quaking swains the poisonous air inhale
That once diffus'd a medicinal sweat.

Cooper. Hymn to Health.

IMPRE'GNABLE, } Fr. *impregnable*, in, and pre-
IMPRE'GNABLY, } *gnable*; from *prendre*, *capere*,
to take; Lat. *prehendere*, *prehendere*.

That cannot be taken; cannot be forced, invincible, unconquerable, inaccessible.

A few English archers have also worn *impregnable* cities and strong holds, and kept them in the middle of the strength of their enemies.

Sir Thomas Elgot. The Governor, book i. fol. 94.

And we likewise keeping a tumult in the town, the enemy supposing our purpose was to assault the upper fort (which God

known was most *impregnable* for us) retired from plotted purpose for the defence thereof.

Hakings. Voyages, &c. vol. iii. fol. 600. Sir Anthony Shirley.

Out of these [fortress] *impregnable* by siege, or in that case duly reli'd, with continual incursions he so prevail'd that the enemy, whose master was in winter to regain what in summer he had lost, was now able to both seasons keep short and straitened.

Milton. Works, vol. i. fol. 28. The History of England.

With him was the host of Sir Arthur Hoderidge, so well armed that (if of proof as well within as without) each soldier seemed an *impregnable* fortification.

Fuller. Worthies. Withshire.

Glory, while the hero pursues great and noble enterprises, is *impregnable*; and all the auxiliaries of his renown do but show their pain and impotence of its brightness, without throwing the least shade upon it.

Spectator, No. 218.

Far, on the prophecy concerning Antichrist, the Protestant churches were founded; and by the Apocalypse in general are they *impregnably* upheld.

Warburton. Works, vol. x. p. 184. Discourse 28.

IMPREJUDICATE. Lat. in, privative, and *prejudicare*, (*pra*, and *judicare*, *atque*.) to judge before, (i.e. knowledge.)

Not judging before, (knowledge) i.e. not having the judgment previously biased.

Whereas notwithstanding the solid reason of one man is as sufficient as the clamour of a whole nation, and with *imprejudicated* apprehensions begins as firm a belief as the authority or aggregated testimony of many hundreds.

Sir Thomas Brown. Vulgar Errors, book i. ch. vii.

IMPREPARATION, in, privative, and *preparation*, *q. v.* unpreparedness; want of *preparation*; or of previously making or getting ready or fit.

It is our infidelity, our *impreparation* that makes death any other than advantage.

Hall Works, vol. ii. fol. 228. Contemplations. Lacuna Dead.

IMPRESCRIPTIBLE. "Fr. *imscriptible*, without the compass of *prescription*, which by no length of time can be aliened or lost." Cogsware. See in PARScribe.

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and from, on one side, the inherent indefeasible prerogative of the Crown; and, on the other, the unalienable, *imscriptible* hereditary rights of the subject.

Paley. Moral Philosophy, book vi. ch. iii.

IMPRESS, v. } Fr. *imprimer*; It. *imprimere*;

IMPRESS, n. } Sp. *imprimier*; Lat. *imprimere*;

IMPRESS'IBLE, } *imprimere*, to press into, (in,

IMPRESS'IBILITY, } and *primere*, to press.) See

EXPRESS.

IMPRESS'ION, } To press into; to mark, or

IMPRESS'ION, } infix; to mark or fix deeply,

IMPRESS'ION, } lastingly.

IMPRESS'URE. } An *impress* or *impress* on a

shield. See Camden, and the Miscellaneous notice under DEVIS.

Impression is applied to the effect produced by *pressure*; by yielding or giving way to *pressure*; to forcible or weighty influence, or efficiency; destroying the fixed or settled state of the object acted upon;—the idea or thought *impressed* or infix'd.

Impressive, that can or may *impress*; forceful; also that can or may be *impressed*; susceptible of *impressions*.

To *impress* seamen. Skinner says, to *press* or *impress*, (i. e.) *militare cogere*, to force or compel soldiers; from the verb to *press*, *primere*, *cogere*. Henshaw (he adds) derives (*farvate Mineræ*) from the Fr. *pres*,

IMPREG-
NABLE.
—
IMPRESS.

IMPRESS. *paratus, lenis prest, paratus, in promptu habere, appretat, apparare, instruire*, to prepare, to provide. And Minshew says, *prest* money is so called of the Fr. word *prest*, i. e. ready, for that it bindeth all those that have received it to be ready at all times appointed. The Act of 2 Rich. II. c. 4. for the punishment of fugitive sailors, who may have been arrested and retained for the King's service, and thereof have received their wages pertaining, may seem to countenance the opinion of Minshew.

And in this thought, gun vp & down to wande
Her words all, and very reason-ours
And firmly impress in his mind
The last point.

Chaucer. The third Booke of Troilus, fol. 174.

Lo what a grete thing is affection,
Men may die of imagination
So depe may impression be take.

Id. The Millers Tale, v. 3613.

Eke other saie, that through impressura
As if a might hark fast a thing in mende
That thered cometh such visions.

Id. The fifth Booke of Troilus, fol. 187.

That purely her impressions
Caused been to have visions.

Id. The first Booke of Fame, fol. 275.

Whereof diverse fantasies
Upon his great holiness
Within his herte he gaue impress.

Goose. Conf. Am. book ii. fol. 44.

So that through pure impression
Of his imagination
With all the herbe of his courage
His love upon this faire image
He set.

Id. book iv. fol. 65.

A hart, where drede was ower as impress,
To hide the thought, that might the truth vance.

Surrey. Of the Death of Sir T. W.

Vowures it strooke into her stowey chest,
That little dreps empurpled her faire breast,
Exceeding wroth therewith the virgin grew,
Albe the wound was sithing depe impress.

Spenser. Faerie Queene, book iii. can. 12.

So deepe the deadly feare of that foul coinea
Was euent impressid in her gentle wite.

Id. B. book iii. can. 4.

An *impress* (as the Italians call it) is a device in picture with his motto, or word, borne by noble and learned personages, to signify some particuler conceit of their own.

Camden. Remains, fol. 211. *Impressus*.

About the border, is a curious fret
Emblede, *impressus*, hieroglyphics set.

Drayton. The Barons' Wars, book v.

Why such *impress* of shipwrights, whose ore take
Do's not divide the Sanday from the weale.

Shakespeare. Hamlet, fol. 152.

From mine owne windowes torne my household coast,
Raz'd out my *impress* leaving me no signe,
Saw men's opinions, and my living blood,
To show the world I am a gentileman.

Id. Richard II. fol. 33.

'Twas not voluntary, no men be beaten voluntary: Alas was heere
the voluntary, and you as yet to *impress*.

Id. Troilus and Criseide, fol. 85.

Esau. Your ships are not well mann'd,
Your mariners are millics, respers, people
Ingrat by swift *impress*.

Id. Antony and Cleopatra, fol. 354.

Without doubt an heightened and oblique fancy hath a great
Influence upon *impressible* spirits.

Gloucester. Witchcraft, fol. 36. sec. 7.

But Reason teacheth that the fruitfull seedes
Of all things living, through *impression*
Of the sun-beames in moist complexion,
Doe life conceale, and quicken are by kind.

Spenser. Faerie Queene, book iii. can. 5.

With such beere repours from her words that rise,
She made a breach in his *impressive* breast,
And all his pow'r so fully did surprise,
And seem'd to rock his senses to their rest.

Drayton. The Barons' Wars, book iii.

The perfect husband, whose *impressive* soul
Took true proportion of such pensive thots,
Yet had such power his passion to controul,
As not the same immediately to shrow.

Id. Moore. His Birth and Miracles, book i.

— By Jove multiplied

Thou should'st not seem from mee a Greekeish member
Wherein my sword had not *impressive* made
Of our ranks leud.

Shakespeare. Troilus and Criseide, fol. 86.

By your lesse wax. Soft, and the *impression* of Laocoe, with
which she rises to soles.

Id. Twelfth Night, fol. 263.

Those natural notions we have for the distinguishing of truth and
falsehood of things that are represented to us from him. They are
the image of his own mind *impressed* upon our souls.

Sharpe. Works, vol. vii. p. 11. *Faith and Reason reconciled in
Religion*.

A great deal more might be instanced in (things) of a like nature,
and things that bear such plain *impresses* of the divine wisdom and
care, that they manifest the superintendence of the infinite Creator.

Derham. Physico-Theology, book x. p. 434.

But the clergy were now so hatched in blood, that they seemed to
have stript themselves of those *impressions* of pity and compassion
which are natural to mankind.

Burnet. History of the Reformation, vol. i. p. 312. *Anno* 1534.

It is the first rule, that whatever is not offered to the memory upon
very easy terms, is not duly tendered. For fancy is the receiver
and *impressor*.

Baile. Works, vol. vi. p. 333. *Letter*, Sept. 29th, 1663.

The power of *impressing* suffering men for the sea service by the
king's commission, has been a matter of some dispute, and submitted
to with great reluctance.

Blackstone. Commentaries, vol. i. book i. ch. xiii. p. 419.

Our most important are our earliest years;
The mind *impressible* and soft with ease
Imbibes and copies what she hears and sees.

Cooper. Progress of Error.

By his own manner of reciting verses, which was wonderfully *impressive*, he plainly showed that he thought there was too much of
artificial and measured cadence in the declamation of the
theatre.

Murphy. Life and Genius of Dr. Johnson.

We think a great deal more frequently about it (Religion), we
think of it for a longer continuance, and our thoughts of it have much
more of vivacity and *impressiveness*.

Paley. Sermons 4. *Meditating upon Religion*.

IMPRESSING, or more correctly **Impressing**, i. e. paying
earnest to seamen, by the King's commission to the
Admiralty, is a right of very ancient date, and
established by prescription, though not by Statute.
Many Statutes, however, imply its existence, one as far
back as 2 Richard II. c. 4.; and further authorities may
be found in Barrington's *Oba. on Anc. Stat.* 334. The
various exemptions are contained in 7 and 8 William III.
c. 21.; 2 Anne, c. 6.; 4 and 5 Anne, c. 19.; 13 George II.
c. 17.; 2 George III. c. 15.; 11 George III. c. 38.;
19 George III. c. 75., and others. There is a judgment
by Lord Mansfield, given in Cowper, (517.) which
in a few words places the practice, its grievances, and
its advantages in a clear light. "The power of Pressing
is founded upon immemorial usage allowed for Ages.
If not, it can have no ground to stand upon, nor can it
be vindicated or justified by any reason but the safety

IMPRESS.

IMPRESS. of the State. The practice is deduced from that trite maxim of the Constitutional Law of England, that private mischief had better be submitted to, than public detriment and inconvenience should ensue. Though it be a legal power, it may, like many others, be abused in the exercise of it."

IMPRIMATUR.

The legality of Impressment was very learnedly and nicely argued and determined in the affirmative, in 1743, by Mr. Justice Forster, at that time Sergeant, and Recorder of Bristol, when trying the case of Alexander Broadfoot, who, resisting a Preee warrant, shot a sailor dead. The terms of the warrant not having been complied with, the Jury was directed to bring in a verdict of manslaughter, but the Judge at much length pronounced a strong opinion in favour of the legality of the practice. It is supported also in a Pamphlet (*Essay on the Legality of Impressment Seamen*) published in 1778 by Mr. Charles Butler, in which, as in all his other Works, the learned writer has concentrated great variety of useful and interesting information.

By 16 Charles I. c. 28. the custom of Impressment Soldiers is declared to be illegal. The preamble of an Act, empowering the King to levy troops by this compulsory method for the special exigency of the Irish Rebellion, declares that "by the laws of the Realm none of his Majesty's subjects ought to be Impressed or compelled to go out of his Country to serve as a

Soldier in the Wars except in case of necessity of the sudden coming in of strange enemies into the Kingdom, or except they be otherwise bound by the tenure of their lands or possessions." To what a frightful extent this prerogative (as it was supposed to be) had sometimes been carried, is plain from the case of Read, an Alderman of London, temp. Henry VIII. This man, having refused to contribute, or not coming up to the expectation of the Commissioners appointed to levy a Benevolence in the year 1544, although advanced in years, was Impressed as a foot-soldier for the Scottish wars, and therein taken prisoner.

IMPREVALENCY, in, privative, and prevalence; Lat. *prævalentia*, from *prævalere*, (*præ*, and *valere*,) to be strong, before or above others.

Want of superior strength; inefficiency.

That nothing can separate God's elect from his everlasting love, he proves it by induction of the most powerful agents, and triumphs in the impotence and impredominancy of them all.

Heb. Remains, p. 276.

IMPREVARICABLE, not to be prevaricated, q. v. not to be deviated or gone out of the way, or aside, from.

If then it be an *imprevaricable* law with all holies, that none whatever can move, unless it be moved by another; it follows that the soul, which moves without being stirred or excited by any thing else, is of a higher race than they; and consequently is immaterial and void of quantity.

Dugly. Of Man's Soul, ch. viii.

IMPRIMATUR.

IMPRIMATUR. Lat. *Let it be printed*. The word by which the Licensor allowed a book to be printed.

As if the learned grammatical pen that wrote it, would cast no ink without Latin; or perhaps, as they thought, because no vulgar tongue was worthy to express the pure conceits of an imprimator.

Milton. Works, vol. i. fol. 145. *Of Unlicensed Printing*.

As if a letter'd duncen had said, "Tis right."

And imprimator usher'd it to light.

Young. Satire 7. To Sir Robert Walpole.

The odious word IMPRIMATUR has long since ceased to exist as a practical fetter upon English Literature; but the history of its use, abuse, and abolition is not a little curious, as furnishing an additional proof, if such were wanting, of the intolerance and despotism of the *soi-disants* Friends of Liberty. During the reign of

Henry VIII. the control of the Press was absolutely submitted to the Royal will, and the prerogative was undisputed; so that the privilege of exclusively printing Bibles, Religious Books, and subsequently all others, was granted to individuals by Letters Patent. Under Mary these matters became subject to the jurisdiction of the Star Chamber; and by the Charter which she granted to the Company of Stationers, she entirely prohibited all Printing Presses but such as that Body should license. On the overthrow of the detestable Tribunal just mentioned, in 1641, it might have been hoped that this, one of its greatest usurpations, had been buried in its ruins; but the Presbyterians had no sooner obtained power, than they manifested the imposture of their professions, by establishing a more grating tyranny than that which they affected to perceive in the Kingly Government. An Ordinance of the

Star Chamber.

Long Parliament.

Long Parliament, dated June 14. 1643, drew from the indignation of Milton the most fervent and eloquent of his Treatises. This Ordinance professes in the outset to protect the Stationers' Company. It then confines the printing of the Orders of Parliament to such persons as are appointed for the same; and continues that no "other Book, Pamphlet, Paper, nor part of any such Book, Pamphlet, or Paper, shall from henceforth be printed, bound, stitched, or put to sale by any person or persons whatsoever, unless the same be first

proved of and licensed under the hands of such person or persons as both or either of the said House shall appoint for the licensing of the same." Unlicensed Presses and Books may be seized and destroyed. Authors and Printers of "scandalous and unlicensed" Books, (for if they are classed together,) and all "other persons whatsoever employed in compiling, printing, stitching, binding, publishing, and dispersing them, may be apprehended and brought before either of the Houses or the Committee of Examinations, that so they may receive such further punishment as their offences shall merit, and not to be released until they have given satisfaction to the Parties employed in their apprehension for their pains and charges, and given sufficient caution not to offend in like sort for the future."

Another Ordinance, which appeared on September 28. 1647, exceeds the above in severity. "Ordained by the Lords and Commons in Parliament. That what Persons soever shall make, write, print, publish, sell, or utter, or cause to be made, printed, published, sold, or uttered, any Book, Pamphlet, Treatise, Ballad, Libel, Sheet, or Sheets of paper of News whatsoever, (except the same be licensed by both or either House of Parliament, or

Ordinance 1643.

IMPRIMA-
TUR.

such persons as shall be thereunto authorized by one or both Houses of Parliament, with the name of the Author, Printer, or Licensor,) shall for every offence suffer, pay, and incur the punishment, fine, or penalty following: viz. the maker, writer, or composer, shall pay for every such unlicensed Book, &c. 40s., or be imprisoned in the Common Gaol for 40 daies untill he pay the same. The Printer to forfeit 20s. and to suffer imprisonment, not exceeding 20 daies, till he pay the same, and to have his Presse and Implements of Printing seized and broken. The Book-seller to pay 10s., or to be imprisoned 10 daies till he pay the same. The Hawker, Pedlar, or Ballad-singer, to lose all his Books, Pamphlets, and to be whipt as a common Rogue in the Parish where the offender shall be apprehended or the offence committed."

Ordinance
1649.

Again an Ordinance of Sept. 20, 1649, advances these penalties on the Author to £10, the Printer to £3, and the Bookseller to £2, renders void all former Licenses, and requires that all Books, &c. before publication be "first approved and licensed under the hand of the Clerk of Parliament, or person authorized by the Council of State, or under the hand of the *Secretary of the Army*, (a very singular officer to be chosen for such a purpose,) and be entered in their several Registers, and in the Register Book of the Company of Stationers." The Company of Stationers is empowered to appoint persons to search for and seize Presses at which unlicensed Books are printed. No unlicensed Printer, unless in the City of London and its liberties, and in the Universities, is permitted to use Printing implements, under a penalty of £20, the forfeiture of his materials, and being declared incapable of being hereafter a Master Printer or owner of a Press. This clause does not extend to the Press at York, nor that in Finsbury Fields, employed in printing Bibles and Psalms. Every Printer in London is to enter into a Bond, and to give sureties of £300 that he will not print any seditious, scandalous, treasonable, unlicensed, or unregistered Book. If he omits to prefix in the title the Author's name and place of residence at full length, he is liable to a penalty of £10 and the forfeiture of his materials for the first offence; for the second he is to be disabled from any more exercise of his trade of Printing. The same clause extends to the Universities and to York. Any one who lets premises for a Printing Office must first give notice to the Stationers' Company under a penalty of £3, and the Company must register such Office under a like penalty. So, too, similar notice, under like penalties, must be given of the importation or manufacture of any Printing materials. Unlicensed Books may be seized and burned or otherwise disposed of, at the pleasure of the Council. This Act was to continue in force for two years.

1652.

Accordingly, on the 1st January, 1652, it was renewed with additional clauses, by which the Council was empowered to limit the number of Printing Presses, by suppressing such as they thought fit, and determining what number of Presses and Apprentices every Master Printer should have at one time. The whole government of the mystery of Printing was finally vested in the Council.

Mr. Hallam, who gives an abstract of an equally obnoxious Act, which we shall soon have occasion to mention, passed soon after the Restoration, omits the details of these tyrannical Ordinances, and seems, in degree at least to find excuses for the spirit which gave

birth to them. "Every Government," he says, "how-ever popular in name or origin, must have some un-
unanimousness from the great mass of the multitude, some vicissitudes of Public opinion to apprehend, and ex-
perience shows that Republics, especially in a revolution-
ary season, shrink as instinctively, and sometimes
as reasonably, from an open license of the tongue and
pen, as the most jealous Court." (*Cond. Hist.* ch. xiii.)
We believe that they do so to a much greater extent;
for their dependence upon popular opinion for support is
far more entire than that of Monarchies, which are hedged
in by innumerable other safeguards; so that the Free-
dom of the Press is much less compatible with the one
form of Government than with the other.

Milton, in his *Areopagitica*, adopts a widely different
opinion and a far higher tone than the modern writer
just named. He maintains that "a State governed by
the rules of Justice and fortitude, or a Church built
and founded upon the rock of Faith and true know-
ledge, cannot be so pusillanimous" as to dread the
most unlimited freedom of discussion. He shows
that the Press was first shackled by Papal Tyranny,
(it was Sixtus IV. who forged its earliest fetters,) and
that the Inquisition completed the work: that "It is of
greatest concernment in the Church and Common-
wealth to have a vigilant eye how Books demean them-
selves as well as men.... for Books are not abso-
lutely dead things, but do contain a progeny of life in
them to be as active as that soul whose progeny
they are.... they are as lively, and as vigorously pro-
ductive as those fabulous dragons' teeth, and being sown
up and down may chance to spring up armed men."
Nevertheless, great wariness is requisite as to that
which we suppress, "as good almost kill a man, as
kill a good book.... for a good book is the precious
life-blood of a master spirit imbued and treasured
up on purpose to a life beyond life;" he who destroys it
commits a homicide, "sometimes a martyrdom; and if
it extend to a whole impression a kind of massacre,
whereof the execution ends not in the slaying of an ele-
mental life, but strikes at the aetherial and fifth essence,
the breath of Reason itself; slays an immortality rather
than a life."

He then exhibits what he terms a "quadruple exor-
cism;" an Imprimatur "approved and licensed under
the hands of two or three glutton Friars."

"Let the Chancellor Cini be pleased to see if in this
present Work be contained ought that may withstand
the printing."

"Vineent Rabatta, Vicar of Florence."
"I have seen this present Work, and find nothing
sharpt the Catholic Faith and good manners; in wit-
ness whereof I have given, &c."

"Nicolo Cini, Chancellor of Florence."
"Attending the present relation it is allowed that this
present Work of Davanzati may be printed."

"Vineent Rabatta," &c.
"It may be printed, July 15."

"Friar Simon Mompeli d'Amelia, Chancellor of the
Holy Office in Florence."

"Sometimes," he adds, "five Imprimaturs are seen
together dialogue-wise in the piazza of one title-page,
complimenting and ducking each to other with their
shaven Reverences, whether the Author who stands by
in perplexity at the foot of his Epistle shall to the
Press or to the sponge." In a strain which we know
not whether most to admire for the justness of its

IMPRIMA-
TUR.

IMPRIMATUR.

argument or the magnificence of its diction, he shows the manifold evils of this vexatious restraint, the impossibility of its effecting good. "What advantage is it to be a man, over it is to be a boy at school, if he have only escaped the fœdus to come under the fœdus of an Imprimatur? If serious and elaborate writings, as if they were no more than the theme of a grammarian under his pedagogue, must not be uttered without the cursory eyes of a temporizing and extemporizing Licensor? . . . Truth and understanding are not such wares as to be monopolized and traded in by tickets, and statutes, and standards. We must not think to make a staple commodity of all the knowledge in the land, to mark and license it, like our broad-cloth and wool-packs." And then follows the unrivalled passage which we need not here cite, so well known and so often repeated, likening a noble and puissant nation to a strong man rousing himself after sleep, and shaking his "invincible locks;" to an "Eagle musing her mighty youth."

But the crabb'd Puritans were dead to this generous and eloquent appeal. They were timorous, and suspicious, so "as to fear each book and the shaking of every leaf," and a Licensor was appointed. One of these, Gilbert Mabbot, (to his honour be it recorded,) perceived the intuity, the injustice, and the illegality of his office, and having presented a strong protest against it, was discharged from its hateful duties in 1649. (Symonds's *Life of Milton*, 220. from Birch's *Life*, 27.)

The *Areopagitica* has been often reprinted. Once in 1738 by Thomson, the author of the *Seasons*, who furnished a somewhat dull Preface. This edition appeared not long after an Act had been passed for subjecting all dramatic writings, before representation in a Theatre, to the inspection and license of the Lord Chamberlain of the Royal Household; and there can be no doubt that Thomson undertook the task in consequence of public attention being attracted by that Statute. In 1772 some apprehension seems to have been entertained of a restrictive Act upon the Press, and the *Areopagitica* was re-published with a violent and ill-written Preface, which some have ascribed to Archdeacon Blackburne; the Archdeacon certainly reprinted it at the end of his *Remarks on Johnson's Life of Milton*. The great Poet's Treatise may be found in Baron Maseres's *Tracts*; it was again printed in 1792 by Mr. Losh; and lastly, with a ponderous and most disproportionate apparatus of Notes, Prefatory Remarks, *Conjuring Observations*, and *Excursive Illustrations*, by Mr. Holt White in 1819. Mirabeau, in 1788, imitated, or rather translated, it in a *Tract Sur la Liberté de la Presse*.

After the Restoration, a Bill for the regulation of the Press was passed through both Houses in 1661; but on its return to the Commons with amendments, it was thrown out, because the Peers had inserted a clause exempting their own houses from search. Blackstone in a note (book iv. ch. ii. p. 152) says, that the Ordinances of the Long Parliament, which we have cited above, were principally founded on a Star Chamber decree of 1637, and that the Act of Parliament, which we are about to mention, was copied, with some few alterations, from these Ordinances. The very words of the above-named Act in most parts are, in fact, a transcript of the Star Chamber decree, which directs its thunder against "secret printing in corners without license;" and alludes, among other Ordinances, to one of the 28th of Elizabeth, which had been found to be

defective in many particulars. This decree of 1637, besides being printed separately, is given by Rushworth (*Hist. Coll.* iii. 306. *Appendix*) and by Hollis, (*Memoirs*, 64.) Lord Erskine, in his Speech in defence of Tom Paine, slightly alludes to Cromwell's restraint of the Press, and adds, that at the Restoration the Star Chamber decree was worked up into an Act of Parliament. The odium of adopting this decree, in fact, belongs equally to the Commonwealth and the restored Monarch; but it was the former which set the ill example. The Act under the latter (14 Charles II. c. 33.) prohibits the printing of Books without entry to the Register of the Stationers' Company; appoints the Lord Chancellor, the Lord Keeper, the Chief Justices, and the Chief Baron, or one or more of these, or their substitutes, Licensors for Books of Common Law. The Secretaries of State, or their substitutes, for Books of History and Politics; the Earl Marshal for Books of Heraldry, or, in case there should not be an Earl Marshal, the three Kings of Arms, or any two of them, provided Garter be one; the Archbishop of Canterbury and the Bishop of London, or either of them, or their substitutes, for Divinity, Physic, Philosophy, "or whatever other Science or Art;" and, in the Universities only, for the last-named subjects, the Chancellors or Vice Chancellors. No Books are to be imported, except into the Port of London, without License from the Archbishop or the Bishop of London; and even in that Port every packet of Books is to be opened in the presence of some scholar or learned man appointed by the Licensors, and one or more of the Company of Stationers. Any dangerous or offensive Books must be brought to the Archbishop or Bishop, and the Importers must be proceeded against. Printers are to annex their names to Books, upon pain of forfeiture of all Books without them, and the defacement of all their Printing materials. No English Books printed beyond the Seas may be imported upon pain of forfeiture. Clauses are then inserted for regulating the Registry of Presses, the number of Master Printers, who were not to exceed twenty, their Presses and Apprentices; for reserving three copies of every printed Book, one for the King's Library, and one for each University; and a few others of little importance. This Bill contains also the clause for exempting Peers' houses from search, which had before occasioned its rejection. It was to continue in force for two years; accordingly it was renewed by 16 Charles II. c. 8, by 16-17 Charles II. c. 7, and by 17 Charles II. c. 4. In 1679 it expired, but at a less happy season, in 1685, it was renewed for seven years. (1 James II. c. 17, sec. 5.) Even subsequent to the Revolution, in 1692, it was continued till the end of the Session of the following year, (4 William and Mary, c. 24, sec. 14.) Three times afterwards, in February

1662.

Renewed.

Thence not in 1691.

* The words of the Statute stand as we have cited them above, and thus unfortunately destroy a witicism, founded on misquotation, and repeated with applause by Mr. Holt White. "Under the Licensing Act of the 13th and 14th of Charles II. c. 33. all Novels, Romances, and Fævy Tails, and all Books on Philosophy, Mathematics, Physic, Divinity, or Law, were to be licensed by the Archbishop of Canterbury or by the Bishop of London. 'The Frangers of this curious Act of Parliament (observed the late Earl Stanhope not un-happily) no doubt supposed that these Right Reverend Prelates were of all the men in the Kingdom the most conversant with all those subjects.' *The Rights of Jurors Defended*, p. 65. Nov. 1792." (*Armstrong*, p. 43. note.) A reference to the Statutes at large will show that this sarcasm rests upon a falsehood, and, therefore, is singular.

Later editions of the *Areopagitica*.

Acts after the Restoration.

IMPRIMATUR.

1694, in April 1695, and in April 1697, attempts were made to frame similar Bills. The last, presented by Mr. Pulteney, was thrown out before a second reading. It gave rise to a Pamphlet, *A Letter to a Member of Parliament*, &c. scarcely worth preservation, and in no wise differing from numerous similar productions from time to time, but which has been reprinted in the *Appendix* (xiii.) to the 5th volume of the *Parliamentary History*. Each of these Bills was rejected, and the Freedom of the English Press may be considered to date from 1694. Sir Roger L'Estrange was the pitiable

Sir Roger L'Estrange.

wight upon whom much of the task of perusal before License devolved during the greatest part of the period of control. In the year 1663 he published a vehemently restrictive *Trust, Considerations and Proposals in order to the Regulation of the Press, together with diverse instances of treasonous and seditious Pamphlets proving the necessity of the same*. In the close of this little Treatise he enumerates the Penalties, offences, and delinquents connected with Literature. The penalties are "Death, mutilation, imprisonment, banishment, corporal pains, disgrace, and pecuniary mulcts;" the offences, "Blasphemy, Heresie, Schism, Treason, Seditious, Scandal, and contempt of authority;" the delinquents, "Advisers, authors, compilers, writers, printers, correctors, stitchers, binders, publishers, dispersers, and concealers of unlawful Books in general; Stationers, Posts, Hackney-Coachmen, Carriers, Boatmen, Mariners, Hawkers, Mercury-women, Pedlars, and Ballad-singers, so offending in particular." Penalties of disgrace are, "Pillory, stocks, whipping, carting, stigmatizing, disablement to bear office or testimony; public recantation, standing under the Gallows with a rope about the neck at a public execution; disfranchisement, (if freemen,) cashiering, (if soldiers,) degrading, (if persons of condition,) wearing some badge of infamy, condemnation to work either in mines, plantations, or houses of correction." All these fierce visitations are for Authors, for whom "nothing can be too severe, that stands with humanity and conscience." As for Printers and Stationers, in addition to such other punishments as the wisdom of the Magistrates may think fit to inflict, "they may be condemn'd to wear some visible badge or marque of ignominy, as a halter instead of a husband, one stocking blew and another red, a blew bonnet with a red T or S upon it, to denote the crime to be either Treason or Sedition."

These wise, lenient, and equitable proposals, no doubt mainly contributed to the sovereignty in which, for so many years, L'Estrange was established over the Realm of Wit. But it is never to be forgotten that it was the vigilant eye not of the good Knight, but of Thomas Tomkyns, one of Archbishop Sheldon's Chaplains, which suspected Treason in that noble simile in the 1st Book of *The Paradise Lost*, (594.) in which the Sun when in eclipse

Thomas Tomkyns.

with fear of change
Perplexes Monarchs.

Dr. Symonds, in his *Life of Milton*, (459.) has very amusingly pointed out the various allusions which may be supposed to have directed the judgment of this sagacious Licensor. Lord Erskine, also, in his Speech at the Bar of the House of Commons in 1779, in behalf

of Thomas Cowan, (a Speech which overthrew the IMPRIMATUR-municipality of Almanacs by the Universities,) has rapidly glanced over the above History of Licensing, and exposed its follies and its evils with much wit and ability.

Beckmann (*Hist. of Inv.* iii. 93.) has collected some curious particulars relative to Book-censors. He shows that jealousy of publication on the part of Governments is by no means of modern origin; for that Books were committed to the flames many centuries before the invention of Printing. Thus the Works of Protagoras were burned by the common crier at Athens, and those of Numa at Rome. We need not cite examples to prove how common this practice became afterwards, both among Pagans and Christians. Instances are also to be found in much later days, yet still before the discovery of Letter Press, in which Authors voluntarily submitted their productions to the judgment of their superiors, before they dismissed them for public inspection. Ambrosius Autpert, a Benedictine Monk, a. d. 768, sent an Exposition of the Revelations to Pope Stephen III. for this purpose. He represents himself to be the first writer who has done so; affirms the general Liberty of the Pen, and expresses a hope that his freedom will not be curtailed, by the act of respect which of his own accord he has been induced to pay.

The first Book published with a License after the invention of Printing has been supposed to be a *Treat Nouse* *le ipsem*, which appeared at Heidelberg in 1490; but there are two others yet earlier at Cologne, both in 1479, one *Wilhelmi Episcopi Lugdunensis, Summa de virtutibus*, the other a *Bible*. In 1501, Alexander VI. promulgated a Bull, enjoining a previous License for Books, under pain of fine and excommunication; and in Roman Catholic Countries this odious authority has ever since been retained more or less in the hands of the Priests. For these and other facts, Beckmann gives ample authorities. He corrects a mistake into which Anderson has fallen respecting *exclusive Printing* in England. That writer says, that the first Patent granted for this purpose was in 1590. Beckmann shows one eighty years earlier; *The History of King Boccus, printed at London by Thomas Godfrey, cum privilegio Regali*, 1510; and numerous others before the date assigned by Anderson.

The extent to which the tyranny of Licensing was Spanish License. (perhaps still is) carried in Spain, is thus described in the middle of the last century. "A Book in Spain must pass through six Courts before it is published. 1. it is examined by the *Examinador Synodal* of the Archbishopric, commissioned by the *Vicario*; 2. it goes to the Recorder of the Kingdom where it is to be published, *Chronista de Castilla, Arragon, Valencia, &c.*; 3. if approved by them it is licensed by the *Vicario* himself, attested by a *Notario*; 4. the privilege must be had from his Majesty, and a Secretary countersigns it; 5. after it is printed it goes to the *Corrector General por su Magestad*, who compares it with the Licensed copy, lest any thing be inserted or altered; and 6. the Lords of the Council tax it at so much a sheet. In Portugal a Book has seven reviews to pass before publication." Blackwell, *Enquiry into the Life and Writings of Homer*, p. 63.

Ancient Book-censors.

First Book published with a License.

IMPRIN-
INGS.

IMPRIMINGS, *in*, and *prime*; Lat. *primus*, first; the *firstlings*, first actions, motions, effects.

And these were both their *spiriings* and *imprimings*, as I may call them.

Reliquie Watkinson, p. 164.

IMPRIMIS, Lat. In the first place.

In-primis, Grand, you owe me for a just;
I lent you, on mere acquaintance, at least.

Ben Jonson, *Epigramme* 73.

Let me just tell you how my time is

Pass in a country life. *Imprimis*.

As soon as *Phobus* rays inspect us,

First, sit, I read, and then I break fast.

Prior, *Epistle to Fleetwood Shepherd*.

Imprimis, pray observe his hat

Wings upon either side—mark that.

Well! what is it from thence we gather?

Why these denote a brain of leather.

Goldsmit, *A New Simile*.

IMPRINT, } Also anciently written *Emprint*.
IMPRINTING, } *g. v. Fr. imprimer*; *It. imprimere*;
Sp. imprimir; *Lat. imprimere*; to press into, (*in*, and
premere, to press.) See **IMPRESS**, and *c.*

To print or press into; to mark, stamp, or infix—
letters or characters; to infix (*in* the mind.)

The map of *Jerusalem*, is a stone *imprinted*, was that type [A.
32. Hen. III.] brought into England by a friar of the order of
preachers.

R. Gloucester, p. 250, note.

[Some] have with long and often thinking thereon, *imprinted* that
have so sore in their imagination, that some of the have not after
cast it of without great difficulty.

See Thomas More, *Works*, fol. 1197. *A Dialogue of Comfort*.

Howbeit, two feasts they may thank us for. That is the science of
imprinting, and the craft of making paper.

Id. *Utopia*, book ii. ch. vi.

And near that tree's more spacious root,

Then looking on the ground,

The shape of her most daisy foot

Imprinted there I found.

Dryden, *The Quest of Cynthia*.

The speculation whereon, carried us away again into a new dis-
course of living creatures, and their natures; and namely, to fetch
from thence the medicines which nature hath *imprinted* in them.

Halland, *Plinie*, vol. ii. fol. 292.

It seeming to us a great contradiction, to say, that there are truths
imprinted on the soul, which it perceives or understands not; un-
perceiving, if it signify any thing, being nothing else, but the making
certain truths to be perceived.

Locke, *Of the Human Understanding*, vol. i. book i. ch. ii. fol. 4.

—This, nor genus, nor stores of gold,

Nor purple stains, nor culture can bestow;

But God alone, when first his image hand

Imprints the secret bias of the soul.

Alexander, *Pleasures of Imagination*, book iii. l. 523.

IMPRISON, } Also anciently written *Emprison*.
IMPRISONMENT, } *g. v. Fr. emprisonner*; *It. imprigionare*;
Sp. aprisionar; *in*, and *prison*; (*from pris*,
taken, participle of *prendre*, to take;) a place for those
taken, for captives.

To put into, or keep in, *prison*, in captivity; to con-
fine any one taken; generally, to confine or shut up.

The Kynde, forgettyng his mylde honeste, take this Goffrey, and
imprisoned him.

R. Gloucester, p. 464, note.

The shrew is *imprisoned*, and this rightfull is crowned.

Chaucer, *The Testament of Love*, fol. 309.

And with her came Jasper erle of Peubroke, and John erle of
Oxford, whiche other diverse long *imprisonments* lately escaped, fled
out of England into France & came by fortune to this assembly.

Hall, *Edward IV.* *The ninth Year*

—Where she (affraid of naught)

By guilefull treason and by subtil slight

Surprised was, and to Granter brought,

Whan her *imprison'd* both, and her life often sought.

Spenner, *Fairie Queene*, book v. cant. 11.

Exile remow'd and great's Rutiles;

Imprisonment and poison did reveal

The worth of Socraes.

Daniel, *To Henry Wriethley*.

"Return fr'd" (said Hector fr'd with stern disdain.)

"What! eoop whole armies in our walls again?"

Was't not enough, ye valiant warriors say,

Nine years in *prison'd* in those towers ye lay?"

Pope, *Homor*, *Book*, book xviii.

It is but six or seven years since a clergyman of the name of
Malony, a man of morals, neither guilty nor accused of any thing
noxious to the State, was condemned to perpetual imprisonment for
exercising the functions of his Religion; and after lying in jail two or
three years, was relieved by the mercy of Government from perpetual
imprisonment, on condition of perpetual banishment.

Burke, *Works*, vol. iii. p. 358. *Speech at Bristol previous to the
Execution*.

IMPROBABLE, } *Fr. improbable*; *It. improba-*
IMPROBABLY, } *bile*; *Sp. improbable*; *Lat. im-*
IMPROBABILITY, } *probabile*; (*in*, privative, and
probabilis, from *pro-* and *probare*; A. S. *pro-fian*, to prove;) that cannot be proved.

That cannot be proved; consequently, that cannot be
believed, incredible: not to be easily proved, not to be
believed without further reason; unlikely.

He [Cælius the son of Marius] (if Bede err not, living near 500
years after, yet our ancient Author of this report) sent to Euthre-
tus, then living of Rome, an *improbable* letter, as some of the
constant discover, desiring that by his appointment he and his people
might receive Christianity.

Milton, *Works*, vol. i. fol. 81.

Dieneth, an imaginary king of Britain, or duke of Cornwall, was
improbably aided with them against his own Country, hardly escaping.

Id. *R.* fol. 43.

It is the praise of omnipotence to work by *improbabilities*;
Elisha with salt, Moses with wood, shall sweeten the bitter waters;
let no man despise the miracle, when he knows the Author.

Hall, *Works*, vol. i. fol. 847. *Contemplations*, *Of the Waters of
Mered*.

And indeed it is very *improbable* that we, who by the strength of
our faculties cannot enter into the knowledge of any being, not so
much as of our own, should be able to find out by them that supreme
nature, which we cannot otherwise define than by saying it is infinite.

Dryden, *Preface to Religio Laici*.

But these [are] degrees herein from the very neighbourhood of
certainty and demonstration, quite down to *improbability* and collu-
sions, even to the confusion of impossibility.

Locke, *Of the Human Understanding*, vol. i. book iv. ch. xv. p. 308.

The ancients made Mnemosyne the mother of the Muses, supposing
Memory the ground work and foundation of all skill and learning; not
is it *improbable* that the structure of a man's organs, which enables
him to remember well, may render him equally capable of any other
accomplishment with proper cultivation.

Swetock, *The Light of Nature*, vol. i. part i. ch. x. p. 255.

He [Mr. Gibbes] lived long enough to know that the most and
best of his readers were much dissatisfied with him. And a few years
more may, not *improbably*, leave him without one admirer.

Hurd, *Works*, vol. v. p. 461. *On the Prophecy*, *Appendix*.

IMPROBITY, *Sp. improbitad*; *Lat. improbitas*;
(*in*, privative, and *probitas*, from *probare*; Gr. *pro-erav*,
honourable.)

Dishonour or dishonesty.

Christians by external profession they are all, whose marks of re-
cognition hath in it those things which we have mentioned, yet
although they be impious idolaters, wicked heretics, persons ex-
communicable, yet and can not for notorious *improbity*.

Hooker, *Eccelesiastical Polity*, book iii. fol. 84.

4 n 2

IMPR-
SON.
—
IMPRO-
BILITY.

IMPROPRI-
CIENCE.IMPRO-
PRIATE.

IMPROFICIENCE, IMPROFICIENCY. } In, privative, and profi-
ciency, from the Lat. *proficiens*; present part of *proficere*; (pro, and facere;) to make progress or advancement.

Want of progress or advancement; want of improvement.

But this misplacing has caused a deficiency, or at least a great *improvement* in the sciences themselves.

Beauch. Works, vol. i. p. 39. *Of the Advancement of Learning*, book ii.

For my part, the excellency of the Ministry, since waited on by such an *improvement*, increases my pressing fears of the approaching misery of the people.

Bogis. Works, vol. i. p. xxv. *The Life*

IMPROFITABLE, also anciently, and now usually written, *Unprofitable*, q. v.

Perceiveth the *improfitable* words appearing which will enervate his cure or harbor, forthwith woeleth the close out of his ground, and wille not suffer them to grow or increase.

Sor Thomas Elyot. The Governour, book i. fol 82.

How provide ye that sectes arise not to pells the people and leade them out of the way, under a colour of long praying and hypocritical holynesse, laying themselves idle and being viciety veso the comendeth *improfitable*.

Tyndall. Works, fol. 193. *Matthew*, ch. v.

IMPROPER. } Fr. *impropre*; It. *improprio*; Lat. *improprie*, *improprie*; (in, and proprius, *impropriety*), which Vossius thinks is from *proprie*, near; i. not belonging to, unbecoming.

Unbecoming, unsuitable, unadapted to, unfit, erroneous.

The world, as if his *proper* kinde

Was our intire, and as the blinde

Improperly he demeth fame.

Gower. Conf. Am. Prologue, fol. 4.

Modestie: which words not being known in the Eazlyhe tongue, ne of all them whiche redeviote Latine, except they had red good saviours, they *improperly* named this virtue discretion.

Sor Thomas Elyot. The Governour, book i. fol. 88.

ALL. ——— But who is this?

Km. Keat, sir, the banish'd Keat; who in disguise

Followed his enemy King, and did him service

Improper for a slave.

Shakespeare. Lear, act v. sc. 3.

Strangeness and if [Wauke or Woden's like] not *improperly* contend, being several works of two several nations anciently hatel'd by each other, Britons and Saxons.

Dragon. Polyolion, song 3. *Selden's Illustrations*.

The plain truth (as words may certify your eyes, seeing all *impropriety* of object) is that in the pool are tossed three isles, Brackley, Ferry, and St. Helen's.

Dragon. Polyolion, song 2. *Selden's Illustrations*.

The Convocation of the Province of York denur'd about the same petition, and sent their reasons to the King, why they could not acknowledge him supreme head, (as appears by the King's answer to them,) were chiefly founded on this, that the term head was *improper*, and did not agree in any under Christ.

Burnet. Reformation, Ann. 1531.

I shall, by God's assistance, from these words debate the case of a weak, or (as some *improperly* enough call it) a tender conscience.

South. Sermons, vol. iii. p. 171.

It is not lost you should censure me *improperly*, but lest you should form *improper* opinions on matters of some moment to you, that I trouble you at all upon the subject.

Barker. Works, vol. iii. p. 382. *Speech at Bristol previous to the Election*.

He was read, admired, studied, and imitated, while he was yet deformed with all the *impropriety* which ignorance and neglect could accumulate upon him; while the reading was yet not rectified, nor his allusions understood.

Johnson. Works, vol. ii. p. 170. *Preface to Shakespeare*.

IMPROPTIOUS, in, privative, and *propitious*; Lat. *propitius*, from *prop*, says Vossius; *quis, qui propinquus sunt, auxilium ferre possunt*. Unkind; unfavourable.

I am sorry to hear in the mean time that your dreams are *impropitious*.

Reliquia Wottoniana, fol. 574.

IMPROPORTION. } In, privative, and propor-
tion; Lat. *improportio*; (pro, and *improportionate*), *portio, quasi partio*, from part, a part or share. See *DISPROPORTION*, ante.

West of *proportion*, of due division into *parts* or shares.

Amo. I am a philosopher if I had thought a creature of her symmetry could have dar'd so *improportionable* and abrupt a digression.

Bon Jonson. Cynthia's Revels, act i. sc. 3.

If a man be inclined to a lesser good, more than to a greater, he will, in action, betake himself to the lesser good, and desert the greater merely out of the *improportion* of the two inclinations or judgments to their objects.

Dryden. Of Man's Soul, ch. xi.

The civility is *improportionate* to the head.

Smith. On Old Age, p. 89.

IMPROPRIATE.

IMPROPRIATE. } See *IMPROPER*, *supra*; also
IMPROPRIATION, } APPROPRIATE and DISAPPRO-
IMPROPRIATOR. } PRIATE.

To assign, or allot, or assume to a peculiar or particular purpose, person or thing.

Skinner notices that *appropriation* (of an Ecclesiastical Benefice) and *impropriation* are distinguished; the latter term being used of those in the possession of laymen by the gift of the King, the former of those annexed to some Ecclesiastical Corporation.

Canst thou *impropriate* to the

Augustan worthy praise?

Druid. Horace. Epistle to Quintus.

To impose them [forces] upon ministers lawfully call'd, and unconsistently try'd, as all ought to be are they be admitted, in a supercilious tyranny, *impropriating* the Spirit of God to themselves.

Milton. Works, vol. i. fol. 86. *Animad. upon Rous. Def. &c.*

Lastly, he has resolv'd that neither person nor cause shall *improper* him. I may mistake his meaning, for the word *ye* bear in *improper*. But whether if not a person, yet a good personage or *impropriation* brought out for him would not *improper* him, because there may be a quick in the word, I leave it to a censorious to resolve.

Milton. Works, fol. 118. *An Apology for Sincerity*.

After this there followed many other Bulls for other Religious Houses and Rectories that were *impropriated*.

Burnet. History of the Reformation, vol. i. book i. p. 40.

All the *impropriations* might easily have been purchased in those days, when the national funds were all clear, and such vast armies in all B-shops, as if laid out to that use, would very much have lessened the number of them.

Bishop Hall. Works, vol. iii. p. 347. *The Life*.

This design he thought would be more easily carried on, if some rich *impropriators* could be prevailed upon to restore to the Church some part of her revenue, which they had too long retained.

Id. B.

IM-
PROPRIA-
TIONS.Distinguish-
ed from Ap-
propriations.

Spelman, who has savaged with great vehemence against the tenure of IMPROPRIATIONS, very carefully distinguishes them (as Skinner has done) from APPROPRIATIONS, with which they are usually identified. After showing in what manner Religious Bodies obtained a perpetual incumbency on Benefices, he adds, "in old times, whilst these churches were in the Clergy-hand, they were called *Appropriations*, because they were *appropriate* to a particular succession of Churchmen; now they are called *Impropriations*, for they are *improperly* in the hands of *Laymen*." (*Larger Work of Tytler*, c. 20.) Minshew, in like manner, observes, that Impropriations are "when Spiritual Livings come to Temporal men, as *improper* to them." Mr. Colledge upon Blackstone, (1. 2.) remarks, that "in a note upon the term *Impropriate*, to be found in 1 Haggar'd's Rep. 163. *Duke of Portland v. Bingham*, several instances are given of its being used synonymously with *Appropriate*, not only since but before the dissolution of the Religious Houses."

Blackstone's
account of
them.

It is scarcely possible to abridge the language of Blackstone (*loc. cit.*) without rendering his meaning less distinct; and we prefer therefore to give in his own words, rather than in our own, his very clear and lucid account of the origin and nature of Impropriations. "Benefices," he says, "are sometimes *appropriated*; that is to say, the Benefice is perpetually annexed to some spiritual Corporation, either sole or aggregate, being the patron of the Living; which the Law esteems equally capable of providing for the service of the church, as any single private clergyman. This contrivance seems to have sprung from the policy of the Monastic Orders, who have never been deficient in subtle inventions for the increase of their own power and emoluments. At the first establishment of Parochial clergy, the tithes of the Parish were distributed in a fourfold division; one for the use of the Bishop, another for maintaining the fabric of the church, a third for the poor, and the fourth to provide for the incumbent. When the sees of the Bishops became otherwise amply endowed, they were prohibited from demanding their usual share of these tithes, and the division was into three parts only. And hence it was inferred by the Monasteries, that a small part was sufficient for the officiating priest; and that the remainder might well be applied to the use of their own fraternities, (the endowment of which was construed to be a work of the most exalted piety,) subject to the burthen of repaying the church, and providing for its constant supply. And therefore they begged and bought, for masses and obits, and sometimes even for money, all the advowsons within their reach, and then appropriated the Benefices to the use of their own Corporation. But, in order to complete such appropriation effectually, the King's licence, and consent of the Bishop, must first be obtained: because both the King and the Bishop may some time or other have an interest, by lapse, in the presentation to the Benefice; which can never happen if it be appropriated to the use of a Corporation, which never dies: and also because the Law reposes a confidence in them, that they will not consent to any thing that shall be to the prejudice of the Church. The consent of the patron also is necessarily implied: because (as was before observed) the appropriation can be originally made to none, but to such Spiritual Corporation, as is also the patron of the church; the whole being indeed nothing else but an allowance for the

patrons to retain the tithes and glebe in their own hands, without presenting any clerk, they themselves undertaking to provide for the service of the church. When the appropriation is thus made, the appropriators and their successors are perpetual patrons of the church; and must sue and be sued, in all matters concerning the rights of the church, by the name of patrons.

"This appropriation may be severed, and the church become disappropriate, two ways; as, first, if the patron or appropriator presents a clerk, who is instituted and inducted to the parsonage: for the incumbent so instituted and inducted is to all intents and purposes complete parson; and the appropriation, being once severed, can never be reunited again, unless by a repetition of the same solemnities. And, when the clerk so presented is distinct from the vicar, the rectory thus veiled in him becomes what is called a *sinecure*; because he hath no cure of souls, having a vicar under him to whom that cure is committed. Also, if the Corporation which has the appropriation is dissolved, the parsonage becomes disappropriate at Common law; because the perpetuity of persons is gone, which is necessary to support the appropriation.

"In this manner, and subject to these conditions, may appropriations be made at this day;" and thus were most, if not all, of the appropriations at present existing originally made: being annexed to Bishopsricks, Prebends, Religious Houses, nay even to Nunneries and certain Military Orders, all of which were Spiritual Corporations. At the dissolution of Monasteries by statutes 27 Hen. VIII. c. 28, and 31 Hen. VIII. c. 13, the appropriations of the several parsonages, which belonged to those respective Religious houses, (amounting to more than one-third of all the Parishes in England,) would have been by the rules of the Common law disappropriated, had not a clause in those statutes intervened, to give them to the King in as ample a manner as the Abbots, &c. formerly held the same, at the time of their dissolution. This, though perhaps scarcely defensible, was not without example; for the same was done in former reigns, when the alien Priors (that is, such as were filled by foreigners only) were dissolved and given to the Crown. And from these two roots have sprung all the lay appropriations of secular parsonages which we now see in the Kingdom; they having been afterwards granted out from time to time by the Crown.

"These appropriating Corporations, or Religious Houses, were wont to depute one of their own Body to perform divine service, and administer the sacraments, in those Parishes of which the Society was thus the parson. This officiating minister was in reality no more than a curate, deputy, or viceregent of the appropriator, and therefore called *vicarius* or *vicar*. His stipend was at the discretion of the appropriator, who was however bound of common right to find somebody, *qui illi de temporalibus, Episcopo de spiritualibus, debeat respondere*. But this was done in so scandalous a manner, and the Parishes suffered so much by the neglect of the appropriators, that the legislature was forced to inter-

IM-
PROPRIA-
TIONS.

* "The truth of this position has been questioned, and the doubt is not likely to be solved by any judicial decision. But I am not aware of any principle which should prevent an appropriation from being now legally made, supposing the Spiritual Corporation already seized of the advowson of the church, or enabled to take it by grant. The power of the King and the Bishop remain undiminished."

IM-
PROPRIA-
TIONS.

pose; and accordingly it is enacted by statute 15 Rich. II. c. 6., that in all appropriations of churches, the diocesan Bishop shall ordain (in proportion to the value of the church) a competent sum to be distributed among the poor parishioners annually; and that the vicarage shall be *sufficiently* endowed. It seems the Parishes were frequently sufferers, not only by the want of divine service, but also by withholding these alms for which, among other purposes, the payment of tithes was originally imposed; and therefore in this Act a pension is directed to be distributed among the poor parishioners, as well as a sufficient stipend to the vicar. But he, being liable to be removed at the pleasure of the appropriator, was not likely to insist too rigidly on the legal sufficiency of the stipend; and therefore by statute 4 Hen. IV. c. 12. it is ordained, that the vicar shall be a secular person, not a member of any Religious House; that he shall be vicar perpetual, not removable at the caprice of the Monastery; and that he shall be canonically instituted and inducted, and be sufficiently endowed, at the discretion of the Ordinary, for these three express purposes, to do divine service, to inform the people, and to keep hospitality. The endowments, in consequence of these statutes, have usually been by a portion of the glebe or land belonging to the parsonage, and a particular share of the tithes which the appropriators found it most troublesome to collect, and which are therefore generally called *privy* or *small* tithes; the greater, or *predial* tithes being still reserved to their own use. But one and the same rule was not observed in the endowment of all vicarages. Hence some are more liberally, and some more scantily, endowed; and hence, the tithes of many things, as wood in particular, are in some parishes rectorial, and in some vicarial tithes.

"The distinction therefore of a parson and vicar in this: the parson has, for the most part, the whole right to all the Ecclesiastical dues in his Parish; but a vicar has generally an appropriator over him, entitled to the best part of the profits, to whom he is in effect perpetual curate, with a standing salary. Though in some places the vicarage has been considerably augmented by a large share of the great tithes; which augmentations were greatly assisted by the statute 29 Car. II. c. 8. enacted in favour of poor vicars and curates, which rendered such temporary augmentations (when made by the appropriators) perpetual."¹

Speelman's
opinion.

Speelman (*ut supra*) lays down as principles—1. That, after the appropriation, the Parsonage still continueth spiritual, a position not likely to be disputed; and 2. That no man properly is capable of an appropriation but spiritual men, a doctrine which, however just in itself, will not meet equally ready admission. It was the Dissolution, he says, that twilight of both Religions, which first violated the holy marriage of spiritual things

and spiritual men, which are correlatives and cannot in reason be divorced: but the Dissolution, "like Ahimelech, (*Gen. xx. 2.*) took the wife from the husband, and made laymen, which before were the children of the Church, now become spiritual fathers." He then proceeds to affirm on Scriptural arguments that the King had not lawfully the power which he then exercised of seizing God's portion to himself and diverting it from its rightful possession to other channels. The consequence which he deduces follows very naturally, if his premises he once granted. "It appears how unjust it is to tolerate appropriations, and how miserable their condition is who hold them. O, how lamentable is the case of a poor appropriator, that, dying, thinketh of no account but of that touching his Lay-vocation! and then coming before the Judgment-seat of Almighty God, must answer also for the spiritual function; first why he meddled with it not being called unto it; then why (meddling with it) he did not the duty that belongeth unto it, in seeing the Church carefully served, the Minister thereof sufficiently maintained, and the Poor of the Parish faithfully relieved. . . . Look how many of the Parishioners are cast away for want of teaching; he is guilty of their blood; at his hand it shall be required, because he hath taken upon him the charge. . . . It is not, therefore, a work of bounty or benevolence to restore these appropriations to the Churches, but of duty and necessity so to do. It is a work of duty to give that unto God that is God's, (*Matt. xxii. 21.*) and a work of necessity towards the obtaining remission of these sins." (145.)

In another place, *De non Temerandis Ecclesiis*, he judiciously has adopted a similar line of argument, and his son, upon Impro-
Clement Speelman, in a Preface to that Tract, has given a series of fearful examples from English History, occupying seven folio pages, of the "inaccess" of sacrilegious persons who have rioted upon the plunder of the Church, and fed themselves with "oblations and tithes, the fat of Impropropriations." The instances, no doubt, are remarkable, and the well-meaning writer sums them up with a pithy address to his reader. "Do thou, and let every man observe, how often Impropropriations and Religions Houses in a short time change and shift their owners, like the Ark not resting with the men of Ashdod, Gath, nor Ekron, but wearing them out with Emrods and Mice, curses upon their persons and estates; but returned to Bethshemeth and Kirjathjearim, to its own place, to the Priest and Levite, not only Obed Edom, but even all Israel is blessed." We fear this remonstrance has not often, of late, met with any very successful application. But it was not wholly unsuccessful. In Speelman's *Life* it is mentioned that several gentlemen were induced by reading this Work to restore their Impropropriations to the Church; and in Camden's *Britannia* (Ed. 1695, p. 724.) we are told, "Scarcely two miles from Arkesey, in the West-riding of Yorkshire, lies Adwick in the Street, memorable on this account, that Mrs. Ann Savill, (a virgin benefactress yet living,) daughter of John Savill, of Melly, Esq., purchased the Rectory thereof, for which she gave 900*l.*, and has settled it in the hands of Trustees for the use of the Church for ever; and this from a generous and pious principle, upon the reading of Sir Henry Speelman's noted Treatise *De non Temerandis Ecclesiis*." But a fuller account of these matters is given by Jeremiah Stephens, who edited the *Larger Work on Tython*, in his Preface; and it is but a tribute due to the memory of the excellent

IM-
PROPRIA-
TIONS.Impro-
priations re-
stored.

¹ "In the case of the *Duke of Portland v. Bingham*, 1 Haggar's Rep. 167, Sir W. Scott, after observing that the term 'appropriation' is almost entirely confined to the English Church and English Canon law, says, that there were two kinds of it, the one *plen jure*, one *utroque jure tam in spiritualibus, quam in temporalibus*; the other in *temporalibus* only, the want of distinguishing between which had led to great confusion. In the first, that in which both the spiritual and temporal interests of the Church were annexed to the house, it had the cure of souls, and performed the duties by its own members or merely stipendiary curates, from whence probably sprang the perpetual curacies of the present day. In the second kind, the cure of souls resided in an endowed perpetual vicar, who was instituted by the Bishop."

IM-
PROPRIA-
TIONS.
—
IMPROVE.

and single-minded men whom he notices, once more to connect their names with their good deeds. Spelman himself disposed of the proceeds of Middletem, in Norfolk, an Impropriation upon his own Estate, for the augmentation of that Visage, and of Congham, a small Living near it. Sir Ralph Hare, of the same County, gave the perpetual advowson of a good Impropriation to St. John's College, Cambridge. Sir Roger Townsend restored three Impropriations to the Church, and other gentlemen of Norfolk are said to have acted similarly. Sir William Dodington of Hampshire surrendered six Impropriations to the full value of 600*l.* a year and more. Richard Knightley, Esq. of Northamptonshire gave up Fausley and Preston Baptist. Lord Hicks, Viscount Campden, restored one in Pembroke-shire, which cost 460*l.*, one in Northumberland 760*l.*, one in Durham 366*l.*, another in Dorsetshire 760*l.*; he redeemed Chantrylands for 240*l.*, and gave pensions and left legacies to several Ministers. Mrs. Ellen Goulston annexed the Impropriation of Bardwell in Suffolk to the Visage, and then gave the advowson to St. John's College, Oxford. Besides these, "while Sir Henry Spelman lived, there came some unto him almost every Term in London, to consult with him how they might legally restore and dispose of their Impropriations to the benefit of the Church; to whom he gave advice, as he was best able, according to their particular

sases and inquiries; and there wanted not others that thanked him for his Book, promising that they would never purchase any such appropriate Parsonages to augment their Estates."

Selden, as may be imagined, considers the subject very differently; in his *History of Tythes* (*Works*, vol. iii. 1227.) he gives an account of the nature of appropriations, and afterwards, in the *Review* of that Work, (1322.) he makes their existence an argument against the origin of tythes, *jure divino morali*.

Perhaps no plainer example can be offered of one among the many abuses to which Impropriations have given rise, than a fact stated in the title-page of Spelman's Tract before mentioned, *De non Temeraria Ecclesia*, that it was written "for the sake of a Gentleman, who, having an appropriate Parsonage, employed the Church to prophane uses, and left the Parishioners uncertainly provided of Divine Service in a Parish there adjoining." The whole subject of Impropriations is treated very copiously and with great learning by White Kennett (afterwards Bishop of Peterborough) in his *Case of Impropriations*, 1704. And there is a curious list of *Impropriations purchased by means of compositions with Delinquents*, which shows the sums extorted, from 1640 to 1648, by the Long Parliament, for augmentation of the maintenance of Preaching Ministers.

IM-
PROPRIA-
TIONS.
—
IMPROVE.
Selden.

Bishop
Kennett.

IMPROSPEROUS. } Lat. *improper*, in, priva-
IMPROSPEROUSLY, } tive, and *prosper*; from *spes*.
IMPROSPEROUSNESS, } *spes*, that is, commoditas,
IMPROSPERITY, } *utilitas*, convenient, useful, *avo*
to *prosperetur*, to bring forward.
Useless, luckless, unfortunate, unhappy.

Or falsed matches, feishad

In wrong of others, might,

By still *improspere* penderents,

Deceive from wronging right.

Warner. Albion's England, book xii. ch. lxvii.

Thus like a rose by some unkindly blast,

'Mongst many buds that round about it grow,

The with'ring leaves *improspere* ready doth cast,

Whilst all the rest their sovereign beauties show.

Dryden. The Legend of Hecate the Fair.

The *improspere*ments, ruin perhaps, vanishing of a whole kingdom should be imputable to one such sin, and all our prayers to Heaven for you, be out sounded and drown'd with that most contrary eloquence.

Hammond. Sermon 7. vol. ii.

Now seven revolving years are wholly run,

Since this *improspere* voyage we began.

Dryden. Virgil. Aeneid, book v.

Shouldst thou, O monarch! follow to our cost

Th' *improspere* war, soon death may level all,

And chiefs and people share one common fall

Hoole. Orlando Furioso, book xxviii. l. 412.

For the propriety or *impropriety* of a man, or his fate here, does not entirely depend upon his own prudence or imprudence, but in a great measure upon his situation among the rest of mankind, and what they do.

Jerin. Works, vol. ii. p. 25. *Remarks on Ecclesiastical History.*

IMPROVE, Fr. *improver*; Lat. *improbare*, (in, private, and *probare*, to prove,) to disprove, disapprove, reprove. See UNIMPROVE.

To censure; to impeach, to blame, to reprove.

And because when he released his preaching and his doynages into the brack Apostles, they could *improve* nothing, therefore will he be equal with the best.

Tyndal. Works, fol. 177. *The Obedience of a Christian Man.*

Their rayling upon the open and manifest truth which they could not *improve*, and retyting the Holy Ghost, &c.

Id. B. fol. 340. To the Christian Reader.

It is marvell hat here be somewhat that they *improve*, for their mynds is so intericate that there is nothing, but they will note it with a blacke coile, and yett all may be established by the testimony of Scripture.

Frisk. Works, fol. 77. *John Frisk's Indgement upon Master Wm Truycen Testament.*

And this is the Catholique faith, against the which, how thastor wil fortify, that he would have called Catholique, and confute that he *improveh*, I intend hereafter more particularly to touch.

Stephen, Bishop of Wyndesore. Explication of the True Catholique Faith, ch. iv. fol. 15.

Whiche booke this suctor doth after especially allow, how so ever all the summe of his teaching doth *improve* it in that point.

Id. B. fol. 18.

Which open speche cleat stande, and is *improved* by this ope speche of his owne likeness.

Id. B. fol. 114.

IMPROVE, } *Approve* and *improve*, *approve-*
IMPROVEMENT, } *ment* and *improvement*, are used
IMPROVE, } in our old Law as respectively
IMPROVABLE, } equivalent. By Statute of Mer-
IMPROVABLENESS, } ton (see in Rastall) the great men of England, leaving sufficient pastura, are allowed to make the profit or *improvement* of the residue, &c. and lords of waste woods and pastures are allowed to *improve* the said woods, &c. or make *improvement* of them; the tenants having sufficient pasture to their hold. Hence Skinner derives the verb from the Lat. *in, and probus*; g. d. *probum seu bonum facere vel fieri*, to make or become useful or good. But an *approver*,

IMPROVE. or a *prætor, probator*, is to Law also;—one, who being indicted of treason or felony, and arraigned for the same, doth confess the fact before plea pleaded, and appeals or accuses others his accomplices in the same crime, in order to obtain his pardon. Such *approvement*, Blackstone adds, can only be in capital offences. And it is not at all probable that these words differ in any thing except their application: in the latter usage, to *approve* is simply to *prove* or make *proof*; in the former, to make *proof* or trial of, to make experiment upon; and, consequently,

To meliorate, to better, to correct, to amend; to enhance, to increase.

Measure thyself then, to thyself *improve*'d,
And with vain outward things be so more *world*'d,
But to know that I here, and would be lov'd.
Donne. To Mr. Newcastle Woodward.

The *improvement* of the ground is the most natural obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow.
Bacon. Of Riches. Essay 34.

Because there is a perfection of degrees, as well as kind, eminent *improvers* of any art may be allowed for the innovations thereof, being founders of that accession which they add thereto.
Fallax. Worthies. General, vol. i. ch. xii. p. 39.

We might be engaged to enter on the examination of the Romish doctrines of the *impossibility* of attaining to perfection, by the priest's aid, without the sinner's change of life.
Hammond. Works, vol. i. fol. 479. Of Fundamentals, ch. xii.

You have advanc'd to wonder their renown,
And so less virtuously *improv'd* your own.
Waller. To a Person of Honour.

Did God vouchsafe such transcendent blessings either to them or us only to be *improved* into the food and fuel of intemperance.
South. Sermons, vol. v. p. 361.

Their scholars, as Aristotle acutely describes them, thought themselves greatly *improved* in Philosophy, and that they were become gallant men if they did but hear and understand and learn to dispute about morality; though it had no effect at all, nor influence upon their manners.
Clarke. On the Attributes, p. 298.

Let us suppose a man according to his natural frame and temper, addicted to modesty and temperance, to virtuous and sober courses. Here is indeed something *improvable* into a bright and a noble perfection.
South. Sermons, vol. iv. p. 81.

When the corruption of men's manners by the habitual improvement of this vicious principle comes from personal to be general and universal, so as to diffuse and spread itself over a whole community; it naturally and directly tends to the ruin and subversion of the government, where it so prevails.
Id. B. vol. v. On the Education of Youth.

As the noble founder of the Lectures I have had the honour of preaching, was a great *improver* of natural knowledge, so in probability he did it out of a pious end, as well as in pursuit of his genius.
Derham. Physico-Theology. To the Reader, sig. A. 4.

While in the bosom of this deep recess,
The voice of war was lost its madding shouts,
Let us improve the transient hour of peace,
And calm our troubled minds with mutual songs.
Warton. Eclogue 2. Alce and Alcyon.

Reflect upon that great law of our nature, that exercise is the chief source of *improvement* to all our faculties.

Blair. Lecture 2.

IMPROVIDE, } Fr. *improver*; Sp. *impro-*
IMPROVIENT, } *vidio*; Lat. *improvidus*; in, pri-
IMPROVIDENTLY, } vative, and *providus*, from *pro-*
IMPROVIDENCE, } *videre*, (pro, and videre, Gr. *id-*
IMPROVISION. } *ein*), to foresee.

Not to foresee, not to forecast, and consequently, not to prepare.

Imprudent, (or *imprudent*), not foreseeing or forecasting; careless, regardless of the future; incautious, heedless.

He was in *imprudent* of his life, and all *imprudent* for dread of death, coaxed to take a small balmy, and to sayle into France.
Hall. Edward IV. The twenty-third Year.

The English Ambassadors returned out of Flanders from Maximilian, and certified the King, that he was not to hope for any side from Maximilian, for that hee was altogether *imprudent*.
Bacon. King Henry VII. fol. 109.

As they, to rid an Inconsequence,
Stick not to raise a mischief in the stead,
Which after mocks their weak *improvidence*.
Daniel. Musophilus.

Ner never dost thou any thing forecast,
But as thou art *imprudent*, so light.
Drayton. The Legend of Robert Duke of Normandy.

Distracted in her course, *imprudently* rash,
She oft against the cliffs her crystal front doth dash.
Id. Poly-don, song 12.

Wherein nevertheless there would be a main defect, and her [Nature] *improvident* justly accountable.
Sir Thomas Brown. Vulgar Errors, book iii. ch. ii.

No laws, no manners form'd the barbarous race;
But wild, the natives run'd from place to place;
Unstaid and rough, *improvident* of gain,
They heap'd no wealth, nor turn'd the fruitful plain.
Pitt. Virgil. Æneid, book viii.

I shall propose to you to suppress the board of trade and plantations; and to recommit all its business to the council from whence it was very *imprudently* taken.
Burke. Works, vol. iii. p. 333. Speech on the Economical Reform.

By other his perditions, unjust, and tyrannical acts by him perpetrated and done, and by his total *improvidence* in not taking any rational security whatsoever against the inevitable consequences of those acts, did make himself guilty of all the mutual slaughter and devastation which ensued.
Id. vol. xi. p. 446. Articles of Charge against Warren Hastings.

IMPROVE.
—
IMPROV-
VISA-
TORE.

IMPROVISATORE.

IMPROVISATORE, a name attributed by the Italians to one who composes and recites extempore verses on a given subject. The talent, perhaps, has existed, more or less, in all Countries, and at all times; (for Homer has been considered as an Improvisatore, and the American Savages during their festivals chant extempore songs to their barbaric music;) but the name is more peculiarly restricted to Italy, where the language, from its great flexibility, affords unusual facilities for impromptu versification. Without inquiring, therefore, into matters of lesser and obscurer note, we

shall confine ourselves to a few particulars of the most celebrated Improvisatori who have distinguished themselves within the pale of the Alps.

Crescimbeni, in his *Comentarii all' Istoria della volgare Poesia*, (vol. i. l. iii. 12.) expresses an opinion, that the power of Improvising in Italian was coeval with the Poetry of that language; nevertheless, that no memorials of it are preserved anterior to the XVth century. The metre at that time is believed to have been on all occasions the *ottava rima*. He then mentions some of the names which we are about to notice;

IMPROV-
VISA-
TORE.

them. A small benefice in Capua was his sole reward, and this he owed to the bounty of the Pope, in return for a splendid public exhibition of his genius at a solemn banquet given to some ambassadors, at which he delivered a long extempore Latin Poem on a Crusade which was proposed against the Turks. Leo also gave him apartments in the Vatican, from which his detestable successor, who considered Poets as so many noxious vermin, expelled him. He was reinstated by the better taste of Clement VII., but on the sack of Rome in 1527, he lost all his little property—*perdidit infelix totum nihil*—and what to one of his habits and pursuits was of infinitely deeper moment, his MSS. After a short retirement to Capua he returned to the devoted City, and commenced an ineffectual search for them. The bitterness of this disappointment preyed upon his mind, and soon afterwards he died miserably in a wretched hotel, neglected, forgotten, and broken-hearted. Tiraboschi has given the following picture of his manner of Improvising, which is almost literally translated from Paulus Jovius. *Al suono della viola ch' egli stesso toccava, cominciava a versaggiare, e quanto più avanzavasi, tanto più pareva crescergli la faccenda, la facilità, l'estro, e l'eleganza. Lo scintillar degli occhi, il sudore che gli pioveva dal volto, il gonfiarsi delle vene, faceva fede del fuoco che internamente lo ardeva, e teneva sospesi e attenti gli uditori, a quali sembrava che il Marone dicesse cose da lungo tempo promettute.* (iii. 4. 9.)

Camillo
Querno.

But the festive hours of Len X. were not always dedicated to such elegant relaxation as Marone afforded. His Court, as is well known, was thronged with huffoons, the chief of whom was Camillo Querno; a wag who, in many particulars, has often been confounded with some of his fellows. His History is thus told by Tiraboschi, again borrowing from Paulus Jovius. Querno brought to Rome a Poem, the *Aleria*, consisting of 20,000 verses, e presentatosi agli Accademiche colla Improvisatrice sua cetra; essi al vederlo pingue in volto e ben zazzuto, pensarono ch' ei fosse opportuno a farne una piacevole scena. Raccotiti dunque a un solenne convito in un' Isola del Tevere, suora già ad Esculapio, ivi mentre il Querno mostravasi valoroso egualmente nel poetar che nel bere, gli pose lietamente sul capo una corona di nuovo genere, trinta di pampini, di cavoli, e di alloro, e con replicate viti lo accammarono Archipoeta. (iii. 4. 11.) Not long afterwards he was presented to Leo, and soon became the favourite companion of the Holy Father's lighter moments. He was allowed to pick choice morsels from the Pontifical dish, and even to taste of the same cup; under this condition, that each draught was to be purchased by a Latin distich, and that the wine was to be longè distansimum, provided the lines were bad. Querno, as may readily be supposed, under this hard bargain sacrificed much more frequently to the Nymphs than to Bacchus. Had he always poured forth such verses as are recorded in the following Leonine couplet, he would have deserved a better fate; but it should be remembered, that this subject of them was one which deeply occupied his thoughts, and doubtless filled him with more than ordinary inspiration. It was after quaffing a potation of unusual tenuity, that he addressed the Pontiff,

*In creata nure Thetis est conjuncta Lepo-
et Dea junctus Deo, et Dea major es.*

A mock combat of wit between Leo and his many is

brought forward whenever the name of Querno is mentioned, and though most readers, probably, have often encountered it elsewhere, it must not be omitted here. The Bard, perhaps being dry, commenced with the line below:

Archipoeta facit versus pro mille Poeta,

a hint which the Pope dexterously parried, by replying after Querno's own manner,

Et pro mille aliis Archipoeta bibit.

Thus far there is only simple affirmation on either side, and each, we doubt not, equally in accordance with fact; but Leo has the most point. Paulus Jovius, who relates the anecdote, says, that Querno, somewhat startled, yet not abashed, at the Pontiff's quickness—*stupens at intirritus*—rejoined with a more direct approach to the object of his desire,

Porrigere, quod faciat mihi carmina doctus, Falernum,

and that Leo finished the battle, and floured his antagonist, by a double allusion to the effects of wine both on his bodily and his mental feet, the one lame from the gout, the other from inebriety.

Huc etiam quernus debuit archipoeta potes.

The fate of Querno was not less wretched than that of the more refined Marone. On the death of Leo his favour declined, and of the new possessors of the Vatican he remarked, not without humour, that he had exchanged *pro uno benigno Leone multos feros Lupos*. The invasion of the Constable Bourbon and the assault of Rome drove him into exile to Naples; there, disease forced him to an hospital, and in a paroxysm of despair, perhaps of delirium, he tore open his own bowels, and destroyed himself with a pair of scissors. A Poem from his pen, with which we have not happened to meet, and which most likely would not repay the trouble of searching for it, *sulla guerra di Napoli*, was printed at that city in 1529.

It has very frequently been stated that Querno was crowned in the Capitol. Mr. Roscoe (*Leo X.* ch. xvii.) has noticed, as countenancing this error, Bottari, Lan- celotti, Angeli, and Colocci; the first-named boldly cites Paulus Jovius as an authority that the Pontiff *fecit la fanzione di incoronarlo*. Bayle also has spoken to like purpose. (*ad Leo X.*) But no one has given larger currency to this mistake than Pope in some highly finished lines in his *Dunciad*. Cypher, on his enthronization by Dulness, is thus likened to the Improvisatore of Leo:

Not with more glee by hands Pontific crown'd,
With scarlet hats wide-waving circled round,
Rome in her Capitol saw Querno sit,
Thou'nd on sev'n's hills, the Antichrist of wit. (ii. 13.)

The original note is an egregious specimen of blundering. "He (Querno) was introduced as a Buffoon to Leo, and promoted to the honour of the Laurel, a jest which the Court of Rome and the Pope himself entered into so far, as to cause him to ride on an Elephant to the Capitol, and to hold a solemn festival on his Coronation;" and for this statement, as before, Paulus Jovius (*Elog. vir. doct. xxxii.*) is cited. The course of Warburton's studies (extensive as it was) did not lead him into the fields of modern Italy; but we are surprised to find the above error repeated, with out comment or correction, in the edition of Warton, who, *quis alius*, might be expected to have known

IMPROV-
VISA-
TORE.Mistake con-
cerning his
Coronation

IMPROV-
VISA-
TORE.

better: neither does Mr. Roscoe notice the sanction which it has received from our great Poet.

The mistake, we doubt not, has arisen from two sources, partly from an invention of Strada, who introduces Querno into the Assembly of Poets, which he supposes to have been conveyed by Sadoletus, in so graphic a manner, that we shall venture to cite the passage at length, not only in illustration of our position, but for the excellence of the portrait. *Hæc dum Sadoletus favente mirum in modum concione dicebat, interitus continuus cogitur, excelsus in vicinâ lugenti hominum clamore, isertum plaudendum an exhibendum. Scilicet ad Senatum in tempore accedebat Poetarum additamentum Camillus Quernus Monopolitanus, in quem Roma, Principi blandita, Archipoetam paulo ante salutaverat. Cum enim audisset eo die conventum haberi maximam Poetarum, ratus obsequio se Patrum numerum haud legitimum fore, properavit quantum per quadrupes licitè ad vulgi clamorem subindè retulandam. Nec aliam induit speciem ab eâ quâ pridem Tibertid in insula, plaudente Populo Romano triumphaverat. Elephantum concessit tapete Babylonico distratum, sparsumque argenteis crepilaculis circumsonantem: ipse segmentatâ veste conspicuus, rejectâ in humeris versicolore chlamydyd, manu lyrum tangebatur, obsecro Romanos Proceres carmine compellabat. Capiti illa eadem corona innat, perplexa pampino, lauro, brassicisque quâ, super Tiberim, publico excerptus epulo, inter insaniam pocula donatus est. Circum ingens hominum pluvium tanquam in Theatro identidem actumantium.*

*Sæpe brassicâ virens coronâ,
Et lauro, Archipoeta, pampiniquè,
Dignus Principis astitit levitas.*

Produs. II. 5.

Here we have the Elephant, which, perhaps, may be the property of Querno, but which, as we shall see presently, belongs also to a competitor; but even here the Coronation in the Capitol is wanting. Strada, in the same *Produs*, (6. ad fin.) has put into the mouth of Querno some hexameters, which there can be little doubt, are a grave imitation of his style. They do not bear the slightest appearance of burlesque or caricature, and as they abound in conceits and playings upon words, or rather upon syllables, a very brief specimen will suffice. The subject is a thunderstorm, which accidentally kindled some fire-works prepared on the Castle of St. Angelo for the celebration of a festival. The Poem opens with the following very forced description of nightfall,

*Nix aderat tandem, et cœlum æt Cyclope diurno
Nocturnum tunc Argus erat.*

The storm rattles among the rockets, and the rockets reply to the storm, in the lines below:

*Hæc inter capiti obulâ medibus æther,
Orbes stellæ orbes, verorque tonitru
Cœlum vulgare, Romæque indicere bellum.
Roma nec ulciscit. Dumque hinc atque inde tonat,
Attonitæ cœlestes cœlestique subagere cœlesti;
Falsæque spectatores gratissimus error,
Aure darent pluvium nubes, aene aure tonarent?
Cœlestis cinis furere sub nube metellum,
An nubes furere? Romano inclauso metallo?*

Well indeed may Strada characterise such strains, though received with acclamation, as *portentosa illa Poësis, quæ postea familiam duxit eorum, qui Camilliano exemplo Archipoetice dicere instituerunt.*

IMPROV-
VISA-
TORE.

Another cause which has occasioned a belief in the Coronation of Querno in the Capitol, is the real Coronation which Leo X. designed for a Poet of the same class, Baraballi of Gaieta, and which was frustrated only by the superior sagacity of an Elephant, upon which the bullock was mounted. The story is thus related by Paulus Jovius, who was an eye-witness, and affords a very lively description of the manners of the Papal Court in the XVIth century. *Baraballi quoque Caietani eximie stoliditatis procerius quam sacrosantum Pontificem decrevit, illius: quum ille insulissimus venus, ab omni vocum et numerorum civilium ridendos, facere et palam recitare soleat, æque alterum Petrarcham in Hetruscis rhythmis esse predicaret: ei enim perpetuis adulationibus inflammatus glorie cupiditate perpulit, ut meritum gestandæ laureæ honorem postulari, ac subindè ut insigni pompâ in Capitolium dueretur, quod in Capitolio Petrarcham coronatum quondam fuisse audierat. Tanta vero eâ inanità fuit, ut quum ad famam publici apparatus legatio amicorum et affinium Caietanorum properè in Urbem convolasset, ut hominem a conceptu furore deterrirnt, acerbissimis verbis eos repulerit, tanquam malignè designatum Pontifici interpretantes, ac rarisimè honoris immortalis gloria sua prorsus insidentes. Ergo, quod eis credibile foret nisi ea nos mirâ cum voluptate vidissemus, æregrarius senex honestâ ortus familiâ, proccurrit, vultu et canitie venerabilis, tegi palmatâ, et lato alavo, auro purpurâque nitenti, cæterisque Triumphis sumptuosius insignibus exornatus, in convivium, precincentibus tibiis, deductus, quum de more Pontifex diem festum Comes et Damiano, Mediceæ Familis Divis tutelariis, dedicatâ hilariter celebravit. Id, quum diu, ad ostendendam absolutâ arte, inespinitis multa carmina decessasset, omnia jam in ipsâ rursus compressione defatigatis, ad extremum, in Aræ Vaticanæ despectante Pontifice elephantem adscendit, auro epiphonio superante triumphali sedâ insitratum. Ceterum inter tympana, et tubas et voces acclamantis populi construatâ bellud, ultra pontem Hadriani deductus pompa non potuit; cujus Triumpho memoriam tignarii celatores, quum tentato opere læsissent, in interioris Pontificii cubiculî foribus silissimè inscriptam reliquerunt. (Vita Leon. X. l. iv. p. 85. Ed. 1577.)*

Varillas in his *Anecd. de Florence*, has added a few particulars which are not found in Paulus Jovius; and which, no doubt, belong solely to the imagination of that very amusing, but not very authentic writer; who lost no opportunity of touching and refreshing such original pictures as he thought deficient in colouring; and whose claim upon belief may be very fairly estimated by his own spontaneous declaration to Menage, that "out of ten things which he knew he had learned else from conversation." Thus he makes the Elephant not only restively decline the passage of the Bridge, but also throw his unhappy rider, and turning back again upon the procession, disperse and knock down the troop of Poets who swelled the Triumph. As a concluding marvel, the animal, after having occasioned all this mischief, returned into the court of the Vatican with his customary docility.

Baraballi was not the only one of this band of brothers who beat the price of his reception at Court by undergoing occasional contumely. We read in Gyraldus of frequent heavy indictious upon Gazoldo, another Latin Improvvisatore; and one yet more severe upon the Archipoeta himself. *An necisimè Gazoldum sepius, ob*

Coronation
of Baraballi.Fictions of
Varillas.

Gazoldo.

IMPROVVISATORE. *inipfos versus et claudicantes, male muletatum a Leone flagris. Archipoetam vero, immaniam ingurgitantem pocula, a garrone Alexandro auribus et pene naribus d-formatum. (Dial. de Poet. suorum temp. ad fin.)* So dangerous is it to minister even to the amusements of heartless despotism.

Silvio Antoniano.

Tiraboschi continues a list of celebrated Improvvisatori of the XVIIth century, during which Italian superseded Latin as the vehicle of their inspiration. But a simple catalogue of names is scarcely worth copying. Among them are some ladies, Cecilia Micheli, a Venetian, Giovanna de' Santi, and Barbara di Correggio, the last of whom was a nun. But no one of these times appears to have attained equal eminence with Silvio Antoniano. He was born of an obscure family in Rome, in the year 1540, and very early manifested so extraordinary a taste for Improvvising that he obtained the name of *Poetina*. His education was completed in the family of Cardinal Ottone Trucese; at one of whose banquets, when exhibiting a specimen of his talents, he predicted the future possession of the Triple Crown to Cardinal Giannangelo de' Medici, one of the guests present, who was afterwards better known as Pius IV. He next attached himself to the Court of Hercules II. of Ferrara; and there he cultivated the friendship of Ricci, who, in one of his Letters to Giambattista Pigna, has given a lively picture of the powers which his friend manifested during a summer evening party.

Sylvestus post prandium ad Lyram accinit primum. Ut se de Amicidii dictorum non paucioribus versibus proponit, convertit tantum in meum villicum, quem ab optima acri colendi ratione maxime commendavit. Forte meus Architrivinus sponse desiderio tractus, que cum non longè ad novam villam expectabat, mirè properabat. Hujus desiderii Sylvestum clanculum in auribus certorem ut fci, tum is, nocti quam promptus sit, in hujus diceorum versus suos convertit, atque amatorum ejus desiderium ita expressit ut nihil melius . . . et rem miram audi. Dum canit Sylvestus, adeolat Philomæna avicula, in proprii edibus muro consisit, caput et tpe illo suo vario gutture ad Lyram sonum respondere, atque ita variè, itaque artificiosè ut dicere eam didit opèrè in certamen cum Sylvio renasce. Animadvertit ille, atque ad eam aviculam aliquot versus, ut cæteros omnes, optimè compegit. There can be little doubt that this very singular and agreeable incident gave rise to the well-known imitation of Claudian, which Strada (*Prodromus*, vi.) has attributed to Castiglione, in the very exquisite lines *Philomela ac Citharædi concertatio*. On the elevation of Pius IV. to the Papal Throne, Silvio was summoned to Rome and appointed Secretary to the Pope's Nephew, the Cardinal Borromeo. His talents, his virtues, and his diligence were finally rewarded by the purple itself from the hands of Clement VIII. in 1598, and he died full of honours in 1603, aged sixty-three. (Tiraboschi, lib. 4. 11.)

Origin of Strada's Philomela.

Bernardino Perfetti.

The diligence of Fabroni has intimately acquainted us with the personal history of Bernardino Perfetti, who was born at Sienna in 1680, a scion of a noble race. His education was very carefully superintended, and at so early an age as seven years he gave distinguished proofs of the direction of his genius, and his ungovernable passion for the Muses. The Latio Poets were his favourite study in youth, and his emulation as an Improvvisatore was awakened by listening to Giambattista Bindi, a celebrated contemporary artist,

and the prodigal applause by which his exhibitions were accompanied. Perfetti's first attempts were made in privacy among a few friends. Their encouragement increased his ardour, and his course was decided by a favourable accident. One day while amusing himself in the streets of Sienna, by singing extempore verses in praise of her illustrious citizens, the fury of inspiration overpowered him, and he burst forth in such a fervid torrent of Poetry that the astonished crowds which gathered round him, in the end, conducted him home in triumph.

Perfetti was now a professed Improvvisatore; but though reciting extemporaneously, and trusting to his divine orgasm for the apparel in which his conceptions should be invested, he by no means neglected that previous furniture of the mind, without which he would be most likely to vent a fluent succession of emptinesses. He read profoundly and extensively; and occupied his leisure not less in the cultivation of Science than in a diligent study of History. Those who heard him Improvise, spoke with astonishment both of the wide range of his knowledge and the promptitude with which it was poured out. He never hesitated; his enunciation was clear and distinct, though his delivery was often so rapid, that the musician who, for the most part, accompanied him on a guitar, not unfrequently found it difficult to keep pace with him. The Pythoness herself, if we credit the account of Fabroni, seems to have been scarcely less agitated under the influence of her prophetic transports than Perfetti was while in the act of Improvvising. The symptoms before described of Marone were exhibited in him; from time to time he swallowed a few drops of water; less, as we are told, for refreshment than to cool the burning thirst of his soul. At the conclusion he fell back motionless and almost lifeless. The night following was passed without sleep; and many days were necessary to cool his blood, to tranquillize his pulse, and to reestablish his ordinary calmness.

He visited Rome more than once. On the second occasion, while forming one of the suite of the Princess Violante of Bavaria, Benedict XIII., a Pontiff eary in the distribution of literary rewards, conferred upon him that distinguished honour which had been accorded to Petrarch, had been designed for Tasso, and which, as we have just seen, had been so nearly profaned by the mockery of Baraballi's admission to it. Perfetti underwent a rigid examination before Judges who were bound by oath to strict impartiality. Twelve subjects were proposed to him, embracing the whole cycle of Philosophy; and he was required to Improvise on Theology, on Natural Philosophy, on Mathematics, on Jurisprudence, on Morals, on Medicine, on Gymnastics, and on Poetry; matters which, with the exception of the last, it may be supposed were purposely chosen as so many stumbling blocks for the discomfiture of his genius. But Perfetti triumphed in them all, and the Judges pronounced sentence of Coronation. The day was fixed. In a car splendidly gilt and drawn by fiery horses, he was borne to the Capitol, amid the shouts and congratulations of a countless multitude. There, kneeling before the Senator, Maria Frangipani, he received the Laurel from his hands; he was permitted to add to it his armorial bearings; he was dignified with the title of Citizen of Rome; and medals, bearing his crowned impress, were struck in his honour. Sienna in a solemn Assembly returned thanks to the Pontiff for

IMPROVVISATORE.

His Coronation.

IMPROV-
VISA-
TOR.

the favour thus granted to one of her sons. Perfetti amid all his glories retained the most amiable modesty; and long after, when another Pope, Clement XI., was extolling his powers, he returned the following memorable and simple answer. "These powers, be they what they may, flow from the blessing of God, who has gifted me with the spirit of Poetry, even as he lent speech to the Ass which Balaam bestrode. We must not pride ourselves too much upon that for which we are indebted to the bounty of another." He never published, and he even disavowed the few fragments which copyists took down from his lips. His death, which occurred in July 1747, was the result of Apoplexy; his remains were attended to the grave by all Orders of his fellow-citizens; and according to his own request his Laurel Crown was suspended on his Monument in the Church of *S. Maria de' Martiri*.

Metastasio.

Metastasio must not be omitted among the Improvvisatori. His friend and original patron, Gravina, (by whom his family name Trappesi was changed, by Græco-Italian metamorphosis, into that under which alone he is now recognised,) was first accidentally attracted by hearing the Poet, at ten years of age, sing his own extemporaneous verses in the streets of Rome. The effects produced upon his constitution by indulgence in the fervour necessary to animate him to the full height of this physically dangerous enthusiasm, were so violent, that, by medical advice, he most reluctantly abandoned it. He is said to have swooned after the exertion, to have been carried senseless to his bed, to have been reanimated only by cordials, and not to have recovered self-possession before the lapse of at least four and twenty hours.

Zucco.

Tuscany and the Venetian States, more especially Sienna and Verona, have always been the great nurseries of Improvvisatori; at the last-named city an Ecclesiastic, Zucco, acquired great reputation about seventy years since, and he succeeded in his honours by the Abbat Laurenci. Both of these, however, were eclipsed by a native of Pistoia, whose name has become, as it were, proverbially connected with the Art, and who is, perhaps, far better known than any of her predecessors whom we have already mentioned. Maria Maddalena Fernandez was born in 1740. Like Perfetti, she very early manifested great precocity of genius, and no ordinary mastery of song. But it was not until she attained her twentieth year that she publicly exhibited as an Improvvisatrice. She married Signor Morelli of Leghorn; but if we trust the scandalous Chronicle of her days, she paid her devotions quite as frequently in Paphos as on Parnassus. Maria Theresa invited her to Vienna in 1765, and there, as female Laureate, she published some Lyrical Pieces and an Epic Poem. In 1771 she fixed her abode at Rome, and was enrolled among the *Arcaidi* as *Corilla Olympica*, the name by which she is most familiarly and generally recollectred. Pius VI. was precisely a Sovereign whom the display of a Coronation in the Capitol was likely to please; and, rejoicing in the opportunity afforded him, he determined to renew, in the person of Corilla, the ceremonial which had been enacted for Petrarch and Perfetti. Her examination took place in 1779, and full particulars of it, and of her subsequent Coronation,* with all the *Sonetti*, *Canzoni*, *Can-*

zonette, &c. to which it gave birth were printed by Bodoni at Parma in 1779, under the title of *Atti della solenne Coronazione fatta in Campidoglio della giovane Poetessa Donna Maria Maddalena Morelli Fernandez Pistolesi, tra gli Arcadi Corilla Olimpica*. It may suffice to say, in brief, that, after three days' submission to the scrutiny of twelve Judges selected from the *Arcaidi*, (all of whom are represented to have been eminent in Literature and Criticism, and whom it would be a breach of courtesy to suppose otherwise, for among them they counted a *Principe*, an *Archivescovo*, three *Monsignori*, the Pope's own *Medico*, and the rest were all *Abbati* or *Avvocati*), Corilla was drawn in triumph to the Capitol, accompanied by a troop of illustrious Ladies; that she knelt there to the *Conservatore*, who was seated under a canopy, that the Cavalier Paolo de' Cinci placed a Laurel crown on her brows, and that his kinsman Giovanibattista Cinci registered the Act amid the discharge of a hundred canon. Corilla retired from Rome in 1780; and prudently aware how much of her reputation must be ascribed to the glow which youth and beauty shed over her performances, she declined them when these attractions were in their wane. Her skill as a Musician was scarcely less than as a Poetess, and she not only sang her own verses simply and in good taste, but she was distinguished as a performer on the violin. She died at Florence in November, 1800.

Her Coronation.

The Art, however, by no means expired with Corilla. Forsyth, who visited Florence in 1802, commemorates La Fantastici, an Improvvisatrice, whose rapidity and command of numbers disarmed his usual causticity. She had a rival, La Bandettini, and among her admirers she had once enrolled a crooked stay-maker, Gissini, who was reputed to be unequalled in impromptu. La Fantastici herself, however, "set an old Tuscan peasant above all the tribe, as first in original and poetic thinking." The reflections to which her exhibitions gave rise in Forsyth are most just; and he has probably found the key by which the secret of Improvising is unlocked. "Such strains pronounced and sung unmediated, such prompt eloquence, such sentiment and imagery flowing in rich diction, in measure, in rhyme, and in music, without interruption and on subjects unforeseen, all this must evince in La Fantastici a wonderful command of powers; yet, judging from her studied and published compositions, which are dull enough, I should suspect that this impromptu exercise seldom leads to poetical excellence. Serafini the first Improvvisatore that appeared in the language, was gazed at in the Italian Courts as a divine and inspired being, till he published his verses and dispelled the illusion." An Italian Improvvisatore has the benefit of a language rich in echoes. He generally calls in the accompaniment of song, a lute or a guitar, to set off his verses and conceal any failures. If his theme be difficult, he runs from that into the nearest commonplace, or takes refuge in loose Lyric measures. Thus

La Fantastici.

Corilla
Olympica.

* The difficulty of obtaining a correct date, even in so recent a transaction, is remarkable. The writer of a very short notice of Corilla in *Rees's Cyclopaedia*, who professes to have heard her play and sing at Florence in 1770, fixes the Coronation on Feb. 16, 1776.

The *Gentleman's Magazine* for that year first names Sept. 3, and afterwards July 31. The compiler of the French *Diet. Historique*, under *Morelli*, says Aug. 31, 1771; under *Pizzi*, (the Director of the *Arcaidi* during the ceremony, who distinguished himself by a very irrelevant eulogium,) the same day, 1766. And lastly, in the XIV. Volume of the *Annual Register* (1775) we find Aug. 30, 1776, which we believe to be right.

* We have ventured above, p. 609, to express a different opinion from that of Mr. Forsyth, on Serafini's Poetical merits.

IMPROV-
VISAT-
TORM.

he may be always fluent, and sometimes, by accident, be bright." (51.)

The facility of the Italian language frequently produces very laughable effects. M. Simond describes pleasantly the natural alarm which a lady once felt at hearing her husband burst into a fit of Improvising, "being suddenly inspired one day whilst at dinner with his friends, no circumstance during many years of his society having ever led her to suppose that he was so gifted." (*Tour in Italy*, 126.) The great Improvisatore during M. Simond's visit in Rome (1817, 1818) was Tommaso Sgricci, the son of an advocate of Arezzo,

Sgricci.

educated at a bench of the University of Pisa established at Florence, and intended for the Law. In his dress and manners he was a most egregious and effeminate coxcomb, "a well-made little man about twenty-five years old, with the shuffling gait and mincing step of a woman in men's clothes, wearing nice yellow morocco shoes, with white pantalettes and waistcoat; showing a lily-white hand, with diamonds sparkling on all his fingers, and so embroidered shirt-collar falling over his shoulders, and leaving his neck bare. His handsome, expressive face was shaded with an abundance of black hair and luxuriant whiskers." He would not exhibit on the stage, but borrowed a room in a Palace, to which the audience was admitted by purchased tickets. Before his appearance a number of subjects were written on pieces of paper, and thrown indiscriminately into a box; four of these were drawn out in a manner which effectually prevented any suspicion of imposture: upon three of them were "the dispute about the armour of Achilles," "the Creation," and "Sophonisba;" and M. Simond thus relates the Poet's treatment of them. "He paused, and then began without recitative, singing, or musical accompaniment of any sort, and went on without hesitation or seeming effort, only occasionally repeating the same verse twice over. I lost too much to give any opinion on what he said, the manner taking my attention at first more than the matter, and that manner was admirable: his voice, action, and expression of countenance were those of a good actor, knowing his part thoroughly, and full of its spirit. I felt uneasy a long while, thinking he could not go on thus fluently and easily, and must come to a full stop, be lost in difficulties, and tumble down from his giddy height. Sometimes I surmised that this must be a studied part, and an imposition upon our credulity, yet when I recollected how the subjects had been given and submitted to chance, afterwards I was satisfied that collusion was impossible. . . . If we had been astonished at Sgricci's first two extempore Poems, how much more so were we when he gave us a Tragedy in three Acts, on the story of Sophonisba, stating first his *Dramatis Personæ*: viz. Sophonisba, and Syphax her husband, Massinissa and Scipio, Sophonisba's female attendant Barca, and a Roman soldier. The Improvisatore never mentioned the names of the interlocutors; but the change of tone, and frequently also the change of place, rendered such announcements unnecessary. He used the heroic Italian blank verse of eleven syllables; but in the Chorus, which recurred several times, he used all sorts of measure from four to twelve syllables. The Tragedy lasted two hours and a half; he died twice in the course of it; once on the floor, to suit the English taste I presume, and once in an arm-chair in the French decorous manner; both times with appropriate action, very energetic, but very natural and graceful, and never

outré. His fine tones were quite free from the guttural r. r. r. with which the Italians are apt to spoil their sweet harmonious language. He forgot the coxcomb in the transports of the Poet, and never once, I really believe, thought of his rings or watch-chain during the whole time. His great fault was abundance. Had he had a little time to consider, I have no doubt he would have been much more terse and effective. Yet this very abundance excited astonishment: for who would undertake to construct verses, even nonsense verses, in correct measure during two hours and a half? and when it is considered, that instead of nonsense, a regular plot was contrived and carried through, although, perhaps, with the help of recollections as well as invention, and that the story was, in this instance, not only plain and intelligible, but often told with great force and eloquence, so as to draw sudden bursts of applause from an audience generally cool and silent, the thing appears almost miraculous. At the conclusion there was a rush of a number of admirers towards the Poet, and he was carried off among them in a sort of spontaneous triumph." (267—272.)

The effect produced on M. Simond by Sgricci was not removed by a repetition of the experiment, even when he heard him on a bad subject for a Tragedy, the *Death of Socrates*. It must be confessed, however, that on this occasion most of the audience fell asleep. He will not write; wisely answering, that he is the first in his own line, and he does not know what he may be in any other. "In fact," adds M. Simond, "I have a sonnet of his on Ney, or, rather on Ney's widow, which is mere ranting coxcomb-place."

A very similar account of Signor Sgricci may be found from the pen of the lively writer of *Rome in the XIXth Century*, (*Letter 83.*) who differs nevertheless from Simond respecting one point, upon which disagreement was very little to be expected; "the harsh Tuscan accent is very distinguishable in his enunciation." This Lady heard him Improvise a Tragedy on *Medea*. One of the audience, not long before, had been present when the same theme had been given to the Poet at Florence; but, on this repetition, two new characters were introduced, the action was opened at a different part of the story, and neither a single scene, nor even speech, resembled any of those in the former Play.

A young Neapolitan Improvisatrice, Rosa Taddèi, and another, Signore Biondi, are mentioned by the same writer as sharing Sgricci's fame during 1817, 1818. She believes that the accompaniment of music is used less to conceal any irregularity of metre, than to kindle the inspiration of the performer,—probably it assists both purposes. "They often compose with *rime obbligate*, that is, the rhymes and measure, as well as subject, are assigned them. This, to my great astonishment, one of them assured me, he found even easier than unhackn'd composition, because the rhymes being chosen, saved him the necessity of searching for them; so that it is plain he adapted the sense to the sound, not the sound to the sense. It is very common, too, to have a *verso obbligato*, a distich taken from any popular poet, assigned them, which they must introduce at the end of every eight-line stanza.

"It is scarcely possible that verses so composed should ever be very fine, and sometimes they are very bad; but they are occasionally wonderfully pretty, and adorned with images and allusions which it is amazing they should have been able to conjure up in the moment.

IMPROV-
VISAT-
TORM.Rosa Taddèi
and Biondi.

IMPROV. But the truth is, they have similes and thoughts ready
VISA- prepared; they are versed in all the common-places
TORE- of Poetry, have all its hackneyed images at com-
— mand, and bring in, on all occasions, the Gods and
IMPRU- Goddesses, and Muses, as auxiliaries. Still, when
DENT.

Improvisatori, in composing long Poems on subjects unconsidered beforehand; but the few short pieces which have been printed from her dictation, are said not only to abound in fervid Poetry, but to be framed with precision and correctness seldom belonging to extemporaneous verse. Some Fragments of her compositions may be seen in the *Gazette Littéraire*, ii. 369.

IMPROV.
VISA.
TORE.
—
IMPU.
BRTY.

"By far the most interesting performance of the kind is, when two sing together, or rather against each other, in alternate stanzas; something like the contests in Virgil's *Ecloge*, or the trials of skill between ancient bards. The *Improvisatori*, fired by each other's strains, by rivalry, and emulation,—pour out their Strophe and Antistrophe with a degree of increasing fervor and animation, that carries away their audience, as well as themselves."

That the rapid production of at least harmonious verse is of no difficult acquirement, is plain enough from the deluge of such song with which we in England are at present inundated, in our *Annals*, our *Quarterlies*, our *Monthlies*, our *Hebdomadales*, and even our *Journals*. The *Carcante*, the *Amulet*, the *Forget-me-not*, the *Sovereigns*, and the *Bijoux*, are larger means than channels for Improvisation, and that, probably, not inferior in quality to the boasted effusions of Peretti, Corilla, and Sgricci. It is one of the effects resulting from an acquaintance with Letters widely diffused, but not profoundly rooted. We need not remark that Verse is often far removed from Poetry; and to those who, not content with ephemeral applause, seek "to make another Age their own," we should recommend the severe but salutary discipline of *niemurs* repression and castigation, rather than the light and hasty effusion of the moment. The beverages which are rich, racy, and generous, the zest of which lingers on the palate, and above all, which possess sufficient body to endure keeping, must undergo many slow and successive processes before they acquire their fullness of flavour and aroma. They must submit to a first and second fermentation; they must precipitate and deposit all grosser matter, and become impassioned solely with that which is pure; they must be fined, clarified, and racked, till they are matured and mellowed into perfection. On the other hand, such as are thin and frothy, though perhaps sweet and sparkling, are transferred in all their unripe crudeness from the wine-press or the cask; they effervesce for a moment, and are then exhaled in bubbles.

A single Improvisatrice has acquired celebrity in modern Europe, without being a native of Italy. Anna Louisa Karch, the daughter of a peasant, who kept a small brewery and public-house in an obscure village of Lower Silesia, was born in 1732. She was taught reading and writing; but the chief employment of her childhood was tending her father's cows. At seventeen she married a mechanic in her own class, and shared his toils. A second marriage, when he died nine years after, contributed neither to her elevation nor her happiness. It was while engaged with her father's herds that her peculiar talent developed itself. She was fond of singing, and she adapted extemporaneous words to such popular airs with which she was acquainted. Her reading was confined to a few common Romances, which accidentally fell into her hands. Her powers were not exercised, like those of the Italian

IMPRUDENT, } Fr. *imprudent*; It. and Sp.
IMPRUDENTLY, } *imprudente*; Lat. *imprudens*, in-
IMPRU'ENCE. } privative, and *prudens*, from *pro-*
videns, foreseeing. See IMPROVIDE, ante.

Not foreseeing or forecasting; careless, (of consequences,) regardless, incautions, heedless; indiscreet, injudicious.

And thus by the imprudent and foolish hardness of the French earls, the Frenchmen were discomfited, and that valiant English knight overmarched.

Hakluyt. Voyages, &c. vol. ii. fol. 35. *Will. Longene.*
But whether it were his destiny or hys folye, he so imprudently
demanded hymselfe, that within shorte space, he came into the
hands of his mortall enemies.

Hall, Henry F. *The thirty-ninth Year.*

To whom then Michael. These are the product
Of those ill-mated marriages thou sawst ;
Where good with bad were matcht, who of themselves
Abhor to joy ; and by enmity mixt,
Produce prodigious births of bodie or mind.

Milton, Paradise Lost, book vi, l. 686.

Her Majesty took a great dislike at the imprudent behaviour of many of the ministers and readers; there being many weak ones among them, and little or no order observed in the public service, and few or none wearing the surplice.

Streyer. Life of Archbishop Parker, vol. i, p. 212, book ii, ch. viii.

A fight by Adm^l Herbert with the French, he imprudently setting on them in a creek as they were landing men in Ireland, by which we came off with great slaughter and little honour.

p. 12, April 26, 1689.

By which he manifested his imprudence, in this so early violation of the privileges of the Parliament, by taking notice of what was depending in the two houses, before it came to be judicially presented to him. *Judice. Memoirs, vol. iii. p. 31.*

Laddow, Memoirs, vol. III, p. 31.

Generation continues to produce bodies resembling the two first, the souls which inhabit in the air, and are dispersed every where in these lower regions, *immediately* enter into the corporeal prisons which concupiscence continually produces and prepares for their reception; there they willingly continue, enamoured with their habitation.

Jortin. Works, vol. ii. p. 117. *Remarks on Ecclesiastical History*.

When he returned to Goa, he enjoyed a tranquillity which enabled him to bestow his attention on his epic poem. But this serenity was interrupted, perhaps by his own imprudence. He wrote some satires which gave offence. *Mello: The Life of Camões.*

Muckle, The Life of Cameron.

IMPUBERTY, Lat. *impubes*, in and *pubes*, *pubertas*; the vigour of youth, first appearance of manhood. It is applied by Paley to

The want of age; at which the contract of marriage may be legally entered into.

Sentences of the Ecclesiastical courts, which release the parties to a vincula matrimonii by reason of impuberty, frigidity, contin-

IMPU-
BILITY

IMPUGN.

guinity within the prohibited degrees, prior marriage, or want of requisite consent of parents or guardians, are not dissolutions of the marriage contract but judicial declarations, that there never was any marriage. *Patey. Moral Philosophy*, book iii. ch. vii. p. 3.

IMPUDENT. } *Fr. impudent; It. and Sp. im-*
IMPUDENTLY. } *impudente; Lat. impudens; (in pri-*
IMPUGNANCE. } *vative, and pudere, to be ashamed);*
IMPUGNANCY. } *shameless.*

Shameless, unblushing, barefaced; immodest, indecent.

Conis (ninth Donats) is a words that means use to obiecte into such as be impudent and shameless falowes, or to any others in dispite and for a great contumely or churke. *Udall. Flowers*, fol. 90.

And where he not of so drie and cholerick a complexion, as commonly Spaniards are, he would blush for very shame in publishing so impudently such manifest vatruthes. *Hakings. Voyages*, &c. vol. iii. fol. 596. *Spanish Love confuted*.

And that the *impudentia* of the Spanish generals may more plainly appear, the sayde Huerta Saulin doth asseure peremptorily in every vorteth is the same letter cetypted, as hereafter followeth. *Id. A. fol. 593.*

With that, a joyous fellowship issue'd
Of mistrels, making goodly merriment,
With wroton harbs, and rymers *impudent*.

Spenner. Fierre Queens, book iii. can. 12.

His father once (as Hunt'skin, did pretend,
That in his camps no Christian more should dwell,
And numbers (straight lent him they should offend),
From their profession *impudently* fell.

Stirling. Doomes-Day. The Ninth Hour.

Come, leave the loathed stage,
And the more loathsome Age:
Where pride and *impudentia* (in fashion knit)
Upro's the chair of wit!

Ben Jonson. The Just Indignation the Author took at his Play. New Inn.

But yet they themselves whom he [Cleon] thus flattered, knowing his extreme covetousness, *impudency* and boldness, preferred Nicias before him. *Sir Thomas More. Works*, fol. 431. *Nicias*.

They [the Monks] became lewd and dissolute, and so *impudent* in it, that some of their farms were let for bringing in a yearly tribute to their lusts.

Burnet. History of the Reformation, Anno 1535.

If, after all, you think it a disgrace,
That Edward's Mow thus perks it in your face;
To see a piece of falling flesh and blood,
Is all the rest so *impudently* good;
Faith let the modest matrons of the towers
Come here in crowds, and stare the strumpet down.

Pope. Epistle to John Warton.

Can any one refer to s moment on all those claims of debt, which the manlier subjoin himself in Christian to augment with new unities without lifting up his hands and eyes with astonishment of the *impudent*, both of the claim and of the application? *Barke. Works*, vol. ix. p. 289. *Speech on the Nabob of Arcot's Debts*.

IMPUGN. } Also anciently written *Empugn*,
IMPUGNATION. } *q. v.; Fr. impugner; It. impugnare;*
IMPUGNER. } *Sp. impugnar; Lat. impugnare;*
(in, and, pugnaire, to fight.)

To fight against, to oppose or contend against, to resist, to withstand; to attack or assail.

And all men that heretic hym wouldiden, and soides, wher this is not he that *pugnynde* in lawlesse han that cleyden to help this same. *Wyclif. The Dicts of Apsittle*, ch. ii.

But as for Sinkie, except he better *impugned* the prode, if the wagger war but a butterfly, I wold utter awards hym one wing. *Sir Thomas More. Works*, fol. 216. *A Dialogue concerning Heresies*.

My sermons made before the Krupes moost excellent Maieesty, touchyng purty the Catholique faith of the moost precious sacraments of children, I see now *impugned*; by a booke not furly, which the name of my lord of Cantuarbrye grace.

Stephen, Bishop of Winchester. Explication of the true Catholique Ryght. Preface.

That is to wit the *impugnation* of that execrable heresie where-with he would make use to cure great harmes & make more your own, believe y^e we canne none helpe and that there was no purgatory. *Sir Thomas More. Works*, fol. 313. *The Supplication of Swaine*.

His very words truly alleged, aswerthe this author is the *impugnation* of Christs reale presence in the sacraments. *Stephen, Bishop of Winchester. Explication of the true Catholique Ryght*, fol. 107.

He could clear himself from some matters laid to his charge; as his good will to the old superstitious, and particularly relieving some *Papists*, *impugners* of the King's authority, that were prisoners for it. *Steppe. Memorials*, anno 1538.

— What means this gentle swaine?

Why hath thy lead too bold itself swaine'd

In blood of knight, the which by thee is shaine.

By thee so knight; which smites *impugners* for vice.

Spenner. Fierre Queens, book iv. can. 2.

No one can object any thing to purpose against preconcitance from the unconcivitableness of it, and he know the particular frame of the hypothesis, without which, all *impugnations* relating to the manner of the thing will be wide of the mark, and but little to the business. *Gloucel. Preconcitance of Scots*, ch. iv.

The gross error of doctrine came to be both discovered by one side, and imperceptibly detected by the other, and the *impugnans* cruelly persecuted to bonds and death.

Hall. Works, vol. ii. fol. 106. *Episcopacy by Divine Right*.

Unless you grant some fundamental and eternal truths, I am not how it is possible for us to confute divers theological errors of Pagans and other infidels, whose rejection of the authority of the Scriptures does not allow us, without indiscretion, to *impugn* them with arguments from thence. *Bayle. Works*, vol. vi. p. 711. *Appendix to the First Part of the Christian Fortunes*.

IMPUTSANT. } "*Fr. imputant; Lat. imputans;*
IMPUTANCE. } *unpowerful, infirm, ability-wanting.*" *Coargrave. See PURSUANCE.*

Craving your honours pardon for so long a letter, carrying so empty an offer of so *imputant* a service but yet a true and undisguised signification of an honest and vowed duty; I come.

Bacon. Works, vol. iii. p. 181. *To the Lord Treasurer Burghley*.

Both the one and the other is transported out of order, you and indisposed or disordered alike, laying the weight upon the force and power of love, not upon your own *imputant* and weakness.

Holland. Plutarck, fol. 928.

The Jewish prophets (whose writings, indeed, abound with exclamations and denunciations on the folly of idolatry, the *imputant* of idols, and the destruction to which were devoted.)

Warburton. Works, vol. viii. p. 82. *Of Julian's attempt to rebuild the Temple*, book i. ch. i.

IMPULSE. See *IMPEL*.

IMPUNITY. } "*Fr. impunité; Lat. impunita; Sp.*
IMPUNITLY. } *impunitad; It. impunitas; (in*
privative, and punitre, to inflict pain, to punish.)
Freedom, security, or exemption from punishment, from chastisement.

Finally, as touching both the *impunité* and also the recompense of other the inferners, it was referred to the discretion of the consuls. *Holland. Lælius*, fol. 1625.

It was told occasionally for a man be defiance of all humane and divine laws (and with so little probability of a long *impunity*) to publicly and so outrageously to murder his master.

Gowley. On the Government of Oliver Cromwell.

Every honest man sets so high a value upon a good name, as upon life itself; and I cannot but think that those who privily assault the same, would destroy the other, might they do it with the same secrecy and impunity.

Spectator, No. 451.

Xenophon represents the opinion of Socrates, that no man *impunitly* violates a law established by the Gods.

Ellis. Knowledge of Divine Things, p. 65.

— His hour was come.

The impious challenger of pow'r divine

Was now to learn, that Heav'n, though slow to wrath,

Is never with *impunity* defied.

Decker. The Tull, book vi.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPUGN.

IMPU-

NITY.

IMPURE.
—
IMPURE.

IMPURE, v.
IMPURE, adj.
IMPURELY,
IMPURENESS,
IMPURATION,
IMPURITY.

Fr. *impure*; It. and Sp. *impuro*; Lat. *impurus*; unclear; (in, and purged from *sep*, fire, cleansed or cleared by fire.)
To be or cause to be unclear or uncleaned, foul or filthy. To file or defile.

Impure and unclean these are all who that study to break God's commandments. *Impure hearted* are all that believe not in Christ to be justified by him. *Impure hurried* are all hypocrites y^d do their works for a false purpose.

Tyndall. *Works*, fol. 153. *Exposition of Matthew*, ch. v.
Except ye have, that is to say, the affections of his mind, he often purged from all impurity of this world.

Udall. *John*, ch. xlii.
One drop of that wicked blood was enough, both to *impure* and spill all the rest, which affinity had mixed with it.

Hall. *Contemplations*. *Althah and Josh.*
And you sides that sighing may endure
To yield the wretchedness of world impure.

Spenner. *The Towers of the Muses*. *Melpomen.*
And for these happy regions, which are comfortably illumined with the saving doctrine of Jesus Christ, may it please you to forbid their impurity by the *impure* fables and myths of those misquisions, whose very principles are professedly rebellious.

Hall. *Works*, vol. ii. fol. 417. *Christ and Caesar.*
How unjust also inflicting death and execution for the mark of circumstantial perverseness omitted, and proclaiming all honest and liberal indemnity to the act of substantial unpurity committed, making void the covenant that was made against it.
Milton. *Works*, vol. i. fol. 191. *The Doctrine and Discipline of Divorce.*

Never wish longer to enjoy the air,
Than that thou breath'st the breath of chastity:
Longer than thou prosper'st they say as fair
As is thy lot, live from impurity.
Daniel. *The Complaint of Rowland.*

The fountain was opened in the Apostles, but the streams of those rivers of living water have run down to our age: not confined within the banks of Tiber, nor mixing with the *impure* waters of it; but preserved pure and unadulterated in that sacred doctrine contained in the Holy Scriptures.
Stillingfleet. *Sermon* 9, vol. i. p. 382.

"Let us visible or visible impurity," says Juvenal, "enter the apartment of a child; let to children the greatest reverence in due."
Boswell. *On Moral Science*, vol. i. part i. ch. ii. sec. 6.

IMPURPLE, also written Empurple, q. v. in, and purple; Lat. *purpurea*; Gr. *πορφύρεα*.
To die, stain, or imbue, tinge, or steep, in purple.

— The bright
Pavement that like a sea of jasper shone
Impurpled with celestial roses smil'd.
Milton. *Paradise Lost*, book iii. l. 364.

The nitro being impurpled for the loom,
Kivall'd the hyacinth in vernal bloom.
Pope. *Ilseus*. *Odyssey*, book iv.

Sappho he fell; and, weeping from the wound,
A tide of gore impurpled all the ground.
Wilde. *The Epigoniad*, book vii.

IMPUTE, v.
IMPUTE, v.
IMPUTEABLE, v.
IMPUTEABLENESS, v.
IMPUTATION, v.
IMPUTATIVE, v.
Fr. *imputer*; Sp. *imputar*; It. *imputare*; Lat. *imputare*; (in, and putare, of unsettled origin.) *Imputare* (says Martinus) est adscribere in rationibus, quæ dicuntur putari; cum conferuntur et liquide fiunt: to write into the accounts, which are said putari, when they are examined, and made clear, liquidated, or cleared.

To ascribe or place to the account, or reckoning, or charge; to ascribe, to attribute, to charge, to lay to the charge.

The day is come when as a woman's armour shall refuse
Your boasting breezes, yet so small fame to this thou mayst impute.
Phaen. *Æneidos*, book ii. sig. l. i. 4.

TOL. XXIII.

Nathan shall sinns be imputed to him that hath faith, nor yet damnation to them which are in Christ Jesus.

Boke. *Image*, part i. sig. D. 6.
For in the remission of sinnes and in the imputation of righteousness and life eternal God hath expressed his will, to be asked without any condition.
Jege. *Exposition of Daniel*, ch. liii.

Nathane, he shortly shall againe be try'd,
And fairly quize him of th' imputed blame:
Else be ye sure, he dearly shall abide.
Or make you good amendment for the same.

Spenner. *Forty Quere*, book ii. can. i.

Thus we participate Christ partly by imputation, as where these things which he did and suffered for us are imputed unto us for righteousness: partly by habit and real infusion.

Hooker. *Ecclesiastical Polity*, book v. sec. 56.

Thus if a prince pardons a thief, or a friend begs his pardon, that he'd a man, although he could not have stuf'd any more without that pardon, yet that after theft or murder is not imputable to him that gave or to him that begged the pardon, unless they did it with that very intention.

Taylor. *Rule of Conscience*, fol. 771. *Of the Effluvia Causes of Humane doctrine.*

Perhaps, by Julius, he meant Agricola, (three livestock here; so named, and then in the imputation laid on the best of men's objects.)

Selden. *Illustrations of Dryden's Polydorus*, song 11.

Defer not to wipe off instantly those imputation blame and stains cast by rules fancies upon the throne and beauty itself of inviolable holiness.

Milton. *Works*, vol. i. fol. 165. *To the Parliament of England*, &c.

Sarah made choice of a slave rather than a free woman, to bring to her husband's bed, that the child which a slave might happen to bear, might imputatively, at least, be accounted hers.

Stuckhouse. *History of the Bible*, book iii. ch. i.

And first for that sort of foolishness imputable to them; namely, That a man by following such principles, picks up upon that for his end, which on way suits his condition.

South. *Sermons*, vol. i. p. 379.

Heaven be praised, our common libellers are as free from the imputation of wit, as of morality; and therefore whatever mischief they have designed, they have performed but little of it.

Dryden. *Dedication to Juvenal.*

It may be sufficient to mention the form of justifying faith, the imputative righteousness of the Mosaic law, and the nature of the first covenant with man in his state of infancy.

Steeple Hall. *Works*, vol. iii. p. 168. *The Life.*

Nor you, ye proud, impute to these the fault,
If memory o'er their tomb no trophies raise,
Where through the long drawn aisle and fretted vault
The pealing anthem swells the note of praise.

Gray. *Elegy written in a Country Church-yard.*

See the Revocative editor, fighting for a theological system which has nothing at all to do with an edition of Junin; and taking great pains to clear the good father (Justice) from the shameful imputation of supposing that a virtuous pagan might be saved as well as a monk.

Jortin. *Works*, vol. i. p. 353. *Remarks on Ecclesiastical History.*

In a word, this important representation instructs us in these two points of doctrine: first, that the kingdom, whose blessings were promised by the death and passion of Christ, was secured to us even from the foundation of the world; and secondly, that it was actual righteousness, as well as imputative, which made those who had never heard explicitly of Christ, to become partakers of his merits.

Warburton. *Works*, vol. vi. p. 316. *The Disser Legation*, book ii. ch. iv.

IN, prep. Goth. in; A. S. in, on; Ger. D. and Sw. in; Fr. and Sp. en; Lat. and It. in; Gr. iv. See INN.

1. Tooke observes upon this word: "In the Gothic and Anglo-Saxon, *inna*, *inna* means uterine, *utera*, *venter*, *interior pars corporis*. (*Inna*, *inne* is also, in a secondary sense, used for case, cell, cavern.) And there are some Etymological reasons which make it not improbable that our derives from a word originally meaning skin. I am inclined to believe that it is an out come originally from two nouns meaning those

4 x

IN.
INABLE.

parts of the body." *Directions of Purley*, vol. I. p. 457, note. *In* is not included by name in the Diagram of Wilkins for the explanation of what he calls the local prepositions; but he seems to consider it as equivalent in usage, when expressing motion,—to the compound *into*, and,—when expressing rest,—to the compound *within*. The former he represents upon the edge of a globe in motion of *ingress*; the latter near the centre in a state of rest.

In composition it has either the effect of giving force or emphasis to the word to which it is prefixed; or of merely adding its own signification.

In is sometimes written by old writers for *on* or *upon*. As in Chaucer,—

And in an hill how wretchedly he dreyd.

The Monk's Tale, v. 14500.

He starfe full wretchedly in a mountaine.

M. v. 14515.

2. *In*, privative, must be another word, or a corruption of other words; perhaps *sin*, or *sine*, i. e. *sin* or *sin*; thus *simplex*, or *simplex*, is *sine plicis*; *sincerus*, *sine cerâ*; and Minshew interprets the compounds of *in*, privative, (upon this presumption, perhaps,) thus, *incorporalia*, *q. s. incorporalia*, i. e. *sine corpore*; *indecorum*, *q. s. indecorum*, i. e. *sine decore*. This negative is in English also, and in the A. S. and Gothic always, written *un*, *g. v.*

Many words formerly written *en* or *em*, are now usually written *in* or *im*, and the contrary; many were written capriciously either *en* or *in*; and many still continue to be so.

Examples sufficiently numerous will be found in the past and following pages. See *En*.

INABILITY, *in*, privative. (See *In*, prep. 2.) and ability, *g. v.* We write the adjective *un*-able.

Want of ability; want of force, power, strength; impotence.

I have brought my Indies espient

Of thy behale, to accept to game

Thise insolence.

Chaucer. A Goodye Balade, fol. 211.

Not forgetting that the same title of *Lausius* had formerly maintained a possession of three discards on the crown, and might have proved a perquisite, had it not ended in the weakness and insolence of the last prince.

Bacon. King Henry VII.

And from this sense of his own utter inability to stand before the power of the Almighty, he elsewhere argues that with him; What thou break a leaf driven to and fro? And wilt thou prove the dry stubble?

Sittingfleet. Works, vol. ii. p. 490. *Sermon 9.*

Such errors as I have pointed out, always have their source in some corruption of the heart: it is not from inability to discover what they ought to do, that men err in practice.

Blair. Sermon 13.

INABLE. } i. e. enable, *g. v.*
INABLEMENT. } To give ability, force, power, or strength; to empower, to strengthen.

And since the oversight of my youth had brought me far behind hand and indebted unto the world, I thought good in the means time to pass as much as I had, until it might please God better to enable me.

Gauguin. To the Reverend Deacons.

We may acknowledge these retractions, and be to tythes or first-fruits of that treasure which is dispersed to us for our imbecilities to this discharge.

Montaigne. Devoute Ensayes, Treat. 15. vol. i. sec. 1.

'Tis by religion that men are enabled to prevent all such excesses as are prejudicial to nature.

Bishop Walton. Of Natural Religion, book ii. ch. ii.

Yet thereby an angel would be enabled to do all that invisibly, which a man can do visibly.

Clarke. On the Attributes, p. 376.

INABLE.
INACCURATE.

INABSTINENCE, *in*, privative, and abstinence. *Lat. abstinentia*, from *abstinere*, to hold or keep from; (*ab*, and *tenere*, to hold or keep.)

Want of abstinence, want of forbearance or temperance; incontinence, intemperance.

Which [intemperance] on the earth shall bring
Dissens dies, of which a monstrous crew
Before thee shall appear, that thou mayest know
What miserie th' insolence of Eve
Shall bring on men.

Milton. Paradise Lost, book xi. l. 476.

INABUSIVELY, *in*, privative, and abusively. *Lat. abusi*, to ill use. See *Abuse*.
Without abuse or ill use.

A state of morality shall always want that infinite wisdom and purity of intention which reside in the Deity, and which makes power to convect tearfully only there, as in its proper sphere.

Lord North. Light in the Way to Paradise, (1662), p. 94.

INACCESSIBLE, } Fr. and Sp. inaccessible; It.
INACCESSIBLENESS, } inaccessible; Lat. *inaccessus*.
INACCESSIBLY, } Lower Ages, *inaccessibilis*, *in*,
INACCESSIBILITY, } privative, *ad*, and *possibilis*,
from *cul-ere*.

That may not be gone or come to; attained to, or arrived at; unattainable.

This Hercules is seated at the foot of the mountain Oeta; and though the noise it self standeth in a plain, yet a fortress it hath built upon an high ground, which as it overlooketh the citie, so it is steep on every side, that it is altogether inaccessible.

Holland. Livius, fol. 932.

We will come to you, was a threat of resolution; Come you to us, was a challenge of fear; or perhaps come up to us, was a word of invitation, from them, that treated to the inaccessibility of the place, and multitudes of men.

Hall. Works. Centurians, vol. i. fol. 1035. *Jonathan's Victory and Saul's Death*.

Their towns, by their mariners situation, and the low flatness of their country, can with their sieges overflow all the ground about them at such distances, as to become inaccessible to any land forces.

Sir Wm. Temple. Works, vol. i. p. 168. *Observations upon the United Provinces*.

That side which flanks on the sea and bays, needs no art to fortify it, nature having supplied that with the inaccessibility of the province.

Bulter. Rom. vol. i. p. 417.

It's in the absence of Enak's price

At Athens, friendship's warranted care

Still in Sandance's chamber held the queen

Sequester'd, inaccessible immur'd.

Gloucester. The Alchemist, book xxi.

INACCURATE, } Words of modern conforma-
INACCURATELY, } tion. *In*, privative, *ad*, and
INACCURACY, } cure, care, or carefulness.
Without care or carefulness, careless; and, consequently, without correctness; incorrect.

Whenever, therefore, the reader perceives an inaccuracy of this kind, he should turn to the passage in the original, and not throw the blame on the translator, before there is conviction that he deserves it.

Lucius. Statius. Preface.

But men going into antiquity under the impression of modern ideas, most needs form very inaccurate judgments of what they find.

Warburton. Works, vol. ii. p. 392. *The Divine Legation*, book ii. sec. 6.

Nay, 'tis true there is no denying, but that speaking by comparison is comparatively speaking; and, if we will put another sense upon it, who can help that? they say, comparatively speaking signifies the speaking loosely, inaccurately, and incorrectly.

Id. B. vol. vi. p. 177. notes.

INACCU-
RATE.

Mens of unknown refinements have, by their abstractions, open them into a sense not exactly belonging to them, and introduced a confusion into their ideas, by an inaccuracy of language.

Search. Light of Nature, vol. ii. part iii. ch. xvi.

INAD-
QUATE.

INACHUS, in Zoology, a genus of short-tailed *Crustacea*, established by Fabricius.

Generic character. Thorax triangular, pointed before; tail in both sexes with six fins; the second joint of the outer jaw-like feet longer than it is broad, obliquely truncated after their inner and upper end, the following joint inserted near its summit; eyes lateral, prominent; pedicel contracted in the middle, curved, and lodged in a groove; the antennae setaceous on each side of the produced muzzle; claw strong, two-toed, and curved, especially in the males; body long: feet very long, filiform, simple.

The type of this genus is *I. scorpion*, the *I. dorsalis* of Dr. Leach's *British Crust.* pl. xiii. fig. 1, 6.

INA'CT, v. *In*, and *act*, *v. v.* from *actum*, past *INA'CTUATE*, } participate of *ag-ere*, to do. See *INACTUATION*. } **ENACT**.

To *cause* to *act*, or to *put* into *act* or *action*, into a state of *action* or *activity*.

The soul in this condition was united with the most subtle and ethereal matter that it was capable of *inacting*.

Glauco. Preexistence of Souls, ch. xiv.

For the plastic in them is too highly awakened, to inactuate only an aerial body.

Id. bk. iv. ch. vi.

That these powers should such of them have a tendency to *action*, and in their turn be exercised, is but rational to conceive, since otherwise they had been superfluous. And 2. that they should be inconsistent in the supremest exercise and inaction, is not as probable.

Id. bk. ch. xiii.

INACTION, } *In*, privative, and *action*, *Lat.* *INA'CTIVE*, } *actio*, from *ag-ere*, *actum*, to do. *INA'CTIVELY*, } Want of *action*, rest, repose, cessan- *INACTIVITY*, } tion, from *action*; from *activity*; from labour or exertion; rest, quiescence.

If the higher powers might have been *acted*, and *acted* without a proportionable increase of the lower, and they likewise have been *restituted* with any advantage to the other faculties, the soul might then at length fall into an irreparable *inaction* and *inactivity*.

Glauco. Preexistence of Souls, ch. xiii.

The same ideas may be continued without the existence of the same object, and new ones, and simple ones too, produced by the abatement or alteration of the forces impressed, or even by the absence or inaction of these objects, as well as by their actual presence and operation.

Law. Enquiry. Of Space, ch. i. p. 43.

Such for instance are those advisers: not to intrude one's self into the mysteries of government, which the prince keeps secret; not to offer one's self to be led away by the seeming charms of an idle and inactive life,—to which the *Kyrenes* song invited.

Pope. The Fall of the Osagy, sec. 3.

Virtue conceal'd within our breast
Is *inactivity* at best.

Swift. Horace, book i. *Ode 9.*

If, dead to these calls, you already languish in slothful *inaction*, what will be able to quicken the more sluggish current of advancing years?

Blair. Sermons 11. vol. i. p. 224.

I never saw any thing so weak and *inactive* as the poor horses were; they had not agility enough to avoid one stroke.

Southey. Spain, vol. 40. p. 367.

Every one exerted himself to the uttermost, with a quiet and patient perseverance, equally distant from the tumultuous violence of terror, and the gloomy inactivity of despair.

Coat. Fugates, vol. ii. book iii. ch. iii. p. 130.

INADEQUATE, } *Lat.* *in*, privative, *ad*, *equare*, *INA'DEQUATELY*, } to be even or equal. *INADEQUATENESS*, } Not even or equal to; unequal, insufficient, disproportionate, incommensurate.

If His attributes and perfections be not fully comprehensible to our reason, we can have but *inadequate* conceptions of them.

Bayle. Works, vol. iv. p. 157. *Considerations about the Reasonableness of Reason and Religion.*

Those [ideas] I call *adequate*, which perfectly represent those archetypes which the mind supposes them taken from; which it intends them to stand for, and to which it refers them. *Inadequate* ideas are such, which are but a partial or incomplete representation of those archetypes to which they are refer'd.

Locke. Of Human Understanding, book ii. ch. xxi.

That may be collected generally from the *inadequateness* of the visible means to most notable productions.

Goodman. Winter Evening Conference, p. 11.

It will be proper to show that a distribution of parts has been attempted, which, though rude and *inadequate*, will at least preserve some order, and enable the mind to take a methodical and successive view of this design.

Johnson. Works, vol. ii. p. 279. *Preface to Reid's Dictionary.*

We must accept them, [translations] with all their unavoidable imperfections, as, in general, sufficiently representative of the sense of their originals, though in some particulars that seem to be *inadequately* conveyed to us.

Hard. Works, vol. viii. p. 398. *Letter to Dr. Land.*

INADMISSIBLE. *Fr.* "inadmissible; unadmittible, unreceivable, unacceptable, unallowable." *Cotgrave*. See *TO ADMIT*.

The word appears to be of very modern introduction into our language.

The *inadmissible* pretension is there even of appropriating to France all that the laws existing may have comprised under the denomination of French territory.

Barth. Works, vol. viii. p. 120. *On a Regicide Peace*, note.

He, the said Warren Hastings, did, on pretence of certain political dangers, declare the relief desired to be without hesitation totally *inadmissible*.

Id. bk. vol. xii. p. 229. *Charge against Warren Hastings.*

INADVERTENT, } *Fr.* *inadvertence*; *Lat.* *inad- INADVERTENTLY*, } *vertentia*; *Sp.* *inadvertencia*; *INADVERTENCE*, } *Lat.* *in*, privative, and *advert- INADVERTENCY*, } *entia*, from *advertere*, to turn to, (ad, and *vertere*, to turn,) to turn the mind to, to attend to.

Inattentive, inconsiderate, incautious, careless, negligent, improvident.

For *inadvertency*, or want of attendance in the sense and intention of our prayers, is certainly an effect of lukewarmness, and a certain compass and appendage to human infirmity; and is only so remedied, as our prayers are made zealous, and our infirmities pass into the strength of the Spirit.

Tepler. Sermons 3. fol. 48.

Oh *inadvertent*, from the milky stream
Thy wet their fate; ay, wallowing in the bowl,
With poverty wings around them wrap, expire.

Thomson. Summer.

And as for the wall it was alleged, That he had taken it *inadvertently*, to have himself from a shower of rain which was then falling.

Tatler, No. 256.

He [my father] was a person of that rare conversation that upon frequent meditation and calling to mind passages of his life and discourse, I could never charge him with the least passion or *inadvertence*.

Enfys. Memoirs, vol. i. p. 2.

Such little blemishes as these, where the thought is great and natural, we should, with Horace, impute to a pardonable *inadvertence*, or to the weakness of human nature.

Spectator, No. 285.

However, he allows at length, that men may be dishonest in obtruding circumstances foreign to the object; and we may be *inadvertent* in allowing those circumstances to impose upon us.

Horace. Works, vol. i. p. 187. *Postscript to the Dedication to the Frodochad.*

If, after descending a flight of stairs, we attempt *inadvertently* to take another step in the manner of the former ones, the shock is extremely rude and disagreeable; and by no art can we cause such a shock by the same means when we expect and prepare for it.

Barker. Works, vol. i. p. 392. *On the Sublime and Beautiful.*

INAD-
VERTENT.
INAMOUR

When the intention seems upright, and the end proposed is to make men better and wiser, what is not ill executed should be received with approbation, with good words and good wishes, and small faults and inadvertencies should be candidly excused.

Justin. Discourses, vol. i. p. 2. Discourse on the Christian Religion. Preface.

INAVIDABLE, *in*, privative, and *aid*, *q. v.* Fr. *aider*; *It. ajutare*; Lat. *adiutare, adjuvare*, to help.
Aidless, or helpless; that cannot be aided, helped, or assisted.

The congested college have concluded,
That labouring Art can never ransom Nature
From her insupportable pains.

Shakespeare. All's Well that Ends Well, fol. 235.

INALIMENTAL, *in*, privative, and *alimental*, *q. v.* Lat. *alimentum*, from *al-ere*, *alere*, to nourish.

Not able to nourish; or give or supply nourishment.

The dulcoration of things is worthy to be tried to the full; for that dulcoration imparteth a degree to satisfaction; and making of things *unalimental* to become *alimental*, may be an experiment of great profit, for making new victual.

Bacon. Natural History, Cent. vii. sec. 649.

INALTERABLE, *in*, privative, and *alterable*, *q. v.* now written *unalterable*.

That cannot be altered or changed.

As the throne is majesticall and permanent, so is his residence in it; He sat in the throne. S. Stephen saw him standing, as it were ready for his defence and protection; S. John sees him sitting (as our Creed also names) in regard of his insupportable glory.

Hall. Works, vol. i. fol. 427. A Farwell Sermon, &c.

INAMELL, also anciently, and now usually, written *Enamel*, *q. v.*

To fix colour, or a variety of colours by melting in the fire; to diversify, to variegate, to spot, to deck with spots or variations of colour.

The tombe is so high, that it farr exceeds in height the mosquitos, being covered with lead, and the top all inamelled with golde, with so helle morses upon the top.

Hakluyt. Voyages, &c. vol. ii. fol. 211. The Pilgrimage to Mecca.

Or rather an *inamellers*, guilders, and painters of images following after.

Holland. Plutarch, fol. 807.

INAMISSIBLE, *in*, privative, and *amissible*, from Lat. *amittere, amissum*, to lose.

That cannot be lost.

Had we been so fixt in an *inamissible* happiness from the beginning, there had then been no vertue in the world; nor any of that matchless pleasure which attends the exercise thereof.

Glouven. Perseverance of Saints, ch. viii.

God loveth to bestow one degree of grace with another, till it comes to a confirmation in grace, which is a state of salvation directly opposite to oblation; and as this is irremediable and unrevocable, so is the other *inamissible*.

Taylor. The Great Exemplar, part ii. sec. 13. p. 434.

INAMOUR, } More usually written *enamour*.
INAMORA'TA, } Lat. *amor*, from *am-are*, to love.
INAMORA'TO, } To cause to love, to inspire or in-
flame with love.

Thereafter, pray, church-times, nights,
And stores sometimes read,
Amongst their merry tales was this,
How our *inamour'd*, speak.

Warner. Allans's England, book xii. ch. ix.

The fair *inamorate* (who from far
Had spy'd the ship which her heart's treasure bore)
Put off from land;
With frantic speed from the detested town
To the deserted shore comes hurrying down.

Shelburne. Forerunners Lydia.

In that file stands another of your *inamoratees*.
Beaumont and Fletcher. The Fair Maid of the Inn, act iii. sc. 1.

As for my dear, never man was an *inamour'd* as I was of her fair forehead, neck and arms, as well as the bright jet of her hair; but to my great astonishment, I find they were all the effect of art.

Spectator, No. 41.
These gentlemen are of that sort of *inamoratees*, who are not so very much lost to common sense, but that they understand the folly they are guilty of.

INANE, } Fr. *inanité, inanition*; Sp. *inani-*
INANITION, } *cion*; Lat. *inanitas, inanitas*, from the
INANITY. } Gr. *ivov, vacare*, to empty, to throw,
cast or clear out.

Emptiness, (or an emptying. Cotgrave.) vacuity, voidness.

'Tis vain to draw a parallelism between that ancient, and this more modern nothing; and to all things to make good its resemblance to that constitutiveous *inanity*.

Guarini. The Family of Dogmatizing.

And as he must not eat *animum*, so he may not absolutely fast; for as Celsius contends, religion and *inanimus* may both do harme in two contrary extremes.

Barton. Anatomy of Melancholy, fol. 225.

We sometimes speak of place, distance, or bulk in the great *inanimus*, beyond the coolness of the world.

Locke. On Human Understanding, book ii. ch. xv. sec. 7.

When one can find out, and frame in his mind clearly and distinctly the place of the universe, he will be able to tell us, whether it moves or stands still to the undistinguishable mass of infinite space.

M. B. book ii. ch. xii. sec. 10.

But nothing still from nothing would proceed:
Raise or depress—er magnify—or blame,
Inanity will ever be the same.

Smart. The Hilloid.

INANIMATE, *v.* } Fr. *inanimé*; It. *inanimato*;
INANIMATE, adj. } Sp. *inanimado*; Lat. *inanimatus*;
INANIMATENESS, } *in*, privative, and *animatus*,
INANIMATION, } from *animus*; Gr. *an-psi*, breath,

spirit. See ANIMATE.
Without not having, life, breath, spirit; lifeless, breathless, spiritless, soulless.

Inanimate, the verb, in Donne, to *animate*, to inspire or inspirit. See also the noun *inanimation* from Hall.

Though she, which did *inanimate* and fill
The world, be gone, yet in this lost long night
Her ghost doth walk, that is, a glimmering light,
A faint weak love of virtue and of good
Reflects from her on them, which understood
Her worth.

Duns. The Anatomy of the World. The First Anniversary.

We see what great and admirable things Nature herself effects in things that are *inanimate* and void of sense, rather than low her end.

Barton. Works, vol. i. fol. 497. A Defence of the People of England.

Albeit the *inanimate* had been more excellent, might out the motion have been accreted less perfect, by reason of the deadness and *inanimateness* of the subject *inanimate*.

Montaigne. Discourse of Emperors, Treat. 2. vol. ii. sec. 3.

Satan accounts it so small mystery, if he can prevail with us so far as to bereave us of this habitual joy in the Holy Ghost, arising from the *inanimation* of Christ living and breathing within us.

Hall. Works, vol. iii. fol. 599. Christ Mystical.

O fatal change! become in one sad day
A senseless corpse! *inanimate* clay!

Pope. Homer. Iliad, book xxii.

There are several kinds of creatures in the world, and several degrees of dignity amongst them, some being more excellent than others, *inanimate* more than *inanimate*, *inanimate* more than *inanimate*, and men more than *inanimate*.

Bishop Walton. Natural Religion, book i. ch. ii. p. 15.

Galen says, "Plato declares that animals have constantly a soul, which serves to *animate* and inform their bodies; as for stones, wood, and what we commonly call the *inanimate* parts of the creation; all these, he says, are quite destitute of soul."

Warburton. Works, vol. iii. p. 22. The Divine Legation, book iii. sec. 2.

INAPPR
TENCE.
—
INAPTI-
TUDE.

INAP'PETENCE. } *It. inappetentia*; *Sp. inap-*
INAP'PETENCY. } *petencia*; *in*, privative, and
appetence; *Lat. appetens*, present participle of *appetere*,
to seek after, (*ad*, and *petero*.) See **APPETE**.
Want of *appetence*, or *appetite*; of desire; of desire
to eat.

When some splanchnic and disordered person takes a long walk to
the physician's lodging, to beg some remedy for his *inappetence*, his
very walking thither does, in some measure, give him that good
stomach he hopes to regain by the medicines he shall get there.
Boyle, Works, vol. vi. p. 23. *A Discourse against Customary*
Securing.

Which *inanimate* death my relator judged to be caused by their
having no *appetite* to eat, which *inappetency* made them (*swallows*)
die starved.

Id. *B.* vol. vi. p. 607. *Strange Reports*, relation vi.
She (as all satiate parents, wondrous sage,
For youth project *th' inappetence* of age,
Each sense ordering and humane dispute
And on the mansion fast their downcast eyes.)
Brooke's Constantine.

INAP'PLICABLE. } *In*, privative, and applica-
INAPPLICABILITY. } *tion*, from *apply*, *q. v.* *Lat.*
applicare. And see **UNAPPLICABLE**.
That cannot be *applied* to; used for; rendered use-
ful or serviceable to; referred to.

I have only to add, (lest European critics should consider a few of
the images to *inapplicable* to Indian manners,) that the ideas of snow
and ice are familiar to the Hindus.

Jones. Hymns to Proserpina. The Argument.

I cannot help observing, however, that you have said rather less
upon the *inapplicability* of your own old principles to the circum-
stances that are likely to influence your conduct against those prin-
ciples, than of the general maxims of state.
Burke's Works, vol. vi. p. 301. *Letter to Sir H. Langrabe, M. P.*

INAPPREHENSIBLE. } Also written **UN-**
INAPPREHENSION. } *prehensible*, *q. v.* *In*, pri-
INAPPREHENSIVE. } *vative*, and *apprehend*,
q. v. *Lat. apprehendere*; *ad*, *pra*, and *hend-ere*, (used
only in composition,) to seize.

Not to be *apprehended*; not to be taken, &c. by the
mind or understanding; not to be understood or
conceived; inconceivable.

Nor did I slumber over that place, expressing such high rewards
of ever accompanying the Lamb, with those celestial songs to others
inapprehensible, but not to those who were not defiled with women.
Milton. Works, vol. i. fol. 112. *An Apology for Scurrilousness.*

Neither are they hungry for God, nor satisfied with the world, but
remain stupid and *inapprehensive*, without regulation and deter-
mination, never choosing clearly, nor pursuing earnestly.

Taylor. Sermon 5. fol. 47.

From those so pernicious vices of the spirit, then, that it, from a
fluctuating faith, so inconsiderate levity, an *inapprehensive* doubtfulness
of heart, and a perverse sceptical abuse of the understanding, let us
emancipate ourselves by a firm, attentive, vigorous, and ingenious
dependence on the promises of the gospel.

Hurd. Works, vol. iii. p. 60. *Sermon 32.*

The wise in their own conceits, not being able to clear up many
parts of the divine dispensations, whether of nature or grace, to their
satisfaction, hastily conclude that there is no fitness or wisdom, where
they see none, and make their *inapprehension* an argument for their
rejection of both.

Id. *B.* vol. vii. p. 99. *Charge to the Clergy of the Diocese of*
Worcester.

It is not envy, but *inapprehension*, which sets them on work.

Id. *B.* *Sermon 21. vol. vi. p. 306.*

INAPTITUDE. *Fr. inaptitude*; *in*, privative, and
aptitude, from *apt*, *q. v.* *Lat. aptare*; *Gr. ἄρτιος*,
to bind; and, consequently, to fit or suit. See **INERT**.
Unfitness, unsuitableness; want of readiness.

And hereby one may give a strong conjecture of the aptness or
inaptitude of one's capacity to that study and profession.

Howell. Letter B. book i. sect. 1.

From diffidence, and perhaps from a certain degree of *inaptitude*
for extemporizing speaking, he took a less public part in the contests
of ecclesiastical politics than some of his contemporaries.

Blair. Sermons. The Life of Dr. Hugh Blair.

INAQUATE. } *In*, and *aqua*, water. As **Crati-**
INAQUATION. } *mer* interprets it, *Made water*.

The solution to the second reason is almost soundly handled,
alloyed from impauncit to *inaquation*, although it was never said
in Scripture, this water is the Holy Ghost.

Stephen, Bishop of Wychester. Of Transubstantiation, fol. 127.

For as much as he is joined to the bread but sacramentally, there
followeth no *inapauca* thereof, or more than the Holy Ghost is *in-*
equante, that is to say, *made water*, being sacramentally joined in the
water in baptism.

Archbishop Crommer. Answer to Bishop Gardiner, p. 368.

INARTICULATE. } *Fr. inarticulé*; *in*, priva-
INARTICULATLY. } *tive*, and *articulate*, from *article*,
q. v. *Lat. articulus*; a small joint, from *artus*, a
joint.

Literally, not jointed;—consequently, not uttered
or emitted distinctly, as separated sounds.

In *Derham*, the *in* is prefixed emphatically.

Who ever doubted, but that those beloved the very soul into the
inarticulate sounds of music? that without Pindar and Horace, the
lyrics had been silenced for ever?

G. Fletcher. Poems. Preface to the Reader.

— As a turtle's mate,

With lamentations *inarticulate*

The sweet departure from her love betwixt.

Brown. Britannia's Pastorals, book ii. song 5.

The divine admonitions and holy laws whispered *inarticulately* in
our hearts, which the Heathen Prophets tell of.

Hammond. Works, vol. iv. p. 487. *Sermon 5.*

In man, and quadrupeds, they are four, curiously *inarticulated*
with one another; with an external and internal muscle to draw, or
work them in, extending, or relaxing the drum.

Derham. Physico-Theology, book ii. ch. iii. note 19.

By the harmony of words we elevate the mind to a sense of devo-
tion, as our solemn music, which is *inarticulate* poetry, does in
Churches.

Dryden. Prose Works, vol. i. part ii. p. 348. *Preface to Tyrannius*
Lat.

Inarticulate sounds may be divided into musical sound and noise.

Beattie. Moral Science, part i. ch. i. sec. 4.

INARTIFICIAL. } *In*, privative, and *artificial*.
INARTIFICIALLY. } See **ART**. *Lat. artifex*; from
ars, art, skill.

Without *art*, skill or science; without the rules of
art; skillless, rude, simple.

To speak generally, an argument from authority to wiser examina-
tion, is but a weaker kind of proof; it being but a topical procedure,
and, as we term it, an *inartificial* argument, depending upon a weak
assumption.

Sir Thomas Brown. Vulgar Errors, book i. ch. vii.

For these and many other concurrent reasons, the preceding is *in-*
artificial and casual, and fit to lead the ignorant, but not the learned.

Taylor. Rule of Conscience, book i. ch. iv. fol. 120.

If in the definition of meditation, I should call it so unquestioned
and unsupervised duty, I should speak a truth, though somewhat *in-*
artificially.

Id. *The Great Exemplar*, part i. disc. 4.

My Lord, pardon again this excuse, which, I swear to you,
proceeds from the honest and *inartificial* gratitude of, &c.
 Evelyn. Memoirs, vol. ii. p. 145. *Letter to Lord Cowley*, Feb.
1664-65.

If custom did not take away the strangeness of it, it would to us
also appear very wonderful, that no great change of texture should
be so easily and *inartificially* produced.

Boyle. Works, vol. ii. p. 573. *History of Cold, &c. 18*

INAPTI-
TUDE.
—
INARTI-
FICIAL.

INART-
FICIAL.
—
NAUG-
HATE.

It would, Sir, be most dishonourable for a faithful representative of the commons, in take advantage of any insartificial expression of the people's wishes, in order to frustrate their attainment of what they have an undoubted right to expect.
Burke. Works, vol. iii. p. 249. On the Economical Reform.

INATTENTION. } *In, privative, and attention,*
INATTENTIVE, } *from attend, q. v. Lat. attend-*
INATTENTIVELY, } *ere; in stretch to or towards,*
(*from ad, and tend-ere, to stretch,*) *to stretch or reach*
(*ac, the mind*) *to or towards, to mind.*

Want of attention; heedlessness, thoughtlessness, disregard.

The universal incidence and inattention among us to things that concern the publick, made me look back with the highest reverence on the glorious instances in antiquity, of a contrary behaviour in the like circumstances.
Tuissie, No. 187.

What prodigies can now divide perform
More grand than it produces year by year,
And all in sight of insatiable man?

Cooper. The Task, book vi.

In a letter to Addison, he expresses some consciousness of behaviour inattentively deficient in respect.

Johnson. Works, vol. xi. p. 86. Life of Pope.

INAUDIBLE. It and Sp. *inaudible;* (Lat. *inaudibilis;* *in, privative, and audis, from aud-ire, to hear.*)
That cannot be heard; not sensible to the ear

For we are old, and on our quick'at decrees
Th' inaudible, and noiseless foot of time
Steales, are we can effect them.

Shakespeare. All's Well that Ends Well, fol. 251.

Ye, that inform the useful spheres,
Inaudible to mortal ears,
While curb orb in ether swims
Accordant to the inspiring hymns.

Smart. Ode for Music on St. Cecilia's Day.

INAUGURATE, v. } *Fr. inaugurer; It. inaugu-*
INAUGURATE, adj. } *rate; Sp. inaugurar; Lat.*
INAUGURATION, } *inaugurare; (in, and augur,*
INAUGURATORY, } *q. v.) to admit to the office,*

invest with the functions, also to perform the functions or duties, of an *augur*; and then, generally,

To admit to, to install, to enter upon office; to consecrate; to invest by solemn rites; to enter upon, to begin or commence; or, with good omeas.

From the beginning therefore of our inauguration our imperial highness hath maintained most deadly feud and hostility against God's economies, the Perseus.

Habington. Voyages, &c. vol. ii. fol. 19. Manus.

The seat on which her kings inaugurated were.

Dryden. Poly-doron, song 17.

In this manner being inaugurated and invested in the kinglydom, hee (Nams) provideth by good orders, laws, and customs, to redress it as were that state.

Holland. Lucius, fol. 14.

This discovery of the origin of their Heathen Deities hath been endeavored by two methods: first, by following the ancient histories of the Phœnicians, Egyptians, Grecians, and Romans; by which means they have traced up most, if not all, their Heathenish Deities to their original, and their first inauguration into Deities.

Hale. Origin of Manichæ, ch. v. sec. 2. fol. 166.

The prince of Syracuse, whose destin'd fate
It was to keep a school and rule a state,
Found that his sceptre never was so sw'd,
As when it was translated to a rod;
And that his subjects ne'er were so obedient
As when he was inaugurated priest.

Batler. Miscellaneous Thoughts.

With this inauguration of Philips, his rival Pope was not much delighted.
Johnson. Works, vol. xi. p. 229. Life of Philips.

But being addressed only as Mr. Rector in an inaugural speech by the present chancellor, he has fallen from his former dignity of style (Lord Rector.)
Johnson. Works, vol. viii. p. 189. Journey to the Western Islands.

INAURATION. Lat. *inaurare*, to put gold (aurum) upon; to gild.

The Romans had the art of gilding after our manner; but some sort of their inauration, or gilding, must have been much dearer than ours.
Archeol. On Coins.

INAUSPICATE, } *Lat. inauspicatus; in, priva-*
INAUSPICIOUS, } *tive, and auspicatus, from auspi-*
INAUSPICIOUSLY, } *cius, (aus, a bird, and specre,*
(*to observe,*) *to auspicate, q. v. to observe birds,*
to watch for tokens from the actions of birds; consequently, to presage, the event, the success, good fortune, good luck.

Unlucky, unhappy, unfortunate; ominous of ill.

Where hovering still, with inauspicious wings,
About the verge of those distemper'd climes,
Returning now, new errors hither bring,
To stir us up to these disastrous crimes.

Dryden. The Rural Wars, book i.

Though it bore an inauspicious fate, it proved of a friendly event.
Sir G. Buck. History of Richard III. p. 43.

Anger of ill, (for never good to me
Did that most inauspicious voice decree)
For ever ready to denounce my woes.
Titchell. Homer. Iliad, book i.

What then must be attempt, when niggard fate
Has fix'd it such an inauspicious spot
As bears no trace of beauty?

Mason. The English Garden, book i.

And to crown the whole, a fair account of the atrocious manner in which the regicide enemies had broken up what had been so inauspiciously begun and so feebly carried on; by finally, and with all secure dignity our suppliant ambassador out of the limits of their usurpation.

Burke. Works, vol. viii. p. 268. On a Regicide Peace.

INBARGE, to go into a bork or barge; to embark or embark, q. v.

Which being done, the next especial thing,
Eke doth the Duke of Somerset enlarge,
And him of Calais gives the governing.

Whitler his friends the caused him to enlarge.

Dryden. The Muses of Queen Margaret.

INBEAMINGS, in, and beam, q. v. A. S. *beag-mænn.*

The ingress of a beam, or ray of light; irradiation.
And for all these beamings of new lights, inbeamings, and inspirations; that men that follow his reason, both in the choice and defence of his religion, will find himself better led and directed by this one guide, than by an hundred Directions.

South. Sermons, vol. i. p. 293.

INBEING, in, and being. See **To Be.** Apparently intended by Watts as more emphatical than **Being;** q. d. inherent, inseparable, being.

But when we say, the bowl is swift or round, when we say, the boy is strong or witty, these are proper or inherent motions, for they have a sort of in being in the substance itself, and do not arise from the addition of any other substance to it.

Hutton. Logic, part i. ch. ii. p. 22.

INBORN, in, and born, q. v. past participle of the verb to bear.

Native or innate; infixed or implanted at the birth, or earliest moment of life or existence, by nature.

The sacred poets first shall have the sound,
For they are born'd with the lightest ground;

INAUGU-
RATE.
—
INBORN.

INBORN.
—
INCAGE.

And straight, with solemn vigour, on the wing,
Like mounting larks, to the new morning sing.
Dryden. Ode 2. To the Memory of Mrs. Anne Killigrew.

When men have been so long settled in a place, that the majority of the inhabitants are become natives of the soil, the colours here of a country has, by that time, struck much deeper roots into it, that nothing but extreme violence can draw them out.

Warburton. The Divine Legation, book iv. sec. 3.

INBREATHE, *in*, and breathe, *q. v.*
Breathed into; inspired.

Blest pair of Sirens, pledges of heav'n's joy,
Sphere-born harmonious sisters, Voice and Verse,
Wed your divine sounds, and mix'd pow'r amply,
Dead things with immortal's life to piece.

Milton. Ode. At a solemn Music.

That paternal, tender love and grace,
Which as men's fall immutably took place;
That inward, holy thing, unbathed then,
Which would resemble heav'n in him again.

Byron. Fragment.

INBREED, *v.* } *In*, and breed, *q. v.* A. S. *bred-*
INBRED, } *an*; D. *broden*; Ger. *bruten*, to
nourish, to cherish; to give birth, life, or existence to.
To breed within; to give birth or life to, to engender,
or generate within.

These abilities, whosoever they be found, are the inspired gift of God rarely bestow'd, but yet to some (though most abuse) in every nation: and are of power, beside the office of a pauper, to adorn and cherish in a great people the seeds of virtue, and public civility, to allay the perturbations of the mind, and set the affections in right tone.

Milton. Works, vol. I. fol. 60. The Reason of Church Govern-

ment.
Those diffluent and perpetual carriages of state-government, haste and delay, as sacred qualities, were remarkable in the two most martial people in Greece.

Scidell. Illustrations of Dryden's Poly-syllon, song 1.

Where, Judah where, is now thy lion's roar?

Thou only couldst the captive hands restore:

But then, with inward looks and fictions yrest,

From Egypt needst a guardian with the rest.

Dryden. Ataliam and Achitophel.

In England we have not yet been completely embosomed of our natural entrails; we still feel within us, and we cherish and cultivate, those sacred sentiments which are the faithful guardians, the active monitors of our duty, the true supporters of all liberal and manly morals.

Burke. Works, vol. v. p. 166. On the Revolution in France.

INBURNING, } *i. e.* Burning within.
INBURN.

Which sorry words, her mightiest heart did mate

With mild regard, to see his rueful plight,

That her in-burning wrath was gone aloof,

And him receive'd agonies to former favour state.

Spenser. Faerie Queene, book iv. can. 8.

Upon her steps a virgin page attended.

Fair Rhythen, whose other blushing face

Sweetly her sister's shame-ful'd thoughts commended.

F. Fletcher. The Purple Island, can. 10.

INCAGE, } Also written Incage, *q. v.* *in*, and
INCAGEMENT, } *in*; A. S. *incg-ian*, observe, to
shut up.

To shut in, to fasten in, to confine, as in a cage.

And now when they had fully girt in the village with a strong and aquanta wige, they make the natives sure of Eliah, and please themselves to think how they have incaged the miserable Prophet, how they should take him at unawares in his bed, in midst of a secure dream.

Hall. Works, vol. I. fol. 1247. Contemplations. Eliah raising the sun, &c.

I do, with all respect, demand whether your worship, since your incagement, and, so, your incaging incantment in that case, has not had a desire to make greater or less water, as men are wont to say?

Sheldon. Don Quixote, vol. II. ch. 32.

INCALCULABLE, *in*, privative, and calculable. INCALCULABLE.
Lat. *calculatus*, a stone; (used in counting.)
That cannot be calculated, counted, reckoned, computed.

They may even in one year of such false policy, do mischief incalculable; that the trade of a farmer is, as I have before explained, one of the most precarious in its advantages, the most liable to losses, and the least probable of any that is carried on.

Burke. Works, vol. vii. p. 398. On Scarcity.

INCALESCE, } Lat. *incallescere*, present
INCALESCE, } participle of *incallescere*; *in*,
INCALESCE, } and *calescere*, to grow warm;
calor, to be warm.

The growth or growing of warmth; progressive increase of warmth.

But Averroes, a man of his own faith, was of another belief; restraining his alchemy into bititity, and in effect making no more thereof than Seneca commendeth, and was allowable in Cato; as there is a sober incallescence and regulated situation from wise.

Sir Thomas Brown. Fulgur Erroneum, book v. ch. 231.

If there had not been a provision in the joints against such a preternatural incallescence upon their violent nature, this would have made a stolid world, and confined us to leisurely and deliberate movements, when there were the most urgent and happy occasion to quicken us.

Bay. Of the Creation, part. 4.

This intension is useful, indeed necessary for preserving the ends of the bones from incallescency, which they, being solid bodies, would necessarily contract from a swift motion.

Id. Ib. part. 1.

The two ingredients were easily mingled, and grew not only sensibly but considerably hot, and that so sensibly, that the incallescency sometimes came to its height in about a minute of an hour by a minute clock.

Bayle. Works, vol. I. p. civ. The Life.

How much a greater interest adds may have in such incallescencies, than cold, I have also taken pleasure to try, by pouring acid spirits, and particularly spirit of salt, upon good quick lime.

Id. Ib. vol. II. p. 665. An Examen of Antiquarian.

My way of obtaining incallescency mercury is quite differing from any of those.

Id. Ib. vol. I. p. 634. The Productions of Mercury, part. i.

INCAMP, anciently also, and now more usually, written Encamp, *q. v.*

To place or lodge, to fix, to station or form into, camps, (or lodgments for an army,) to lodge, or dwell in camps.

And the thesses also incamped within an arrow's shot of vs, but they were betwixt vs and the water, which was to our great discomfort.

Hudlytt. Voyages, &c. vol. I. fol. 530. M. Ant. Jostomian.

When as the legions of the Volucians under the conduct of Coriolanus Martius incamped within five miles of Rome, were they not the masters of the city that turned back this army, which doubtless would have forced our citie and put it to ranacke?

Holland. Livius, fol. 856.

The roving Gual, in his own bonnets ravall'd,

Leaves to incamp within his native land.

Addison. The Campaign.

There should be some distinction made between the spreading of a victory, a march, or an *incampment*, a Dutch, a Portugal, or a Spanish mail.

Spectator, No. 251.

INCANTATION, } See ENCHANT, and INCHANT.
INCANTATORY, } *Fr.* *incantation*; *It.* *incantazione*; Lat. *incantatio*, from *incantare*, to sing, *sc.* *magician carmen*, a magic song; and thus to act upon, to influence by charms or magical songs.

Magical songs, or charms, magical ceremonies; charms or ceremonies of witchcraft.

From which abominable herbia and all his other, our Lords for his great mercy deliver him, it helps to stop every good man's ears from such execrable incantations as this man's.

Sir Thomas More. Works, fol. 843. The Answer to Frithes Letter.

INCANTATION.
—
INCAPABLE.

Of the mystes and other impediments which fill upon the scenes parties, by reason of the incantations wrought by dryer Bangey, so the same went, and lyt not to write.

Falgun, Anno 1471.

For those first simple, that my [the Moon] face did mark
In the full brightness suddenly made dark,
Ere knowledge did the cause thereof disclose,
To be enchanted long did me suppose:
With seeming loss and all the while did ply,
The incantation thereby to undo.

Dragon. *The Man in the Moon.*

Fortune-tellers, jagers, geomancers, and the like incantatory impostors, though commonly men of inferior rank, and from whom without illumination they can expect no more than from themselves, do daily and professedly outdo them.

Sir Thomas Brown. *Falgun Errours*, book i. ch. iii.

Hieronymus also grounded the gross mistakes, in the cure of many diseases; not only from the last medicine, and sympathetic receipts, but amulets, charms, and all incantatory applications.

Id. *ib.* book i. ch. iii.

The Gothic Banners, to gain and establish the credit and admiration of their rhymes, turned the use of them very much to incantations and charms.

Sir Wm. Temple. *Works*, vol. iii. p. 430. *Of Poetry.*

Medicine was always joined with magic; no remedy was administered without mysterious ceremony and incantation.

Burke. *Works*, vol. x. p. 196. *An Abridgement of English History.*

INCANTONING, n. See CANTON.

The incorporation into *canton*; the formation or constitution of a *canton*.

When the *canton* of Bern and Zurich proposed, at a general diet, the incorporating Geneva in the number of the *cantons*, the Roman Catholic party, fearing the Protestant interest might receive by it too great a strengthening, proposed at the same time the incantation of *Geneva*, as a *transcending*; to which the Protestants not consenting, the whole project fell to the ground.

Adrian. *Travels in Italy*. Switzerland.

INCAPABLE, { Fr. *incapable*; It. *incapace*;
INCAPABLE, { in, privative, and capable, from the
INCAPABLE, { Lat. *capere*, to take. Unable or
INCAPABLE, { not able, to take, hold, receive or
INCAPABLE, { contain; comprise or comprehend.
Not sufficiently able, not able enough; not able; ac.
to perform or execute; to receive into the mind,
to comprehend, to understand; to feel or be sensible of.

Yet all this while full quietly it slept,
(Poor little heart incapable of care)

Which by that powerful providence is kept,
Who doth this child for better days prepare.

Dragon. *Shant. His Birth and Maturity*, book i.

If the persons feed in themselves beforehand such senseless incapacity of a marriage state, they shall be highly injurious to each other, and shall finally attain the ordinance of God, in their entering into such a condition.

Holt. *Works*, vol. iii. fol. 563. *Remains*, decem 4. case 10.

All incapacity imposed upon the natives of this kingdom or any of them, as natives, by any Act of Parliament, provisions in patents or otherwise, (as in) be taken away by Act to be passed in the said Parliament.

Milton. *Works*, vol. i. fol. 729. *Observations on Peace between the Earl of Ormond and the Irish.*

Rather than to shander and lighten in your pulpit with them, and such as, by burning them into popular ears and capacities incapable of them, unable to comprehend them.

Montaigne. *Apparils in Caesar*, ch. ix. p. 80.

Decrepit age;

Incapable of pleasures youth abuse,

In others blames what age has refused.

Dragon. *The Art of Poetry.*

This act hurt no man, that was in the present possession of an estate, it only incapacitated his next heir to succeed to that estate if he continued a peasant.

Burnet. *Own Times*. William III. Anno 1699.

The third and last shift, is an endless succession of causes and effects, where all the necessity consists in the word endless; for whatever is incapable of being a cause in any time, ever was, and ever will, through eternity, continue equally incapable.

Braden. *Universal History*, book ii. v. 271. note.

If we consider having men carefully, we shall find it always proceeds from a certain incapacity of possessing themselves, and finding enjoyment in their own minds.

Spectator, No. 222.

If they suffer this power of arbitrary incantation to stand, they have utterly privated every power of the House of Commons.

Burke. *Works*, vol. ii. p. 392. *On the Cause of the Present Discontent.*

Whatever may be objected to the incapacity of this Age in other respects, youth is out of question the time for acquiring right propensities and virtuous habits.

Hurd. *Works*, vol. iv. p. 113. *On the Use of Foreign Travel.*

INCARCERATE, } See CARCERAL. Lat. *carcer*,
INCARCERATION, } a prison; a coercendo, *quod*
carere prohibet. Varro. The Goth. *kurker*; A. S. *car-cern*; D. and Ger. *kerker*; Wachter thinks may be derived from the A. S. *carc*, *cura*, care; (of which prisons are full.)

To imprison; to confine, as in a prison; to confine or shut up.

He can them no enlarge and elevate

And spreaden out, that they can compass all,

When they no longer be incarcinate

In this dark dungeon, this foul fleshy wall.

Morr. *Song of the Soul*, book i. can. 2. st. 20. (1643.)

Since it [the doctrine of preteritence] supposeth the descent into these bodies to be a culpable lapse from an higher and better state of life, and this to be a state of incarceration for former delinquencies.

Glenn. *Preteritence of Souls*, ch. iv.

From Nature's continent, immensely wide,

Immensely best, this little hole of life,

This dark, incarcerated calumny

Divides us.

Young. *The Complaint*. Night 4.

INCARNADINE, v. } Lat. *caro*, *carnis*, *flesh*.
INCARNADINE, adj. } To incarnadine (Steevens)
is to stain any thing of a flesh colour or red.

Will the great Neptune's oceans wash this blood

Cleane from my hand? no: this my hand will rather

The multitudinous seas incarnadine,

Making the green sea red.

Shakespeare. *Macbeth*, fol. 137.

One [virgin] shall smother this eye, another shall

Impart thy teeth, a third thy white and small

Hand shall besow, a fourth incarnadine

Thy rosy cheek.

Corne. *Obsequies*. To the Lady Anne Hug.

Such whose white skin upper seat of skin,

Set upon velvet rich incarnadine,

Has put a body (and of flesh) within.

Loveless. *La Belle Bonne Robe*. To my Lady H.

INCARN, v. } Fr. *incarnar*; It. *incarnare*; Sp. *encarnar*; Low Lat. *incarnare*, in, and caro, *carnis*, *flesh*, *carne*, *melathron*, from spirit, and not a *carrendo*. Vossius. See CARNAL.

To cover, clothe, or invest with flesh; to heal over with flesh; to assume or put on a fleshy, human, mortal body.

Incarnate is also having the colour of flesh, flesh-coloured. See CARNATION, and INCARNATION.

And he [Loyke] through stying of the Hosts Count in the count of Acape went the Gospel in Britain whole, and whereas the incarnateness of the Lord is a true twynge, whereas also that he was came of the kynode of David.

Wisch. *Deia*. *Prælog*.

INCAPABLE.
—
INCARN.

INCARN.
—
INCASE.

The year of the incarnation
A thousand and two hundred years.

Chaucer. *The Nonnet of the Rose*, fol. 149.

We be answered) Crye our Redeemer to have had ben comes & incarnated these 1545 yeres ago.

Joye. *Exposition of Daniel*, ch. xii.

For we do not take these for common heales or drynkes, but like as Jesus Christ our Saviour incarnate by the words of God, had fleche and blood for our salucion, even so we be taught the fede (wherewith our fleche and blood be nourished by alteration) when it is incarnate by the prayour of his worke, to be the fleche and blood of the same Jesus incarnate.

Stephen, Bishop of Wycheater. *Of Transubstantiation*, fol. 106.

To this was it answered that those textes and al other alleiged for that purpose signifie more either but that after y^e fush of Christ brought into the world by the incarnation and passion of our blessed Saviour, men are an larger holden to the observance of Moyses laws.

Sir Thomas More. *Workes*, fol. 268. *A Dialogue concerning Heresies*.

It cometh into those medicines which are appropriat for the eyes, yea and into incarnatives, such especially as be fit to incarnate those acers which are in the most tender and delicate parts of the body.

Holland. *Pleier*, vol. ii. fol. 263.

Nay this is, which I tremble in uttering, to incarnate sin into this unspousing and well pleas'd will of God.

Milton. *Works*, vol. i. fol. 189. *The Doctrine and Discipline of Divorce*.

For the childe of a virgin is the reimpvement of that power, which created the world; he that God should be incarnate of a virgin was an abatement of His maicstie, and an exaltation of the creature beyond all example.

Hall. *Works*, vol. ii. fol. 8. *Contemplations. The Birth of Christ*.

In one place they are of a fresh and bright purple, in another of a glittering, incarnate, and rosie colour.

Holland. *Phaie*, vol. i. fol. 405.

This is generally observed, that all sorts of wax be emollient, heating, and incarnative.

Id. *Id.* vol. ii. fol. 137.

So that, upon the whole matter he [man] stept forth, not only the work of God's hands, but also the city of his perfections; a kind of image, or representation of the Deity in soul, infinitely contained into flesh and blood; and (as I may so speak) the prelude, and first essay towards the incarnation of the Divine nature.

South. *Sermons*, vol. ii. p. 44.

I detest'd the abscess more powerfully by the use of vitriol-stone and precipitate, and afterwards incarnate by the common incarnative used in such cases, and cicatrized it smooth without any remaining hardness.

Wicman. *Surgery*, vol. i. book i. ch. ii. p. 84.

In his secret history he unsees many things that he had said in favour of Justian, Theodorus, and Belisarius, in his other histories; and represents the emperor and his wife as two devils incarnate, sent into the world for the destruction of mankind.

Jortin. *Works*, vol. iii. p. 141. *Remarks on Ecclesiastical History*.

The doctrine of the incarnation is in whole amount is this: That one of the three persons of the God was united to a man, i. e. to a human body and a human soul, in the person of Jesus, in order to explain the guilt of the whole human race, original and actual, by the merit, death and sufferings of the man so united to the Godhead.

Hieronymus. *Sermons* 9. vol. i. p. 178.

INCARVILLEA, in *Botany*, a genus of the class *Didymamia*, order *Angiosperma*. Generic character: calyx five-cleft, bracteate; corolla tubular, throat ventricose, five-cleft, unequal; anthers two awned, two awless; pod two-celled; seeds membranaceously winged.

One species, *I. Sinensis*, native of China.

INCASE, *in*, and *case*, *v. v.* To cover or enclose, (as in a case.)

YOOL. XXIII.

Oh I in that portal should the chief appear,
Each head tremendous with a brazen spear,
Is radiant promptly his limbs scold'd—

Pope. *Homers. Olympe*, book i.

INCASK, *in*, and *casq*, *v. v.* To cover or enclose or shut up (as in a casq.)

Then did he scold his pate in his hat, which was so broad, as it might serve him successfully for a quilted.

Shelton. *Don Quixote*, vol. i. book i. ch. xii.

INCAVERN, *in*, and *cavern*, *v. v.* To enclose or shut up (as in a cavern.)

Then I do creep on along, and taking Thrushel throws
Herself amongst the rocks; and so incarnate'd goes,
That of the blessed light (from other floods) debar'd,
To below underneath the only can be heard.

Drayton. *Poly-graph*, song i.

INCAUTIOUS, } Lat. *incantus*, *in* and *cautus*,
INCAUTIOUSLY, } from *caute*, to be ware, or be
INCAUTION, } wary. See CAUTION, and CAU-
INCAUTIOUSLY, } TEL.

Improvident, incircumpect, inconsiderate unadvised, heedless, careless, negligent.

For we grow sick many times by incautiously concerning with the deus'd; but no man grows well by accompanying the healthy.

Hobbs. *Remains*, part i. p. 45.

Of mighty legions late subdu'd
And arms with Latian blood imbued,
You nest adventurous, and incautious tread
On fires with faithless embers overpread.

Francis. *Heracles*, book ii. Ode i.

Yet (sent to break the car, or loose the horse)
Clear of the stony heap direct the course;
Least, through incautious filing, thou may'st be
A joy to others, a reproach to me.

Pope. *Homers. Iliad*, book xiii.

What he says on this head is not only too severe upon the Jews, but incautious and injudicious; and, if it proved any thing, would prove more than he intended and was aware of, and bear hard upon the Messias law.

Jortin. *Works*, vol. i. p. 349. *Remarks on Ecclesiastical History*.

Yet if examin'd by severest test,

It is, at least, incautiously suggest.

Byron. *A Friendly Exposition*.

There most direct were seeming most inflex'd
Most regular when seeming most perphas'd
As though perfection as disorder hung,
And perfect order from incautious sprung.

Brookes. *Universal Beauty*, book ii. l. 268.

INCEND, *v.*
INCENDIARY, *n.*
INCENDIARY, *adj.*
INCENSE, *v.*

INCENSE, *n.*
INCENSION,
INCENSE,
INCENSE,
INCENSE, *n.*
INCENSIVE, *adj.*

INCENSE, *v.*—*Fr. encens*; *It. incenso*; *Sp. encenso*; any thing (*incensum*) burned, applied to any thing, perfumed or odoriferous, burned, ac. in divine honour; generally, an honorary offering.

Natural heats, by withdrawing of moisture, is to incense incensed.

Sir Thomas Elgot. *The Captivity of Hoth*, book ii. ch. iii.

And by these crafty persuasions they incense emperors & kings cruelly in persecute and cry cruelly the professors and preachers of God's words.

Joye. *Exposition of Daniel*, ch. vii.

4 L

INCASE.
—
INCEND.

INCERTAIN.
—
INCESSABLE.

Now they that with so great studie forecast those things that are of the world, having neglected heavenly goods, ought at least to be admonished, by the incertainty and shortness of this life, that it is a folly to set a man's eyes to those minor of goods, whiche, how so ever they chauce, yet they are sometime suddenly taken away by fortune.

Udall. *Amos*, ch. iv.

Which notwithstanding is very questionable, and of incertain truth.

See Thomas Brown. *Fulgor Heruay*, book vii. ch. vii.

The Romans using then the ancient computation of the year, had such uncertainty and alteration of the month and times, that the sacrifices and yearly Feasts came, by little and little, to present contrary for the purpose they were ordained for.

See Thomas North. *Plutarch*, fol. 612. *Julius Caesar*.

Or, because this custom, of wearing little moones upon their shoes, as many others, admonishes those who are lifted up too high and take so great pride in themselves, of the uncertainty and instability of this life, and of humane affairs, even by the example of the moone.

Holland. *Pintarch*, fol. 716.

But above all, the cause of this uncertainty and difficultie, is partly the convexitie of the cope of heaven, and partly the diverse climates observed in the globe of the earth.

M. Phisic, vol. i. fol. 586.

Those men, when they say that popery could not be honestly defended, nor entirely retained, would use all artifices to have the outward face of religion to remain unguaranteed, uncertain, and doubtful.

Burnet. *History of the Reformation*, Anno 1559.

When Æsculapius had finish'd his complaint, Pucelle went on in deep moods on the uncertainty of riches, with this remarkable exclamation: O wealth! how impotent art thou.

Tatler, No. 44.

This organization is the present flux and incertain state of matter, must be supported, continued, and supplied by proper and equivalent means.

Brown. *Universal Beauty*, book iv. p. 121, note.

Thus we were brought back to our old incertitude.

Burke. *Works*, vol. i. p. 63. *A Vindication of Natural Society*.

INCESSABLE, } Fr. *incessible*, *incessamment*;
INCESSANT, } *It. incessantemente*; Sp. *incesmable*;
INCESSANTLY, } from Lat. *in*, and *cessare*, i. e.
INCESSANTLY, } *ced-cre a labore*, to go away from, to leave, labour.

Without leaving, quitting, stopping, discontinuing, or desisting; continual, uninterrupted; ceaseless; unceasing.

Mine heart is wounded with thy charity,

It breatheth, it burneth incessantly.

Chaucer. *The Lamentation of Marie Magdalene*, fol. 321.

A wordless thing to speake, this lavel, bathes full thick of browes, From sties descending down, a swarme of bees beset the bowes, Becomes thick with noise.

Phaer. *Æneides*, book vii. sig. S. iii.

The king of Illyria also his next neighbour, bordering upon the one side of Macedonia, has incessant sate that he should performe his promise.

Arthur Golding. *Julius*, book xiv.

When king Edward knewe of the Erlas landyng, and of the great repaire of people, that to hym incessantly without intermission dyd resorte, he then began to thynke on his business.

Hall. *Edward IV.* The sixth Yere.

Seven of the same against the castle gate,

In strong charnewaters he did closely place,

Which with incessant force and endless hate,

They batter'd day and night, and entrance did awate.

Spenser. *Faerie Queene*, book ii. can. 11.

— The frosty north wind blows a cold thicke dewe,
That dandles eyes; flakes after flakes, incessantly descending.

Chapman. *Hamlet*, book xiv. fol. 274.

— Whose white bones waiting lie

In some farr region, with th' incessance

Of shewes pour'd down upon them.

M. H. *Osipov*, book i. fol. 7.

The life of man is the incredible walk of time; wherein every moment is a step and pace to death.

Foltham. *Remedy* 5, part. ii.

He heard likewise those incredible strokes, but could not spy the cause of them.

Shelton. *Don Quixote*, vol. i. book iii. ch. vi.

And now four days the sun had seen our wars:

Four nights the moon beheld it's incessant fire:

It seem'd as if the stars were surely rose,

And further from the feverish North retire.

Dryden. *Annus Mirabilis*.

I am the person that lately advertised I would give ten shillings more than the current price for the ticket No. 132 in the lottery now drawing, which, in a secret I have communicated to some friends, who rally me incessantly upon that account.

Spectator, No 191.

Three Pillars, shif'd in every work divine,

Fourth Archon at the loom defied;

Incessant thence she draws the Silny twine

Memorial of her feed presumptuous pride.

Walt. *Triumphs of the Great*.

INCEST,

INCESTUOUS, } Fr. *inceste*; It. and Sp. *ince-*

INCESTUOUSLY, } *cesto*; Lat. *incestus*; in, priva-

INCESTUOUSNESS, } tive, and *castra*. (See CHASTE.)

Incensum (says Vossius) is applied to any illicit concubinage.

Unchaste, impure, corrupt; applied to the concubinage of persons within certain degrees of kindred.

Thy holy man could not abide such incest and vasaustations of marriage in a king's house, from whence especially about all other places, it was censured that example of keeping the lawes should proceed.

Udall. *Ludo*, ch. iii.

For these incestuous heathen bloody cruelties) the monarchy of the Persians began to shake and fall) and Xerxes himself was miserably slayne of Ariabanes the last king of the Persians.

Joye. *Exposition of Daniel*, ch. xi.

If thra were not so, say their children, as borne incestuously and by unlawful means, should be competent prophane and vicious.

Udall. *I Corinthus*, ch. vii.

These two sons of David met with protestant counsel: Amnon is advised to meet with his sister; Absalom is advised to meet with his father's concubines: that by Jonathan, that by Achitophel: both prevail.

Hall. *Works*, vol. i. fol. 1126. *Contemplation*, Achitophel.

Great Brooder, and Astraw, that did shame

Himself with incest of his kin valiant;

And huge Orise, that doth tempest still portend.

Spenser. *Faerie Queene*, book iv. can. 11.

— These my complaints may come

Whilst thou in th' state of that incestuous queen,

The state of Egypt, and the shame of Rome,

Shalt dallying sit, and blench to have them seen.

Daniel. *Letter from Octavia to Marcus Antonius*.

The Britains altogether as licentious, but more abroad and preposterous in their license, had one or many wives in common among ten or twelve husbands; and those for the most part constantly.

Milton. *Works*, vol. ii. fol. 33. *The History of England*.

That the knowledge of the horrible incestuousness of this match, should still and ever be censured from the young couple, who thought of nothing but a fair and honest legality in their conjunction.

Hall. *Works*, vol. ii. fol. 570. *Cases of Conscience*.

Incest! Oh come it not!

The very menial shakes my incest soul:

The gods are startled in their peaceful mansions,

And nature sickens at the shocking sound.

Smith. *Phædra and Hippolytus*, act v.

For have we not as natural a sense or feeling of the voluptuous? yes, he will say, but this sense has its proper object, virtuous love, not adulterous or incestuous: and does he think I will not say the sense of his sense of the ridiculous?

Harbottle. *Works*, vol. i. p. 162. *Postscript to the Dedication to the Precedenters*.

INCH.
—
INCHANT.

INCH, v. } A.S. *indsa, yndsa; inco, ynce.*
INCH, n. } *Unica; an ounce in weight, and an*
INCH-BOARD. } *inch in measure also; being the twelf*
INCH-MEAL. } *part of a foot, as the ounce is the twelf*
INCH-THICK. } *part of a pound. Somer. The verb is.*
 To move or proceed by inches; by little and little;
 by small degrees.

But thus art not an such the nerve.

Chaucer. The Remour of the Rose, fol. 149.

If all the world were thusye thou couldest not make thyselfe one
 inch larger, nor that thy stomache shall digeste the meate that thou
 puttest into it.

Tyndall. Worke, fol. 234. Mathew, ch. vi.

The foule fand hath made him proud of heart,

To ride on a lay trotting lower, sure four-inch

bridges, to course his own shadow for a halloo.

Shakespeare. King Lear, fol. 297.

Like men that scorned death, with most resolved hearts,

Gave not an such of ground, but in all pieces hewn,

Where first they fought, they fell.

Dryden. Polyolion, song 22.

A candle out of a nether will pierce through an inch-board.

Sir Thomas Brown. Fulgur Erratum, book vii, ch. xlvii.

Cat. All the infections that the nose sucks up

From lungs, from feet, from an Prosper fall, and make him

By yack-meats a disease.

Shakespeare. Tempest, fol. 9.

— Gase already

Yack-thick, knee-deep; ere head and ears a fork'd one.

Id. Winter's Tale, fol. 279.

Now Turbow doubts, and yet dishains to yield;

But with slow paces measures back the field.

And marches to the walls, where Tyber's tide,

Washing the camp, defends the weaker side.

Dryden. Virgil. Æneid, book ix.

SOFT. My king has in the camp a younger brother,

Valiant they say, but very popular;

He gets too far into the nobler's grace;

And inches not my master.

Id. Cincinna, act ii, sc. 2.

One of our men in the midst of these hardships was found guilty of
 theft, and condemned for the same, to have three blows from each man
 in the ship, with a two-inch and a half rope on his bare back.

Dampier. Voyages, Anno 1686.

We can, by art, make a small object appear distinct, when it is in
 reality not above half an inch from the eye; either by using a single
 microscope, or by looking through a small pin-hole in a card.

Hud. Empury. Of the Human Mind, ch. vi, sect. 22.

INCHAFE, to writh, to vex. See **INCHAFRE.**

If the air is which the vessel heath he cold, how doth it
 inchafe the water?

Holland. Fluctus, fol. 602.

INCHAIN, more commonly written Enchain, v. v.

To fasten, bind, or confine (as with a chain.)

Whereat she, sweetly angry, with her laces

Binds up the wren's locket in curious traces,

Whilst (winking with her brows) each hair long fingers,

As both to be inchafed, but with her fingers.

Browne. Britomart's Pastoral, book i, song 3.

INCHANT, v. } More commonly Enchant, v. v.

INCHANTER, } and see **INCANTATION.**

INCANTMENT, } To act upon, to influence, by

INCANTRESS. } charms or incantations: to cause

quantitally.

To delight, or please, in a high degree; to charm, to
 enrapture; to enslave or enthral the affections, &c. with
 delight, with any subduing, overpowering influence, so
 as to stun, or paralyse the faculties of the mind; to deprive
 them of action, of discrimination, of discernment.

Yes, and with thy precise legislation, with the ingigne crafts,
 with the craft, & incantations of thy subtle characters were all
 nations of the world deceived.

Bale. Image, part iii, fol. 25. sig. D. d. iii.

For with out shall he dogges and inchanters, and whomongers,
 and murderers, and jolaters, and whoresour loush or maketh
 leasyners.

Bible, Anno 1651. Neustocum, ch. xlii.

But comes vain the place, where th' heathen knight

Is slenbering sweetest; here cold of vital spirit,

Lay cover'd with inclement clouds all day.

Spenser. Faerie Queene, book i, can. 3.

This, Golbo, is inchantment, and so strange,

So subtly false, that, whilst I tell it you,

I fear the spell will my opinion change

And make me think the pleasant vision true.

De Witt. Gondibert, book iii, can. 6.

The understanding not being able to discern the faces which these
 incantations with such cunning have laid upon the feature some-
 times of truth, sometimes of falsehood interchangeably, sentences for
 the most part one for the other at the first blush.

Milton. Works, vol. i, fol. 85. The Reason of Church Government.

Yet still persist the memory to love

Of that great Mercury of our mighty Jove;

Who by the power of his enchanting tongue,

Swords from the hands of threatening monarchs wrong.

Waller. To the Countess of Carlisle in Mourning.

The eighth represents unlawful ways of procuring love by inchant-
 ment, and introduces a shepherd whom an inviting precipice tempts
 to self-murder.

Guardian, No. 40.

A certain Jew, that by order of the Jews called him into Italy,
 tells us, that upon conversing with him, he found him to be an
 inchanter, and very silly.

Jorio. Works, vol. ii, p. 322. Remarks on Ecclesiastical History.

Pots, the inferior priests in the magic rites of the inchanters,

Pamphils, spinning him silence, says, &c.

Wichard. Works, vol. ii, p. 163. The Divine Legation, book ii, sec. 4.

INCHARGE. See **ENCHARGE.**

To load; to place, put or lay, to impose, a load,
 weight, or burthen: met. to impose the weight or bur-
 then of a commission, trust, or duty.

For hence nature (which the angels are better acquainted with
 than we, as being incharged with the exalting it to spiritual
 improvements) is well character'd in the stiffness and inflexibility
 of the pharisees.

Montague. Devout Essays. Address to the Court.

INCHARITY, in, and charity, v. v. and unchari-

table.

Want of charity; want of feeling for the wants or suf-
 ferings of others; or of a desire to relieve: want of love
 for our fellow-creatures, of goodwill, or benevolence.

Some charg'd the Pope

Of mere incharity, for that

To wracks their private spite

Gainst knaves and knaves, they incense.

Warner. Almon's England, book v, ch. xlii.

But suppose him in a papist country, constrained thereto by your
 incharity to his soul as well as body.

*Everis. Miscellaneous Writings, p. 186. An Apology for the
 Royal Party.*

In not the whole nation become sullen and proud, ignorant and
 suspicious, uncharitable, cruel, and in fine, the most depraved and
 perfidious under heaven?

Id. ib. p. 176.

INCHASE, more commonly Enchase, v. v.

To encase, to enclose, to insert (as in a case), and, as
 these cases were usually much ornamented, to encase is
 consequentially, to adorn or embellish, to set off, to
 show off, as in an ornamental style or manner.

Her chin, like to a store in gold inched,

Seem'd a fair jewel wrought with cunning hand.

Spenser. Britomart's Ids, can. 3.

Myrmecides desired to inchase a marble, a chariot with four
 horses, and a man to drive the same, in so small a room, that a
 mouse might cover all with her little wings.

Holland. Fies, vol. ii, fol. 579.

INCHASTITY. Gifford produces the example be-
 low in a note on Every Man in his Humour. See **UN-**
CHASTE.

Want of chastity; incontinence.

INCHAS-
TITY.
—
INCH-
KEITH.

It is not the act that ties the marriage knot,
It is the will: then must I all her parts,
Be stained with *inchastity's* foul blot.

Henny. Shoretine and Mariane.

INCHEER. See **ENCHER**, and **CHER**.
To enliven, gladden, exhilarate, hearten, encourage.

Whereby the all-incheering majesty
Shall come to shine as full in all her parts,
And spread her beams of comfort equally
As being all alike to like deserts.

David. A Panegyric to the King's Majesty.

INCHKEITH, the island or *Innis* of the Family of *Keith*, to which it was granted early in the XIII century by Malcolm II. for eminent services performed against the Danes at the battle of Barry, in which one Robert killed with his own hand Canus, the King and champion of the enemy. We know not, however, whether the family took the name of the island, or the island that of the family, but Robert Keith was created Hereditary Marschal of Scotland. At a subsequent date it passed, as part of the dowry of one of the daughters of Robert II., to the Lords of Ghamis, afterwards Earls of Strathmore. In the Rebellion of 1715 it was forfeited; and it is now the property of the Duke of Buccleuch.

This small island lies nearly midway in the Frith of Forth, between Leith and Kinghorn, about four miles distant from each, though rather nearer to the coast of Fife. It is about a mile in length, and less than a quarter of a mile in breadth, of an irregular shape, and comprising about seventy acres of surface of rich pasture, or, where under cultivation, of excellent arable land; such at least is the statement of recent Scottish authorities. Johnson, on the contrary, describes it as "nothing more than a rock covered with a thin layer of earth, not wholly bare of grass, and very fertile of thistles." He thought that it never had "afforded to man or beast a permanent habitation," and was forcibly struck by the idleness and want of emulation which rendered a spot of ground so neglected, which lay so near a large Capital, and presented such facility of approach.

Sir R. Sibbald in his *History of the Sheriffdom of Fife*, confirms the opposite account of its fertility. "The soil," he says, "is fat and fertile of grass, which is found to fatten some the beasts which pasture in it, and upon that account the Butchers ordinarily farm it. The French while they were here, for its fitness to fatten horses, called it *L'Isle des Chevaux*."

The shores are rocky and precipitous, especially on the Eastern and Western sides. Its rocks are of the coal formation, and their stratification appears to be continued with a similar direction, and dip on the shores of Fife.

A sort of Lock Hospital was established at Inchkeith in the reign of James IV. in 1499; and the situation was chosen, probably, from its loneliness and deserta, at a time when the disease for the reception of which it was set apart, "the Graudgere," was believed to be a "contagious plague." For similar reasons, no doubt, the same sagacious Monarch selected it as a fit place for renewing the experiment of Pannetichua relative to the primitive language of mankind, upon which Lindsay of Piscotie, to whom we are indebted for the account, expresses himself with very becoming hesitation: "And also the King gart take a dumb woman, and put her into Inch Keith, and gave her two young

bauns in company with her, and gart furnish them with all necessaries, that is to say, meat, drink, fire, and clothes, with all other kind of necessaries which are required to man or woman, desiring to understand the language these bauns could speak when they came to lawful age. Some say they spake Good Hebrew; but as to myself I know not but by the author's report." (162. Ed. 1778.)

Inchkeith was occupied by the English in 1549, at the request of the Lords of the Congregation, who were anxious to throw off the authority of Mary of Guise, the Queen Dowager. A temporary defence was raised by the garrison, from which, however, their scanty force (four ensigns of Englishmen, and one ensign of Italians. Holinshed, v. 363. Ed. 1808.) was dislodged, after sixteen days' possession, by 6000 French veterans, under the command of M. Desse, assisted by some of the best officers who had been trained in the wars of Francis I. Nevertheless Lindsay of Piscotie says they "did little good in Scotland, but spent the King of France's money." (p. 307. Ed. 1778.) The defence of the English was most gallant and honourable. A strong fort was soon erected; but ere long the Scotch became jealous of their auxiliaries, who abandoned the island, and the works were destroyed by an Act of Parliament. Their remains betoken the great labour and expense which were employed in their erection, and in one of the walls the Royal Initials M. R., and a date, 1556, are still to be found. Here, again, Johnson differs widely from the native estimate. The fort, he says, never seems to have been intended as a place of strength, nor was built to endure a siege, but merely to afford cover to a few soldiers, who, perhaps, had the charge of a battery, or were stationed to give signals of approaching danger. He gives the inscription, *Maria Reg. 1564*. Sibbald, however, who is, perhaps, more to be trusted on such a point as this, states the height of the walls, which were of hewn stone, at 19½ feet, their thickness at 9. "The arms of the Queen," he adds, "are seen graven on stone in the wall with this motto *Sa Virtue me attire*."

Of late years the importance of the island to the navigation of the Frith of Forth has led to the erection of a Light-house on the Southern extremity at an elevation of about 180 feet above high-water mark; into this were worked the stones of the old fortress. It was first lighted in 1804. In order to distinguish it from others, it carries a revolving light, and this is so powerful, that although one reflector only is visible at a time, it is distinctly seen at a distance of between five and six leagues.

INCHOATE, *v.* Lat. *inchoare*; whether to be written *inchoare*, or *inchoare*: the advocates for the latter, derive from *choao*, the beginning of all things; for the former, from the ancient column, *choao* and *mensura*. See *Vossius*.

To begin, to commence, to make a beginning or commencement; to make a first attempt or effort.

For verbs in *ao*, do not signify beginning, nor should not be called *inchoatives* (as Frischius and other grammarians write them called) but rather continuatives, as the which betoken incrementation.

Udal. Floren. fol. 144.

But all natural causes falling here, since their bodies are not pure enough to walk them up the quiet regions of the uninfected ether; and the higher congruity of life, being yet but imperfectly inchoated, they would be detained prisoners here below by the

INCH-
KEITH.
INCH-
ATE.

INCHO.
ATE.

INCIDE.

chains of their unhappy astures, were then not some extraordinary interposers for their rescue and enlargement.

Guard. Freerestment of Souls, ch. xiv.

Who, but thou only can make our souls sensible of thy unspeakable mercy, in applying to us the wonderful benefit of thy dear redemption to the great work of our inchoate regeneration.

Hall. Works, vol. iii. fol. 73. *The Revuey of Prophaneism*.

Whether as fully just by thy gracious imitative, or as inchoately just by thy inspiration.

Id. B. vol. ii. p. 305.

Finding therefore the inconveniences and difficulties in the prosecution of a war, he cast with himself how to compass two things. The one, how by the declaration, and unbroken of a war, to make his profit. The other, &c.

Bacon. King Henry VII.

Notwithstanding this, the Queens of France are usually admitted to the Regency during the minority of the King, which is at the age of fourteen years, inchoately; until which term they with their council administer the public affairs of state without equal or controule.

Evelyn. Miscellaneous Writings, p. 54. *The State of France*.

We must here distinguish of a two-fold destruction of sin; 1. In respect of a total ablation. 2. In respect to a vivacity, though imperfect inchoation.

South. Sermons, vol. ii. p. 34.

INCIDE,

INCISE,

INCISION,

INCISIVE,

INCISION,

INCISE,

INCISION-KNIFE,

to incise.

But I must be incised first, cut and opened,

My heart, and hand-somely, 'tis from me.

De Witt and Fletcher. The Third Lover, act ii. sc. 1.

Mex. Put to the doors awhile there; ye can scarce

To a hair's breadth without defacing.

Id. B. act ii. sc. 1.

Those [perfections] are too numerous for one elegy;

My heart, and hand-somely, 'tis from me.

Let others carve the rest; it shall suffice,

I on thy grave this epitaph incise.

Carr. On the Death of Dr. Donne.

When as Nature teaches us to divide any limb from the body to the spring of its fellows, though it be the maining and deformity of the whole; how much more is it her doctrine to sever by incision, not a true limb so much, though that be lawful, than an adherent, a sore, the gangrene of a limb, to the recovery of a whole man?

Milton. Works, vol. i. fol. 224. *Tetrachordion*.

The figure stretch from it a sharp, piercing, and ravine spirit.

Hall. Plutarch, fol. 663.

They put into the stomach those things that he attenuates, incises, and sharp to provoke and stir up the appetite.

Id. B. fol. 642.

There be of them, that have not the body divided entire, one part from the other by these incisions, cuts, and amputations.

Id. Plutarch, fol. 663.

Some bodies take into that of a man are despoiling, others incising, resolving.

Hag. Works, vol. iii. p. 293. *The History of Particular Sinners*.

The strong table groans
Beneath the smoking surcon, stretch'd immense
From side to side; in which, with de-potent knife,
They deep incision make, and talk the while
Of England's glory, ne'er to be defaced
While hence they borrow vigour.

Thomson. Autumn.

Around the centre Fate's bright trophies lay,
Proben, saws, incision-knives, and tools to slay.

Guth. The Dispensary, can. 5.

He puts the case, that suppose the order of the teeth should have been inverted, the grinders sit in the room of the incisors, &c. (which

might as well have been, had not the teeth been placed by a wise Agent;) in this case, what use would the teeth have been of?

Derham. Physico-Theology, book ix. ch. xi. note 33.

In some creatures it [the mouth] is wide and large, in some little and narrow: in some with a deep incision up into the head, for the better catching and holding of prey, and more easy comminution of hard, large, and troublesome food; in others with a much shorter incision, for the gathering and holding of herbaceous food.

Id. B. book ix. ch. xl.

It [incision] is naturally cold, profitable for hot stomachs; incising, and opening obstructions of the liver.

Evelyn. Miscellaneous Writings, p. 741. *Aeternum*, (25.)

Cutting or incising the fore-skin should be mentioned here as a practice adopted amongst them, from a notion of cleanliness.

Cook. Voyages, vol. vi. ch. ii.

With nice incision of her guided steel

She ploughs a brazen field, and clothes a soil

So sterile with what charms ne'er she will,

The richest acre 'ry, and the loveliest form.

Cowper. The Task, book i.

INCIDENT, n.

INCIDENT, adj.

INCIDENT,

INCIDENTLY,

INCIDENTAL,

INCIDENTALLY.

Any thing falling or happening: as a chance, or a casualty; a casual or fortuitous circumstance or event; generally, a circumstance or event, as in a story or drama.

To give example to all manner of people, I will speak thereof as it was done, as I was informed, and of the incident thereof.

Lord Berners. Froissart. Crayke, vol. i. ch. 381.

I have made as some relation of all these matters, bycause of the accidents that followed after.

Id. B. vol. ii. ch. lxxvii.

Howe it becometh the daughters, and also the holdens of them, to knowe of qualities incident to a man, and also all qualities to a woman bykynde appertynynge.

Sir Thomas Elyot. The Governour, book i. fol. 78.

And incidently it is by the messenger moud, y^e there should some no necessary for chivies folk to resort to any churches, but y^e all were one to pray there or there.

Sir Thomas More. Works, vol. 119. *A Dialogue concerning Heresies*.

And I this chapter incidently the messenger much reproach the living of y^e clergy.

Id. B. fol. 224.

It is not like, the prince's [Solomon] ear was the first that heard this complaint; there was a subordinate course of justice for the determination of those lesser concerns.

Hall. Works, vol. i. fol. 1145. *Contemplations*, Solomon's Choice, &c.

But wise men, philosophers and private judges, take in the accounts of accidental moments and incidents to the action, and Cicero.

Taylor. Polite Miscellany, fol. 615. *Of Repentance*, ch. iii. sec. 3.

So then, it is not more time that is here set to m^r, which were adios in any Christian to bargain for; but there are two incidents into this practice which may render it not so accurate.

Hall. Works, vol. iii. fol. 789. *Resolutions*, decade i. case 4.

And this discourse is held most incident

To the best nature, and most innocent.

Daniel. To the Reverend James Montague.

For that fault committed argues not always a hatred either natural or incidental against a man it is committed.

Milton. Works, vol. i. fol. 293. *The Doctrine and Discipline of Divines*.

Into my thoughts that incidentally brings

Th' innocent passage of all worldly things.

Dryden. The Owl.

Those bodies which give light by reflexion, can there only be perceived where the angle of reflexion is equal to the angle of incidence.

Wilkins. Works, vol. i. p. 33. *That the Moon may be a World*.

The more we consider all the willful errors, and involuntary mistakes, vicious inclinations, violent passions, foolish opinions, strange

INCIDE.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

—

INCIDENT.

INCI-
DENT.INCI-
PIENT.

prejudices, superficial reasonings, and obstinate resolutions which are incident to mankind, we shall see greater reason to wonder, that there is so much true religion in the world, than that there is no more.

Stillingfleet. Sermons 9, vol. ii.

Thy incidents, perhaps, too thick are sown;
But too much plenty in thy fault alone.

Dryden. Epistle 12.

Wherein also the Constantinopolitan Confession concerning the Holy Ghost, is incidentally confessed by the testimonies likewise of the ancients.

Nelson. Life of Bishop Bull, sec. 50.

And my incidental explications of the ratiocination and ratiocination of the air, together with my comparing it to a fleece of wool, sufficiently declare, that I take it not to be a homogeneous body.

Bogel. Works, vol. i, p. 196. *An Examination of Mr. Hubble's Discoveries*, &c. ch. ii.

I have occasion more than once in my several writings to treat either purposely or incidentally of matters relating to colours.

Id. Hb., vol. i, p. 665. *Teaching Colours. Preface*.

Here it might be thought, that a sense of the Divine presence could operate upon him only, or chiefly, for promoting temperance, and restraining the disorders incident to a profligate state.

Blair. Sermon 10, vol. iii.

A writer of lives may descend, with propriety, to situate circumstances and familiar incidents.

Id. Lecture 36.

But there is a wide difference between supposing the violence, offered to them, to be the direct and proper purpose of the act, and the incidental effect of it.

Herd. Works, vol. vi, p. 422. *Christ driving the Buyers and Sellers out of the Temple*.

Because they are incidentally placed up and down the Gospels, by way of parallel.

Jerard. Works, vol. i, p. 223. *Remarks on Ecclesiastical History*.

INCINERATE, } Lat. *in*, and *cinis*, ashes, which
INCINERATION, } *Vossius*, and after him *Scheidius*,
INCINERABLE. } derives from *cinis*, applied not only to dust, but to ashes; and the latter adds, it is perhaps so called, a *terratia quâ movetur*, from *cinis*, moros.

To cause to be, to make, to reduce to, *ashes*; to burn to *ashes*.

Pliny sheweth

What he doth find

Of the phœnix kind

Of whose incineration

There riseth a new creation.

Shelton. The Boke of Philip Sparrow.

Near the same plot of ground, for about six yards compass, were dugged up coals and incinerated substances.

Sir Thomas Brown. Urn Burial, ch. ii.

For that pestilent reflexion devolves upon our ruins and foul passions and affections (which is the consumption and incineration of them) becomes purgative by sincere contrition.

Mounsey. Devout Exercises. Treat. 4, vol. i, sec. i.

But other incinerable substances were found as fresh, that they could feel no stings from fire.

Sir Thomas Brown. Urn Burial, ch. iii.

Yet it is the fire only that incinerates bodies, and reduces the dead part of them into the salt and earth, whereof ashes are made up.

Bogel. Works, vol. i, p. 486. *The Scriptural Chymist*.

The fixed alkaline salt, for ought I remember, is not producible by any known way, without incineration.

Id. Hb., p. 529.

INCIPIENT, Lat. *incipiens*, from *incipere*, to begin, (*in*, and *capere*, to take.)

Beginning, commencing.

Upon that account [it] is like to be very proper in its of the mother (as they are called,) convulsions, some sorts of head-achs, palsy, incipient apoplexies, some sort of asthma, &c.

Bogel. Works, vol. iv, p. 641. *The Natural History of Human Blood*.

The jalous of the leaves drop'd into the eye will remove incipient films. The botanic name is *eyum*.

Granger. The Sugar Cure, book iv, note v, p. 454.

INCIRCLE, } More commonly written *Encircle*,
INCIRCLE. } *q. v.* and *Circle*.
To move or go around, to surround, to encompass.

In whose *incircles* if ye gaze,

Your eyes may tread a lover's maze.

Sidney. Arcades, book ii, p. 248.

The circle is incircled with a lip of glass, almost an inch high.

Bogel. Works, vol. i, p. 7. *New Experiments touching the Spring of Air*.

And what could be conceived so proper to close this tremendous scene, or to celebrate this decisive victory, as the cross triumphant incircled with the heroic symbol of conquest?

Warburton. Works, vol. viii, p. 138. *Julius's Attempt to rebuild the Temple*, book ii, ch. iii.

INCIRCUMSCRIPTIBLE, from *in*, and *circum-scribere*, *q. v.* Lat. *circum-scribere*, to grave or write around, *sc.* certain lines, limits, or bounds. Consequentially.

Ilimitable, boundless; that cannot or may not be limited or bounded.

Thus was the body which was given for them, betrayed, crucified, hanged to the death; and the glorious body of Christ, which should be capable of ten thousand places at once, both in heaven, and earth, irrevocable, *incircumscriptible*.

Hall. Works, vol. ii, part ii, fol. 16. *The Old Religion*, sec. 2.

INCIRCUMSPECT, } From *in*, and *circumspect*,
INCIRCUMSPECTION. } *q. v.* Lat. *circum-spectum*, the past participle of *specere*, to see, to look.

Not having looked around or about; not having observed or regarded; incautious, improvident.

Our fashions of eating make us thoughtless and velocity to labour & study; voracious, incessant, and light unnered: I fell of witnes, after witted (as we call it), *incircumpect*, inconsiderate, heady, rash, hasty to begin unadvisedly, and without casting of pearls.

Tyndall. Works, fol. 227. *Matthew*, ch. vi.

Inasmuch as they are passengers about, and follow not constantly that which is straight, but are led away by their own affections now hither now thither, they charge those that be simple and *incircumpect* into shipwreck.

Uttel. Jude, 10. *Epistle*.

As unexpected way of delusion, and whereby he more easily led away the *incircumpect* of their belief.

Sir Thomas Brown. Vulgar Errors, book i, ch. xi.

INCITE, } *Fr. inciter*; It. *incitare*; Sp. *incitar*,
INCITE. } *star*; Lat. *incitare*, to move or urge
INCITEMENT, } *in*, and *citare*, *idem quod movere*,
Festus; perhaps from the Gr. *ai-eo*, to move.)

To move or urge to or towards, to stir, to rouse, to animate, to encourage, to inspirit, to instigate, to provoke.

Inasmuch that what noble art accure her [Martius Corvian] did be the common wealth, either at home or from home, he was ever incited with this thing that he might do so, that it might be allowable to his mother, that had brought him up.

Fines. The Instruction of a Christian Woman, sig. C. c. 8.

Toddall taketh Saint Paul's words spok of himself, to signify not only crying and invitation toward deadly sinful deeds, but also the very deeds committed and done as he calleth it of frailty, by the violence of those actions.

Sir Thomas More. Works, fol. 551. *The Second Part of the Con- futation of Tyndall*.

And she [Nature] must needs incitements to her good,

Even from that part she hates!

Hobart. Voyages, &c. vol. iii, fol. 670. *M. G. C.*

INCI-
PIENT.
—
INCITE

INCITE.

INCLASP.

—What if the sun
Be center to the world, and other stars
By his attractive vertice and their own
Inclad, dance about him various rounds.
Milton. Paradise Lost, book vii, l. 153.

—These incitements
Made me not show to clear a countenance
Upon the Lord Highness as I would.
Bonomet and Fletcher. The Queens of Corinth, act iii. sc. 1.

So trusted they shall be and so regarded, as by kings are wont re-
conced enemies; neglected, and soon after discarded, if not pro-
ceeded for traitors; the first inciters, beginners, and more than to
the third part action of all that follow'd.

Milton. Works, vol. i. fol. 597. *A Free Commonwealth*.

Quickens thyself what thou maist with all gracious incitements in
that holy course.

Hall. Works, vol. iii. fol. 519. *The Balm of Gilead*.
Each host new join, and each a God inspires,
These Mars incites, and those Minerva's Sires
Pope. Homer. Iliad, book iv.

The whole race of men have this passion in some degree implanted
in their bosoms, which is the strongest and noblest incitation to honest
attentions.
Tetter. No. 23.

The absence of Duke Robert, and the concurrence of many cir-
cumstances, altogether resembling those which had been so favour-
able to the late monarch, secured him to a similar attempt.

Barke. Works, vol. a. p. 425. *An Abridgement of English History*.
Anna 1106.

Indeed no man knows, when he cuts off the incitements to a vir-
tuous ambition, and the just rewards of public services, what infinite
mischiefs he may do his country, through all generations.

Id. Works, vol. iii. p. 311. *On the Economical Reform*.

INCIVIL. } Fr. incivil; It. incivile; Sp. incivil;
INCIVILITY. } Lat. incivilitas. The adjective more
usually written un-, the noun in-, in, and civilitas, from
civis. See CIVIL.

Not having the habits, or manners, or dispositions,
acquired by living together in the same city or State;
consequently, rude, uncourteous, unmannerly, clown-
ish; unpolished, barbarous.

Crow. He was a prince.

Gut. A most incivil one. The wrongs he did me
Were nothing price-like; for he did provoke me
With language that would make me spare the sea,
If it could so move to me.

Shakespeare. Cymbeline, fol. 397.

—All schiltie
(But pride, that schiltie of incivility)
She had, and it became her.

Jonson. Foder-viola. Elrige on my Muse.

The next day we went to Salisbury; where, though multitudes of
people were in the streets, and in the inn where I was lodged, no
person offered me the least incivility, though I took the liberty in
my chamber to maintain the justice of our cause, in the presence of
forty of the town.

Landin. Memoirs, vol. i. p. 98.

The victory, in his answer to my remembrance against seizing my
men and detaining the boat, acknowledged that I had been treated
with some incivility.

Cond. Poygers, vol. iv. book l. ch. ii.

INCLAMATION, Lat. inclamare, to call aloud to.
See EXCLAIM.

A calling or crying aloud to, a noisy call or cry.

When the king of Israel is in all the height both of his state and
oppression, honoring his solemn day with his richest devotion,
steps forth a prophet of God, and interrupts that glorious service, with
a loud incantation of judgement.

Hall. Works, vol. i. fol. 1177. *Contemplations. Jeroboam*.

These idolatrous prophets now rend their throats with incantations.
Id. Works, vol. i. fol. 1196. *Elrige with the Blasphemy*.

INCLASP, in, and clasp, g. v. perhaps from A. S.
clyppan, to clasp, to embrace.

To embrace, to encircle, to surround, in fast embrace.

The Batt'ring hy who did ever see
Incense the huge breaks of an aged tree,
Let him behold the young boy as he stands
Incasp'd in wint'ers Saluacis' pure hands.
F. Beaumont. The Hermaprodites.

INCLEMENT. } Fr. inclement; It. inclemen-
INCLEMENT. } tia; Sp. inclementia; Lat. inclem-
entia, in, and clementia. See CLEMENTY.
Ungentle, ungracious, harsh, severe, pitiless, merci-
less.

—A boundless continent
Dark, waste, and wild, under the frowns of night
Starless expanse, and ever-thriving storms
Of Chaos blinding round, inclement skies.
Milton. Paradise Lost, book iii. l. 426.

The inclement of the late pope labouring to forestall him in his
just throne.

Hall. Works, vol. i. fol. 415. *The Imprese of God*, part

—Secure they dwell,
Nor feel th' eternal snows that clothe their cliffs:
Nor e'er th' inclement air, whose herid face
Scowls like the arctic heavens, that dozing sheds
Perpetual winter on the frozen skirts
Of Scandinavia and the Baltic main.

J. Philips. Cerealia.

Adieu! but since this rugged path can bear
So ill th' inclementies of morning air,
A few hours' space permit me here to stay.
Pope. Homer. Odyssey, book xvii.

Inclement drought the hard'ning will would drain,
And streams no longer murmur o'er the plain.
Beattie. Pastoral 7.

This aqueduct is not only an admirable monument of antiquity for
its solidity and good mason's work, which have withstood the violence
of so many barbarians, and the inclementies of the seasons during so
many ages, but also wonderfully beautiful and light in its design.

Swissmen. Travels in Spain, Letter 44.

INCLINE, } Also anciently written Encline,
INCLINABLE, } g. v. Fr. incliner, or incliner;
INCLINATION, } Sp. inclinar; It. inclinare; Gr.
INCLINATORY, } ἐκκλιν-ω, ἐκ, and κλιν-ω, to
INCLINATORILLY, } bend or lean. As the Fr.
INCLINING, } Incliner, "To bend, bow, lean
towards; to have a leaning or tendency towards; a
humour or disposition, to bear good will, or carry
an affection unto." See Cotgrave.

When that I know it is the same,
Whiche to my lodie shall incline,
And both his love not terminated,
I am right joyful in my thought.

Gower. Conf. Am. book ii. fol. 29.

It is as much in our power to love civility, and to keep it, if we
have not the gift of God, as it is to love that we will neither hun-
ger nor thirst; for they are both inclinations of nature, implanted of
God. For, as Cicero saith, and also the emperor in his laws: we
are naturally inclined unto the conjunction that is in necessary for
cause of propagation.

Barnes. Works, fol. 323. *Prints that hath not the Gift of Cha-
stity may lawfully marry*.

I think there is no politick man of the spiritualitie that will make
that any, whereby the hereticks might be the more bold, & the
catholiques more unincapable to the worse parte, and the more faint
and feeble in the faith.

Sir Thomas More. Works, fol. 920. *The Apology*.

Alexander then y^d had in him more inclination of heart then of pa-
tience, aside; Why do we not this reprove Greece, and set this citie
on fyre?

Brande. Quintus Curtius, book v. fol. 123.

Then all himself inclining on his knee
Downe to that well, did in the water woe
(So lone does luck disdaine all sweet)
His guilty hands from bloody gore to cleane.
Spenser. Faerie Queene, book ii. can. 2.

INCLASP

INCLINE.

INCULC.

INCLOS-
TER.

All which he did, to doe him deadly fall
In frailty intemperance through himselfe bait;
To which if he inclined had at all,
That deathfull feend, which did behind him wait,
Would him have rest in thousand peeces strait.

Spenser. Faerie Queene, book iii. can. 7.

First, all endowments speedily to be us'd that the ensuing election be
of such as are directly free, or inclinable to constitute a free common-
wealth (according to the former qualifications decreed in parliament,
and not yet repealed, as I hear) without single person, or house of
lords.

Milton. Works, vol. i. fol. 585. *Of a Free Commonwealth*.

Aid in the thickest covert that shade
There was a pleasant arbor, not by art
But of the trees own inclination made.

Spenser. Faerie Queene, book iii. can. 6.

But Calidote, of courteous inclination,
Took Cordelia, and set him in his place,
That he should lead the dance, as was his fashion.

Id. Bk. book vi. can. 9.

If likewise that inclinatory virtue (of the needle) be destroyed by
a touch from the contrary pole, that end which before was elevated
will then decline.

Sir Thomas Brown. Vulgar Errors, book ii. ch. ii.

For whether they be religious inclination or somewhat equivo-
cally, that is toward the eastern or western point; though in a
lesser degree, they discover some verticity.

Id. Bk.

Orn. Hold your hands

Both you of my inclination and the rest.

Shakespeare. Othello, fol. 312.

Power fades its blade, giddy motions cease
In both the scales, and each inclines to peace.

Parcell. On Queen Anne's Peace.

No sober, temperate person in the world (whosoever either him he
may be inclinable to and guilty of) can look with any complacency
upon the drunkenness and sottishness of his neighbours.

South. Sermons, vol. ii. p. 172.

Some served to have performed the king of her insolubleness to
conform to the late establishment of it.

Styep. Memoirs, Edward IV. Anno 1551.

The diurnal course of it lying west and east, parallel to the equa-
tor; but the other lying to the broad path of the zodiac at an inclina-
tion of twenty-three and a half degrees.

Durham. Astro-Theory, book ii. ch. iv.

The most knowing patrons of it [an experiment] confess, that to
some men's hands it will suit at all success, some bolder property to
him that uses the wand being able, as they say, to overpower and
binder in customary virtue.

Boyle. Works, vol. i. p. 343. *The Second Essay of Unconcealing Experiments*.

Shall I venture to say, my Lord, that is in our conversation, you
were inclined to the party which you adopted rather by the feelings
of your good nature, than by the conviction of your judgement?

Burke. Works, vol. i. p. 9. *Letter to Lord ***. A Vindication of Natural Society*.

It does not, however, appear that it is things so intimately connected
with the happiness of life as marriage, and the choice of an employ-
ment, parents have any right to force the inclinations of their children.

Bentley. Moral Science, part ii. p. 19. *Of Economics*.

And I have often experienced, and so have a thousand others, that
on the first inclination towards sleep, we have been suddenly awakened
with a most violent start.

Burke. Works, vol. i. p. 283. *On the Sublime and Beautiful*.

INCLIP, *in*, and *clip*, q. v. to embrace, to surround,
to encircle.

What's here the ocean pale, or skies inclipses,

Is 'tine, if thou wilt be't.

Shakespeare. Antony and Cleopatra, fol. 351.

INCLOISTER, also written *Encloister*, q. v. *en*,
and *cloister*; *claustrum*, in which any thing is closed
or shut up.

To shut up or *enclose*.

VOL. XXII.

INCLOS-
TER.INCLOS-
TER.

Such as overbearing grace,
Such a beatific face
Incloseth here this narrow floor
That posseth'd all hearts before.

London. Lament, part i. *On the Death of Mrs. Elizabeth Fildes*.

INCLOS'E, } Also written *Enclose*, q. v.; *in*, and
INCLOS'ER, } close, q. v. See also *INCLOS*, *in-*
INCLOS'ING, } fra. *Fr. enclore*; *It. includere*; *Sp.*
INCLOS'URE, } *includ*; *Lat. includere, includum*, *in*,
and *claustrum*, the past participle of *claudere*, to be or
cause to be close or so near as to touch.

To close in; to close on all sides, to close round;
to surround, to encircle, to encompass, to environ, to shut
in.

They deternyned, if they could take the place before the an-
cours came, for to inclose the entrye of the house, in such a manner
that the sayd Athenyans shippes shuld not enter therein.

Nordl. Theatridion, fol. 99.

Likewise if we preached not against pride, covetousness, lechery,
envy, avarice, and against the vanity lying both of the
spiritualitie as well as of the temporitie, and against meltings of
purses, rising of rent and fine, and of the carrying out of welle out of
the realm, we might endure long enough.

Tyndall. Worke, fol. 142. *The Obedience of a Christian Man*.

A turcas, an oia, & a jaspia closed in corbels of gold in their in-
closures.

Bulle. Anno 1551. Erotica, ch. xxix.

For they said unto me that within the inclosure there was a great
store of houses which were built very high.

Hobbes. Voyages, 4to. vol. iii. fol. 311. *The First Voyage to Florida*.

For, not of thought these sadlaine ghastly leares

All sight afflicth thy atonall repose;

And all the day, when as thine equall posess

Their fit disputes with fire delight doe choose,

Thou in dull converse dost thyself inclose.

Spenser. Faerie Queene, book iii. can. 2.

Ya. Lo. Thanks to my dear inclosure, master Morcraft.

Beaumont and Fletcher. The Scornful Lady, act ii. sc. 1.

Is it not lawful we should close the deere

That breaking our inclosures every where,

Are found as feeds upon our crop of corn?

Brown. Britannia's Pastoral, book i. song 3.

I now dispatch the inclosed copies of the treaty, in order to his
Majesty's ratification, which is in generally desired may be returned as
satisfactory as possible.

Sir Wm. Temple. Works, vol. i. p. 307. *Letter to Lord Arlington*.

The two frontales are disposed very remarkably. They rose within
the inclosure, and were brought by conduits or ducts, one of them to
water all parts of the gardens, and the other underneath the palace
into the towers, for the service of the public.

Guaridan, no. 173.

" And where?" (great Mouthness said his voice so high)

" Whither, to what other ramparts would you fly?"

" Shall one, and he inclos'd within your wall,

One rash, impud'nt warrior vanquish all?"

Pitt. Virgil. Aeneid, book ii.

I propose to have those rights of the Crown valued as material
rights as valued on as *inclosure*.

Burke. Works, vol. iii. p. 272. *On Economical Reform*.

INCLU'DE, } *Lat. includere*. See to *ENCLOSE*,
INCLU'SION, } *ante*; the words vary a little in their
INCLU'IVE, } application
INCLU'SIVELY, } To close in; to hold or contain
within, to embrace, to comprehend or comprise.

Thus may ye see well by that sentence

That pusheth outward dust much from

Chaucer, fol. 336. *Sermon unto the Lords and Gentlemen*.

Archives prices, that time in pleasant rule surweyng was

The sources included there that to the world againe shall pass.

Pharr. Karida, book vi.

Our martyr Christ sheweth that is fulfilling it of these countmende-
mentes, bee all workers included.

Barnes. Work, fol. 228. *Faith only justifieth before God*.

4 M

INCLUDE. This man is no running in his inclinations & exclusives, that he discerneth nothing between copulations and disjunctions.
Ser Thomas More. Works, fol. 543. The Delibation of Salen & Bystander.

INCOGNITANT.

For new and since first break of dawns the feed,
Meer serpent in appearance, forth was come
And on his quest, where likelihood he might find
The only vein of mankind, but in dream
The whole unclouded race, his purposed prey.
Milton. Paradise Lost, book i. l. 416.

In this kingdom the name of Frenchman hath by inclusion comprehended all kind of slaves.

Selden. Illustrations of Drayton's Poly-doron, song 9.

He would see
In beautiful all recreations to become,
As notes, whose faculties include were,
More than they were in note.

Shakespeare. All's Well that Ends Well, fol. 234.
O would to God, that the inclusive verge
Of golden metall, had meet round my brow,
Were not that sterile, to serve me to the brain.

Id. Richard III. fol. 193.

He [John Winthrop] built the church of Newberry from the pulpit westward to the tower inclusively.

Failler. Worthens. Barabazire.

I cannot affirm whether it [Flinders] only bordered upon, or embraced the lower parts of the vast woods of Ardenne, which in Chateaufain's time was all forest so high as Aix, and the rough country for some leagues beyond.
Sir Wm. Temple. Works, vol. i. p. 44. Observations upon the United Provinces.

It is very unlikely that upon the late conjunction between Holland and Spain, the Dutch should have obliged themselves to make no peace without the inclusion of their allies.

Id. H. vol. ii. p. 225. To the Duke of Ormond, (1673.)

I'll search where every virtue dwells
From Courts inclusive down to cells.
Smyth. Calamus and Fanosus, (1713.)

In the second chapter of that book, [The Wisdom of Solomon] from the first to the twentieth verse inclusively, the author elegantly represents the base and vile sentiments of ungodly infidels concerning the life to come.

Bishop Hall, vol. i. p. 208. Sermon 8.
Each taste inclusive melody reveals,
Soft'ning within th' eternal Rager dwells,
Now sweetly melts, and now sublimely swells.

Brooker. Universal Beauty, book ii.

And here permit me to call that language of our classical English, which is to be found in a few chosen writers inclusively, from the times of Spenser till the death of Mr. Pope.

Hart. Religious Melancholy. Advertisement.

INCOEXISTENCE. In, co, existence. See COEXISTENCE. The word appears to have been coined by Locke to suit his particular purpose: as a term opposed to coexistence.

Besides this ignorance of the primary qualities of the insensible parts of bodies, on which depend all their secondary qualities, there is yet another and more ineradicable part of ignorance which sets us more remote from a certain knowledge of the coexistence, or non-coexistence (if I may so say) of different ideas, in the same subject; and that is, that there is no discernible connection between any secondary quality and those primary qualities that it depends on.

Locke. On Human Understanding, book iii. ch. iii. sec. 12.

INCOGNITANT. Lat. *incognitus*; in, privative.
INCOGNITANTLY, and *cogitare*, to think, a *cogendo*
INCOGNITANCE, *dictum*. See COGNITATE.
INCOGNITABLE, Unthinking, thoughtless, unad-
INCOGNITATIVE, vising, inconsiderate.

Incalculable, that cannot be thought of; *incogitative*, that cannot think.

Here when we draw to death, dooth his uttermosts deavours to
bryage vs to damnation; neuer cravunge to mynstar by sabbyle and
incogitable merits, first valowefull laeging to lyve, horror to goe
gladly to God at his calling.

Ser Thomas More. Works, fol. 78. A Treatise upon Wordes of
Scripture.

'Tis folly and incogitancy to argue any thing one way or the other
from the designe of a sort of being, with whom we as little communi-
cate.
Glanville. On Witcraft, p. 41.

Does this law attain to no good end? The bar will blush at this
most incogitant woodcock.
Milton. Works, vol. i. fol. 307. The Doctrine and Discipline of
Devours.

The height of the material cylinder is not wont to be sealed alto-
gether so great as really it might prove, by reason of the fugacity
or incogitancy of the mist that makes the experiment.

Boyle. Works, vol. i. p. 38. New Experiments, &c. touching the
Spring of the Air.

I did not incogitantly speak of irregularities, as if they might
sometimes be but serving uses.

Id. H. vol. v. p. 217. A Free Inquiry into the received Notion of
Nature.

§ 9. There are but two sorts of beings in the world, that man knows
or conceives.

First. Such as are purely material, without sense, perception, or
thought, as the clippings of our boards, and paring of our nails.

Secondly. Sensible, thinking, perceiving beings, such as we find
ourselves to be, which if you please, we will hereafter call *cogitative*
and *incogitative* beings; which in our present purpose, if for nothing
else, are, perhaps, better terms than material and immaterial.

Locke. On Human Understanding, book iii. ch. x. sec. 9.

From my using the word mere Matter, he concludes that I imagine
there is another sort of Matter, which is not a mere, bare, pure, un-
cogitative Matter.

Clarke. Evidences of Natural and Revealed Religion. Preface.

INCOG, } Fr. *incogneu*; It. *incognito*; Lat.
INCOGNITO, } *incognitus*.
Unknown; disguised so as to be unknown.

Let it be confessed, the Court is a stage of continual masquerade,
and where most men walk incognito.
Earley. Miscellaneous Writings, p. 524. Public Employment
preferred to Subtlety.

He has his sneeg over since.

Tatler, No. 230.

Venus this while was in the chamber

Bonaparte for Susan said,
It smelt so strong of myrrh and amber—
And Susan is no lying maid.

Prior. The Dore.

I have been assured by persons of undoubted credit, that a Jew
may travel incognito from Perpignan to Lisbon, and sleep every night
at the house of a Jew, being recommended one to another.

Swinsbur. Travels in Spain. Letter 9.

INCOHERENT, } In, and *cokeret*; Lat. *con*,
INCOHERENTLY, } and *hærens*, from *hærens*, to hold
INCOHERENCE, } close to; Gr. *al-p-eir*, to take or
INCOHERENCY, } seize.
INCOHERING, } Not holding or keeping close,

or in close connection or dependency; unconnected,
rambling, inconsequential, incongruous, inconsistent,
unsuited, disagreeing.

What can be a sadder incongruity, a greater violence to the rever-
end secret of nature, than to force a mixture of minds that cannot
unite, and to set the sorrow of man's activity with seed of two in-
coherent and unbecoming dispositions.

Milton. Works, vol. i. fol. 108. The Doctrine and Discipline of
Devours.

Besides the insincerence of such a doctrine, cannot, must not be
thus interrupted.

Id. H. vol. i. fol. 185.

They entirely, or for the most part, consist of his insincere earth
Derham. Physico-Theology, book iii. ch. ii.

Trust me, that book is an ridiculous.

Whose incoherent style (like sick men's dreams)

Varies all shapes, and mixes all extremes.

Racine. Hercules. Art of Poetry.

He is a humble member of the little club, and a pansionate man,
which makes him tell the disasters which he met with on his road
hither, a little too insincerely to be rightly understood.

Guardian, No. 36

INCOHERENT.
—
INCOME.

This powder, when it is poured out, will enoble a liquor, by reason that the smallness and inconherence of the parts do make them easy to be put into motion, and make the pores they intercept so small, that they seem not at a distance to interrupt the unity or continuity of the main or body.

Boyle. Works, vol. i. p. 389. *The History of Fluidity*.

They charge all their crude inconherence, saucy familiarities with God, and numerous tangencies, upon the Spirit prompting such things upon them.

South. Sermons, vol. iv. p. 48.

But this historian of men and manners goes on in the same rambling inconherent manner, and so he can but discredit the Jewish history he calls little for the rest.

Warburton. Works, vol. iv. p. 389. *The Divine Legation, solus*, book v. (c.) p. 132.

In the language of passion too, which the poet must sometimes imitate, we do not expect great perspicuity; it being the nature of violent passion to unsettle the mind and make men speak inconcoherently.

Boatw. Moral Science, part iv. ch. i. sec. 3.

Observe the inconherence of the things here joined together, making "a view extinguish," and "extinguish needs."

Blair. Lectures 15. vol. i. p. 389.

INCOLUMITY, Fr. *incolumité*; Lat. *incolumitas*, in, and *columis*, i. e. *salvus*, sound, safe. Safety, healthfulness.

The Parliament is necessary to assert and preserve the national rights of a People, with the incolumity and welfare of a Country.

Howell. Letters.

And whereas the doctor tells us, that the cause of the incolumity of the insipide is, that the pressure or confusion of the particles of the water against one another is hindered or frustrated by the principle of Hydraturum.

Boyle. Works, vol. iii. p. 417. *de Hydraturatur Discursus*, &c.

INCOMBINING. See COMBINE, (*binare jungeré*). Not joining, or connecting, disuniting; disagreeing. See the Quotation from Milton in *e. incoherent*, ante.

INCOMBUSTIBLE, } Fr. and Sp. *incombustible*.
INCOMBUSTIBILITY, } *ble*; It. *incombustibile*, in, and *combustibile*; Lat. *com-burere*, con, and *burere*, or *urere*, to burn.

That cannot or may not be burned.

[Pliny] affirms that in some part of Tartarie, there were mines of iron whose filaments were weaved into *incombustible* cloth.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xiv.

Besides, that the spirits seeming to be but the most subtle and cutaneous particles of the blood, appear to be a very differing nature from that of the lean and *incombustible* corpuscles of air.

Boyle. Works, vol. i. p. 103. *Experiments touching the Spring of the Air*.

The *amizabla* [is remarkable] for its *incombustibility*.

Dr. Thuermer Robins, in Ray, On the Creation, part ii.

— In Eubora's lake

A wonderous rock is found, of which are waves

Verre *incombustible*.

Dyer. The Fleece, book ii.

INCOME, v. } In, and come, q. v. A. S. *coman*;
INCOME, } D. *komen*; Ger. *kommen*; Sw.
INCOMING, } *komma*.

To come in or into:—the noun was formerly much used met. as in the Quotation from Glanvil. It is now usually applied to

The profit, or emolument, the revenue, coming in; payment for labour, wages,—coming in.

How ye kyng & ys power such counsel to gedere none,

To kepe ye emperours fide or how to fer income.

R. Gloucester, p. 48.

First Virgil's voyce, then Varus prayes

Your presence dyd procure;

At miss income, I loved lowe,

and murther full demure.

Drant. Horace. Satyre 6.

Hee at his first incomming, charg'd his speare

At him, that first appeared in his sight.

Spenser. Faerie Queene, book iv. can. 5.

So that a sincere and lowly-minded Christian talks of no immediate *income*, or communication; and perhaps durst not, out of reverence, trust to his own present conceptions: it is a work so solemn.

Glanvil. Sermon 1. p. 41.

His majesty, the most knowing judge of men, and the best master, has acknowledged the ease and benefit he receives in the *income* of his treasury, which you found not only disordered, but exhausted.

Dryden. Prætor Works, vol. ii. p. 3. *All for Love. Dejection*.

Friedrich had an income clear,

Some fifteen pounds, or more, a year,

And reviv'd, on the turning plan,

Grounds at much greater value per ann.

Lloyd. The Spirit of Contradiction.

It is therefore the first and fundamental interest of the labourer, that the farmer should have a full *income* profit on the product of his labour.

Burke. Works, vol. vii. p. 384. *On Scarcity*.

INCOMMENSURABLE, } Fr. and Sp. *incom-*
INCOMMENSURABLENESS, } *mensurable*; It. *in-*
INCOMMENSURABILITY, } *mensurabile*; in, con,
INCOMMENSURATE, } and Lat. *mensura*, a measure.

Not to be measured by one and the same *measure*; (Cograve;) not to be brought or reduced to the same dimensions or capacity.

Wherein also is involved the *incompossibility* and *incommensurability* of things.

Morre. The Philosophic Cabinet, ch. i. fol. 16.

The demonstration of the use hundred and seventeenth proposition of Euclid's tenth book, proves the side and diagonal of a square to be *incommensurable*.

Boyle. Works, vol. iv. p. 418. *A Discourse of Things above Reason*.

But content himself to demonstrate the *incommensurability* of the side and diagonal of a square without troubling himself to take notice of the difficulties that attend the endless divisibility of a line, which would follow from what he demonstrated.

Id. ib. p. 468. *Advice in judging of Things*, &c.

Though they invade it not in the form of a liquor, but of dry exhalations, as they be not *incommensurate* to its pores.

Id. ib. p. 780. *Of the Permanence of Solid Bodies*.

Aristotle mentions the *incommensurability* of the disposal of a square to its side, and gives a hint of the manner in which it was demonstrated.

Rind. Essay 6. *Of the Human Mind*, ch. vii.

Between money and such services, if done by able men than I am, there is no common principle of comparison; they are quantities *incommensurable*.

Burke. Works, vol. vii. p. 10. *Letter to a Noble Lord*.

He who stops at every point of excellence in every day sinking in estimation, because his improvement grows continually more *incommensurate* to his life.

Johnson. The Rambler, No. 127.

INCOMMIXTURE, in, con, mixture, from *mix*; A. S. *misc-an*, to mix or mingle.

Want of freedom from *mixture*, or being mixed or mingled; severality or separateness.

In what purity and *incommixture* the language of that people stood, which were casually discovered in the heart of Spain, between the mountains of Castile, no longer ago than in the time of Duke d'Alva, we have not met with a good account farther than that their words were Basque or Castilian.

Sir Thomas Brown. Miscellanies, p. 135.

INCOMMODO, v. } See ACCOMMODATE, and
INCOMMODORE, v. } DISCOMMODORE. Fr. *incom-*
INCOMMODOATE, } *moder*; It. *incomodare*;
INCOMMODOUS, } Sp. *incomodar*; Lat. *in-*
INCOMMODOUSLY, } *commodus*, in, and *com-*
INCOMMODOUSNESS, } *modus*, i. e. *cum modo*, with
INCOMMODY, } measure, with moderation;

INCOM-
MODE.

consequently, convenient or suitable, useful; and thus inconvenient or unsuitable.

Inconvenient, unsuitable, unfitting, uneasy; disadvantageous. To *incommodate*, or *incommode*.

To act to the inconvenience or uneasiness, to the trouble or disquiet, of; to hinder, to trouble, to disquiet, to disease, to embarrass.

Praying you effectually to follow the same, always foreseeing, that the number be not too great, in avoiding *unusual inconveniences* and *inconveniences* that might follow thereof.

Shrovetide, Henry VIII. Anno 1518. The Cardinal to the Ambassadors in France.

Beside their daily labour, their life is nothing hard or *inconvenient*.

Mere. Utopia, vol. I. book i. p. 63.

Cornelius Celsus saith that sluggishness dulleth the body, labour doth strength it, the first bringeth the *inconveniences* of age shortly, the last maketh a man large type lusty.

Ser Thomas Elgot. The Castel of Health, book ii. ch. xxxi.

Yet lyeth he another *inconvenience* of the infidels will mock us and abuse us, in that they do nothing but such open plays amongst us whereof no man can give a reason.

Ser Thomas More. Works, fol. 290. The First Part of the Conclusion of Tyndall.

Here the soil is diseased and hindered; it is not as it shall be, as it ought to be, as it was intended to be; it is not permitted to its own freedom, and proper operation; so that all we can understand of it here is, that it is so *inconvenienced* with a troubled and stunted instrument, that the object we are to consider cannot be offered to us in a right line, in just and equal proportions.

Taylor. Sermons, fol. 163. Funeral Sermon on Lady Carbery.

For besides they [the fig-tree and olive-tree] draw away the sap that doth nourish the other trees, they cast also a certain moisture and steam upon them, that is very hurtful and *inconvenient*.

Ser Thomas North. Plutarch. Solon.

I may safely say, that all the attention of our grandees is, just like a train of no use in the world, but horribly cumbersome and *inconvenient*.

He [Montaigne] enjoyed so plentiful and honourable a fortune in a most excellent country, as allowed him all the real conveniences of it, separated and pruned from the *inconveniences*.

Id. B.

They would have all flocked to one, or a few places, taken up their rest in the temperate zones only, and coveted one food, the easiest to be come at, and most species in show; and so would have perished, starved, or greatly *inconvenienced* one another.

These little creatures continued to swim up and down for some few days, without seeming to be much *inconvenienced* by so unusual a habitation.

Boyle. Works, vol. iii. p. 378. Pneumatical Experiments about Respiration.

Were the earth an angular body, and not round, all the whole earth would be nothing else but vast mountains, and so *inconvenienced* for animals to live upon.

Ray. Of the Creation, part ii. p. 222.

Without this erect posture his eyes would have been the most prone, and *inconveniently* situated of all animals.

Derham. Physico-Theology, book v. ch. ii.

[The hospital at Enchusen] is contrived, finished, and ordered, as if it were done with a kind of insertion of some well-ordered man, that those, who had passed their whole lives in the hardships and *inconveniences* of the sea, should find a retreat stored with all the eases and conveniences that old age is capable of feeling and enjoying.

Ser Hm. Temple. Works, vol. i. p. 140. Upon the United Provinces.

When Marcus Aurelius was at war with the Quadi, a. n. 174, and in the utmost distress and danger, his army was relieved by a plentiful shower of rain, together with hail, thunder, and lightning, which so *inconvenienced* his enemies, that the elements seemed to fight for him.

Jertin. Works, vol. i. p. 76. Remarks on Ecclesiastical History.

Long time elapsed or e'er our rugged sire
Complain'd, though *inconveniently* past it,
And ill at ease belied.

Cowper. The Task, book I.

The *inconveniences* of the Scotch windows keeps them very closely shut.

Johnson. Works, vol. viii. p. 204. A Journey to the Western Islands.

In the estimate which you have made of the two states, it appears that the *inconveniences* of a single life are, in a great measure, necessary and certain, but those of the conjugal state accidental and avoidable.

Id. B. vol. iii. p. 634. Rancius, ch. xix.

INCOMMUNICABLE.

INCOMMUNICABLENESS.

INCOMMUNICABLY.

INCOMMUNICABILITY.

INCOMMUNICATING.

INCOMMUNICATED.

That cannot be communicated or made common to others, that cannot be conferred, bestowed, shared, or participated; imparted, disclosed, or revealed.

The *incommunicable* jewel of his conscience he will not give, but reserve to himself. It seems that his conscience was none of the crown-jewels; for those we know were in Holland, not *incommunicable* to buy arms against subjects.

Milton. Works, vol. I. fol. 398. An Answer to Eikon Basilike.

The infiniteness of his duration is a part of the divine perfection (in my judgment) *incommunicable* to any created being.

Hale. Origin of Mankind, ch. vi. sec. 1. fol. 117.

The result of which is, that this abolition of pensions in the court christian, was not an act of *privately power incommunicably*.

Taylor. Of Repentance, ch. x. sec. 4. fol. 859.

The *incommunicability* of this peace with many out of his church.

Hahn. Romans, p. 181.

For although in that indistinguishable man, all things seemed one, yet separated by the voice of God, according to their species, they came out in *incommunicable* varieties, and relative serialities, as well as divided places.

Ser Thomas Brown. Vulgar Errors, book iii. ch. xix.

The Gentiles might be called God's own, as a man calls his hell or his parlour his own, which yet others pass through and make use of it; but the Jews were so, as a man accounts his closet, or his cabinet his own; that is, by a peculiar, *incommunicable* destination of it to his own use.

South. Sermons, vol. iii. p. 306.

I observe, that when we ask the prayers of men, we know that they bear our address to them: we cannot even suppose that much of saints and angels, without ascribing to them the *incommunicable* attributes of the Almighty.

Hurd. Works, vol. v. p. 323. Sermon 11.

INCOMPACTED, Lat. *in*, and *compactum*, from *compingere*, to put or fix together; *cum*, and *pangere*, to fix. See COMPACT.

For salt (say they) is the basis of solidity and permanency in composed bodies, without which the other four elements might indeed be variously and loosely blended together, but would remain *incompact*.

Boyle. Works, vol. i. p. 546. The Sceptical Chymist.

INCOMPARABLE.

INCOMPARABLY.

INCOMPARABLE.

Fr. and Sp. *incomparable*; It. *incomparabile*. See COM-
MUNE, and UNCOMMUNI-
CATED.

That cannot be compared, peerless, matchless.

O merciful and adorable

King of kings, and father of gods

Whose might and mercy is *incomparable*.

Chaucer. Boletus, fol. 344.

And in mine opinion none may be compared with *abstraction* in the large bow, and that for *endrya stylytyn* that come there; wherein it *incomparably* excelleth all other exercise.

Ser Thomas Elgot. The Governor, fol. 93.

INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.INCOM-
MODE.

INCOM-
PARABLE.INCOM-
PATIBLE.

That Maudsone poet's incomparable spirit,
Whom *gloried* none is set in highest place,
Had out Maecenas for his worthy merit,
It first advanced to great Augustus' grace,
Might long (perhaps) have lain in silence bare,
No been so much admired of later age.

Sponser. To Sir Francis Walsingham, Knight.

At this season Scipio tastes delight and pleasure, to see how
satisfy and contentment he had his cousin Corboreus, couched
his words in a certain kind of flattery, as if he had sequenced him
from out of the range and rank of all other captives, as being by
many degrees incomparable, and far beyond all others.

Holland. Lucius, fol. 807.

Thrice humbly beneath the most dear and divine mercy (ever most
incomparably prefigured) the great light of his truth in his direct and
infallible scriptures)

Chapman. Postscript to Homer's Iliad, fol. 341.

So Seneca; *Deus colitur propter magnitudinem criminum, singulari-
tatem; naturam.* "God is therefore worshipped, because of his ex-
cellent majesty and incomparable nature."

Widdow. Natural Religion, book i. ch. xii. p. 157.

By what has been said, it appears that religion is a natural cause
of promoting these sensible pleasures; besides that it affords delights
incomparably beyond all these corporeal things, such as those who
are strangers to religion cannot understand, and do not intermeddle
with.

Id. Bk. book ii. ch. v. p. 303.

The course of my argument now brings me to examine a new
hypothesis against the high antiquity of Egypt, which hath the incom-
parable Sir Isaac Newton for its patron; a man, for whose fame
science and virtue seemed to be at strife.

*Warburton. Works, vol. i. p. 213. The Divine Legation, book iv.
sec. 5.*

The stomach, the lungs, the liver, as well as other parts, are invari-
ably well adapted to their purposes; yet they are far from having
any beauty.

Burke. Works, vol. i. p. 226. On the Sublime and Beautiful.
INCOMPASS, more usually Encompass, q. v. passi-
bus circuire, circumcingere.

To move or go round; to surround or encircle; to
gird round; to environ.

The harbour where we career'd was encompassed by three islands,
and our ships rode in the middle.

Dampier. Voyages, Ann. 1685.

Here Neptune and the Gods of Greece repair,

With clouds encompass'd, and a veil of air

The adverse powers, around Apollo laid,

Crowd the fair hills that silver Simois shade.

Pope. Homer. Iliad, book xv.

INCOMPATIBLE, } Fr. and Sp. incompatible;
INCOMPATIBLENESS, } It. incompatible; in, and
INCOMPATIBILITÄT, } compatible, q. v.; Mid. Lat.
compatibilis, used as equivalent to convenire. Vannius.

Sometimes written *Incompatible*.
That cannot be or exist together, cannot be made
convenient; that cannot be suited or adapted; agreed
or accorded; unsuitable, inconsistent, incongruous.

Since therefore the very lowest degree of perception, single and
simple sense, is incompatible to meet body or matter, we may safely
conclude that the higher and noble operations of imagining, reason-
ing, reasoning, and willing, must have a cause and source that is
not corporeal.

Glouan. Prentissence of Sin, ch. iii.

But since your love

Made poor incompatible me the parent,

(Being we are not married) your dear blood

Falls under the same cruel penalty.

Bennet and Fletcher. Four Plays, &c. vol. ii. fol. 543.

And therefore whatsoever is impossible to be attributed to Peter or
John, or any other individual man, is incompatible to every man in all
this infinita collection within the unlimited extent of eternity.

Hale. Origin of Manhood, ch. iv. sec. 1.

I say that this answer not at all the reason given, the stress whereof
rests not upon the impossibility of an excess of one infinite above
another, either in extension or extension, but the impossibility of
any multitude to be infinite.

Id. B. ch. vi. sec. 1.

I affirm, that from our knowledge of any being's having certain
properties incompatible with the essential properties of matter, we
may certainly infer, that the substance of that being and the sub-
stance of matter are not the same, though we have no idea of the
substances themselves.

*Clarke. Works, vol. iii. fol. 507. Fourth Defence of the Immu-
tability, &c. of the Soul.*

The same medium which we made use of to shew the impossibility
of conceiving infinite space and time, viz. from their consisting of
parts, may be applied in proof of the incompatibility of space and
spirit, or the absolute inconsistency of extension and thought in the
same being.

Low. Enquiry, ch. iv. p. 104. Of Immensity and Eternity.

Arise, through the vanity and business rage

Of those that lead thee on, in whatever cause,

Seen most at variance with all worded thought,

And incompatible with serious thought.

Cooper. The Task, book iv.

It is not the incompatibility or agreeableness of incidents, charac-
ters, or sentiments with the probable in fact, but with propriety in
design, that admits or excludes them from a place in any composition.

Burke. Works, vol. i. p. 150. Hints for an Essay on the Drama.

INCOMPETENT, } Fr. incompetent; Sp. and

INCOMPETENCE, } incompetent; in, and compe-

INCOMPETENCY, } tent, q. v.; Lat. competere,

i. e. una petere, simul petere; and hence, also, concu-

rescere, convenire, to run, to come together, to concur, to

be convenient, fit, or suitable.

Unfit, unsuited, disproportioned, inadequate, in-
sufficient; not having sufficient; ac. ability, power, or
authority.

Never shall this poor breath of mine consent

That he, that two and twenty years had reign'd

As lawful lord, and king by just descent,

Should here be judg'd, obeyed and courtain'd;

By subjects too, judges incompetent

To judge their king, unlawfully detain'd.

Daniel. History of Civil Wars, book iii.

For I lie open to two exceptions, one of an incompetent, the other
of a corrupted witness. *Incompetent*, because I am not a poet; and
corrupted, with the honour done me by your praises.

Hobbes. Answer to Sir W. Davenant's Preface before Gondibert.

Having thus (I hope) avoided the first exception, against the in-
competency of my judgment, I am but little moved with the second,
which is, of being bribed by the honour you have done me, by attrib-
uting to you praise somewhat to my judgment.

Id. B.

I could answer, that perhaps laymen, with equal advantages of
parts and knowledge, are not the most incompetent judges of sacred
things.

Dryden. Religio Laici. Preface.

Now that incompetence arises from this: That so men can judge
rightly of two things, but by comparing them together; and compare
them he cannot, unless he exactly knew them both.

South. Sermons, vol. vii. p. 302.

Our not being able to discern the motion of a shadow of a dial-
plate, or that of the index upon a clock or watch, ought to make us
sensible of the incompetency of our eyes to discern the motions of
natural bodies, which reason tells us ought to be incomparably slower
than these.

*Boyle. Works, vol. i. p. 417. Of the Indefinite Motions of the Par-
ticles of Quiescent Solids.*

Let us attend to those peculiar circumstances in our state, which
render us such incompetent judges of future good or evil in this life.

Blair. Sermon 8. vol. i.

You cannot propose a remedy for the incompetency of the crown
without displaying the debility of the assembly.

Burke. Works, vol. v. p. 385. On the Revolution in France.

INCOMPLETE, } Also written *Incomplete*, q. v.;

INCOMPLETELY, } in and complete, q. v.; Lat.

INCOMPLETENESS, } completum, past participle of

compleo, to fill up, to fulfil, in perfect.

Imperfect, unfinished, deficient.

Much more must we think him a most imperfect and incomplete
divine, who is so far from being a counterpane of filthy lucre, that his
whole divinity is moulded and bred up in beggerly and brutish hopes
of a fat prebendary, deanery, or bishopric.

Milton. Works, vol. i. fol. 96. Animad. upon Rem. Dig.

INCOM-
PATIBLE.
—
INCOM-
PLETE.

INCOM-
PLETE.
—
INCOM-
POSED.

Canton being but a near face, as echo is a near voice, rests not in one unaccomplishment, still by secret inclination she accompanies herself with error, who being a blind and serpentine body without a head, willingly accepts what he wants, and supplies what her unaccomplishment most seeking.

Milton. Works, fol. 162. To the Parliament of England.

The vulgar fancy such things, because they content themselves with unaccomplish'd notions.

Clarke. Lectionis. Fifth Paper, p. 175.

The 14th title was about perjury upon common fame, or when one was accused of any crime which was proved incompletely, and only by presumptions.

Burnet. History of the Reformation, Ann. 1552.

For confirmation of what I was lately saying, about the incompleteness of the theory of evil, (and because the evincement thereof may give rise to many trials, that may enrich the history of evil), I will here subjoin a discourse formally written on another occasion.

Boyle. Works, vol. ii. p. 459. New Thermometrical Experiments and Thoughts, dis. 3.

If there were any one moment in which God quitted the reins of the universe, and suffered any power to interfere with his administration, it is evident, that from that moment the measures of his government must become disappointed and unaccomplish'd.

Blair. Sermon 14. vol. iv.

INCOMPLEX, *in*, privative, and complex, *q. v.* ; Lat. *com*, and *plexus*, to knit or intertwine. Complex, opposed to simple. Incomplex, or Uncomplex. Not complex; and, therefore, simple.

As the ear is in birds the most simple and incomplex of any animal's ear; so we may from it make an easy and rational judgment how hearing is performed.

Derham. Physico-Theology, book vii, ch. ii. note 4.

If the representation of some person or single thing as the object of faith is only a figurative manner of speaking, whereby it always meant the being persuaded concerning the truth of some proposition (or propositions) relating to that person; for otherwise it is unintelligible how any incomplex thing (as they speak) can be the complete or immediate object of belief.

Burton. Works, vol. ii. fol. 53. Sermon 4.

INCOMPLIANT, } *In*, privative, and com-
INCOMPLIANCE. } plicant, from *comply*, *q. v.*
Not bending, leaning, or inclining to, not yielding or assenting, not giving up, granting, or conceding; (as, to the wishes of another.)

We had three incomplicant prelates more this year under confinement in the Tower: Gardiner, bishop of Winchester; Heath, of Worcester; and Day, of Winchester.

Styler. Annals, Edward VII. Ann. 1559.

This diligence in the good architecture, of reducing the ministers of the church to an uniform observance of rules, created about this time a great deal of disturbance, by means of a restless taker of their parts, and so a great friend to these incomplicant ministers.

Id. Life of Archbishop Whitgift, Ann. 1564.

Reasons of state, and their uncomplacency with the laws now established, made it necessary to take them up and lay divers of them in the Tower.

Id. Life of Parker, Ann. 1563.

I hinted before, that the chancellor of the university had this year sent down his orders for the rectifying of several things amiss there, chiefly caused by the incompletion of such as opposed the rights.

Id. B. Ann. 1666.

INCOMPOSED, Lat. *incompositus*; *in*, and *compositus*, past participle of *componere*, to put, place, or set together; (*in* and *pon-ere*, to put or place.)

Put out of place or order, disordered; disarranged, unsettled, disquieted, disturbed. See DISCOMPOSE.

Thus Satan; and him thus the Anarch old,
With fault-finding speech and visage uncomposed,
Answer'd.

Milton. Paradise Lost, book ii. l. 999.

If she had spoken too loud and inconsiderately, he might have had some just colour for his covert; but now to assume her silence (notwithstanding all her tears which she saw) of drunkenness, it was a zealous breach of charity.

Hall. Works, vol. i. fol. 1000. Contemplations. Ek and Anna.

Lo! pushing through the crowd, a meagre form,

With hasty step, and visage uncomposed.
Somerville. Hobbinol, can. 3.

— In the middle drops

The strong labours of, of honest sweat,
Which, uncomposed, he shakes.

Thomson. Summer.

IMPOSSIBLE, } *In*, and compossible, *q. v.*
IMPOSSIBILITY. } Not consisting of united
or concordant possibilities; or of parts each of which
can or may be or exist unitedly; impossible to be or
exist together.

Internal acts of the will are thus multiplied, when they proceed after an express revocation, or a deliberate intention, or a considerable physical interruption, or by an actual attendance in things inpossible and inconsistent with the first resolution.

Taylor. Rule of Conscience, fol. 797. Of the Efficient Causes of all Humane Actions, book ii. ch. i.

Ambition and faith; believing God and seeking of our selves are incompetent and uncomposed.

Id. Great Exemplar, part ii. ad sec. 12.

However, you grant there is not an impossibility betwixt large revenues and a humble sociableness; yet you say it is rare.
Hall. Works, vol. iii. fol. 240. A Defence of the Humble Remonstrance, sec. 13.

The impossibility of infinitude with multitude, or the impossibility that any multitude should be infinite, doth not arise either upon the existence or non-existence of the subjects of that multitude together at this or any determinate time, but from the very nature of multitude itself.

Hale. Origin of Mankind, ch. iv. sec. 1. fol. 109.

I have now done with these evidences, that, in my understanding, seem, quasi ab initio, to evince the inception of mankind from that intrinsical impossibility and inconsistency that the supposition of the eternal existence thereof bears with its nature.

Id. B. ch. i. sec. 2. fol. 128.

INCOMPOUNDED, also written *Uncompounded*, *q. v.* ; *in*, and *compound*, *q. v.* Lat. *componere*, to put or place together, to combine.
Uncombined, unmixed or unmingled.

Thus may a man soon perceive, if he observe and mark, one very well, who playeth upon the pipe after the old manner. For by his good will, the semitone in the nose will be uncompounded.

Holland. Plutarch, fol. 1920.

Angelic shapes, that wing th' ethereal space,

And scarce inferior to the heavenly race;

An uncompounded radiant form they claim,

Not spirit all, but yet corporeal frame.

Brooks. Unwearied Beauty, l. 109.

INCOMPREHENSIBLE, } Fr. and Sp. *incom-*
INCOMPREHENSIBLY, } prehensible; It *in-*
INCOMPREHENSIBLENESS, } comprehensible. See
INCOMPREHENSION, } COMPREHENS. Lat.
INCOMPREHENSIVE, } comprehendere; (*in*,
capere; *com*, *pre*, and *hendere*, from the A. S. *hent-an*,
capere, to take hold of.)

That cannot be taken or held within; met. within the mind; that cannot be conceived or understood; inconceivable, unintelligible.

O the depth of the riches and wisdom of the knowledge of God, how unsearchable are his judgments, and how incomprehensible are his ways.

Psalm. Works, fol. 84. A Measure to know thyself.

Unprocreant Father, ever procreant Son,

Ghost break'd from both, who were, are still, shall be,

(Most blessed) thou in one, and one in three,

Incomprehensible by reasonless height,

And unsurveyed by excessive light.

Dramatic. Flowers in Shin, an Hymn on the Forest Fair.

INCOM-
POSED.

INCOM-
PREHENS-
IBLE.

INCON-
COCT.
INCON-
FUSED.

And while the body to be converted and altered, is too strong for the efficient, that should convert or alter it, it is (all that while) crude and uncoined; and the process is to be called crudity and uncoining.

Bacon. *Natural History*, Cent. ii. sec. 818.

INCONCURRING, *in*, privative, and *concur*, *q. v.* Not running or moving together, or in union. Disagreeing, discordant.

Deriving effects not only from *inconcurring* causes, but things devoid of all efficiency whatever.

Sir Thomas Brown. *Fulgor Errors*, book i. ch. iv.

INCONDITE, *Lat. inconditus, in, and conditus*, from *condere*, to put or lay together, to store up.

Unstored; disarranged, disordered, confused, decomposed, ill-composed, rude.

The second is, *folia capitata laevi*, or to talk to themselves, or to use an articulate, *incondite* voices, speeches, obsolete gestures.

Burton. *Anatomy of Melancholy*, fol. 195.

Now sporting youth
Carol *incondite* rhymes, with snoring notes,
And quiver unharmonious.

J. Philips. *Cider*, book ii.

Nor can the Muse, while she these scenes surveys,
Forget her Shearwater, in the youthful toil
Associate; whose bright dawns of genius oft
Smooth'd my *incondite* verse.

Jago. *Hedge Hill*, book iii.

INCONDITIONAL, } Also written *Uncondi-*
INCONITIONATE. } *tionat*, *q. v.*; *in*, privative,
and *conditional*, *q. v.* *Lat. conditio*, from *condere*, *conditum*, (*con*, and *do*.)

Without *condition*; unlimited, unrestricted; *ac.* by any terms, imposed, exacted, or required; by any terms of covenant or agreement.

From that which is but true in a qualified sense, an *inconditional* and absolute variety is inferred.

Sir Thomas Brown. *Fulgor Errors*.

Perhaps I need not mind you, Lisdamor, that divers passages of the foregoing discourse suppose the truth of their doctrine, who ascribe to God, in relation to every man, an eternal, exchangeable, and *inconditute* decree of election, or reprobation.

Baylor. *Works*, vol. i. p. 277. *Scripturæ Læc.*

INCONFORMITY, also written *Unconformity*, *q. v.*; *in*, privative, and *conformity*. See **CONFORM**. *Lat. conformare*, (*con*, and *formare*.) *q. v.* *conformitatem rei aliquid imponere*. Minshew.

Want of *conformity*; want of adaption to, or compliance with, (a set form of words, or actions.)

Neither did he, I believe, ever endeavour for it, knowing his own *inconformity*.

Serp. *Life of Parker*. *Ann* 1573.

Contrary to the dictates of his own reason, and the checks of his own conscience, he goes on to put wicked intentions into art, and to fawn his own will notwithstanding the apparent *inconformity* thereof to the will of God.

Skemp. *Works*, vol. iii. p. 160. *Sermon* 9.

INCONFUSED, } Also written *Unconfused*, *q. v.*
INCONFUSION. } *Lat. inconfusus*; *in*, privative, and *confusus*, past participle of *confundere*, to pour together, (*con*, and *fundere*.) See **CONFUSE**.

Not mixed, mingled, or blended; unmixed, unmingled; consequently, distinct; clear.

So that all the various diversity of articulate sounds of the voice of man, or birds, will enter into a small *equivocal*, *inconfused*.

Bacon. *Natural History*, Cent. ii. sec. 192.

But the cause of the confusion in sounds, and the *inconfusion* in species visible, is, far that the sight worketh in right lines, and maketh several cones; and as there can be no consciousness in the eye, or visible point; but sounds that move in oblique and arcuate lines, must needs encounter, and disturb the one the other.

M. B. Cant. iii. sec. 228.

INCONFUTABLY, see to **CONFUTE**, which signifies, metaphorically, to abate the force of argument, to show or prove its weakness, its fallacy. Hence *incon-*
putably.

Unanswerably.

The writings of the fathers were vast and voluminous, full of controversy, and ambiguous senses, fitted to their own times and questions, full of proper opinions and such variety of sayings, that both sides eternally and *inconputably* shall bring sayings for themselves respectively.

Taylor. *Polemical Discourses*, fol. 256. *A Dissertation from Popery*, ch. i. sec. 1.

INCONGELABLE, *Fr. incongelable*. See **CONGEL**. *Lat. congelare*, to bring together by frost: (*con*, and *gelare*, to freeze.)

Not to be bound together by frost.

The train oil, swimming upon the surface of the water, and being *incongelable* by the cold, protects the subjugent water from the freezing violence of the cold, and keeps the mounts unpassable.

Baylor. *Works*, vol. ii. p. 517. *Experimental History of Cold*, lit. iii.

After we had placed marks, where the *incongelable* liquor reached into the pipe, that when the internal air was exposed abroad to the cold, we caused servants to watch, and from time to time to take notice (by placing marks) of the various access of the liquor.

M. A. tit. xviii. fol. 601.

INCONGRUENT, } *Fr. incongrue*; *It. incon-*
INCONGRUENCE, } *gruo*; *Sp. incongruo*, (*in-*
INCONGRUITY, } *gruente*; *Lat. incongruentia*, (*in-*
INCONGRUOUS, } *privative*, and *congruent*, to
INCONGRUOUSLY. } flock or come together, a grui-
bus, from cranes, which never separate either when feed-
ing or flying.)

Not convenient or concurring; inconvenient, inconcuring, inconsistent; not suiting, unfit.

This works you as shall see or rede

Of any *incongruence* due me in the

Character. *The History of Love*, fol. 323.

But sent we be now occupied in the defence of poets it shall not be *incongruent* to our matter, to shew what profits may be taken by the diligent redye of ancient poets.

Sir Thomas Egert. *The Governor*, book i. ch. xiii.

She, after whom what form so'er we see,

In discord and rude *incongruity*

She, she is dead.

Deane. *Funeral Elegies*. *An Anatomy of the World*.

God commands not impossibilities; is not able to reconcile the same thing the liturgy or laymen can compound, is not able to solder up such *incongruous* nature into the one flesh of a true becoming marriage.

Milton. *Works*, vol. i. p. 225. *Of Nuptials in Marriage*.

According to this notion, methinks, it may be conceived, that the homogeneity of a body is but a relative thing, and depends chiefly upon the congruity or *incongruity* of the component particles of the liquid in reference to the pores of these particular bodies, that it touches.

Baylor. *Works*, vol. i. p. 391. *The History of Fluidity*.

That kind of evidence may be said to arise from the nature of things, when there is such a congruity or *incongruity* between the terms of a proposition, or the deductions of reason proposition from another, as doth either satisfy the mind, or else leave it in doubt and hesitation about them.

Wiltshire. *Natural Religion*, book i. ch. i. p. 3.

The eastern emperors thought it not *incongruous* to choose the stones for their sepulchre on the day of their coronation.

Comber. *A Companion to the Temple*, part iv. sec. i. vol. i. fol. 761.

If metre be not *incongruous* to the nature of an epic composition, and it afford a pleasure which is not to be found in mere prose, metre is, for that reason, essential to the mode of writing.

Herd. *Works*, vol. ii. p. 18. *On the Idea of Universal Poetry*.

But is the course of the sentence, he drops this construction; and passes very *incongruously* to the personification of art.

Blair. *Lecture* 23.

INCONNECT, } *In*, privative, and *connect*, *q. v.*
INCONNECTED, } *Lat. connectere*, to knit together:
INCONNECTION. } (*con*, and *nectere*, to knit; A. S. *enittan*, or *nectan*.)

INCON-
FUTABLY.
INCON-
NECT.

INCON-
NECT.

Not knitted, or enfolded together; separated or dis-
severed, disjointed, dissimulated.

INCONSE-
QUENT.

Neither need we say better, or other proofs of the inconsistency of
this vow with holy orders, than that of their own *Dominicus a Sola*,
non est de scientia sacerdotis, &c.
Hall. Works, vol. i. fol. 669. *The Hammer of the Married Clergy*,
book i. sec. 3.

Others ascribe heresy, as a cause, what perhaps but casually or
immorally succeeds. *Sir Thomas Brown. Vulgar Errors*.

It being surely more reasonable to adopt different measures to
different subjects, than to treat a number of inconsistent and quite
different subjects in the same measure.

Hard. Works, vol. i. p. 15. *On Epistolary Writing*.

To follow into division here held down, they will sometimes be
excused for the pomp and high coloring of the style; sometimes
for the plaintive softness and passionate inconsistency of the
style.

Id. B. Notes on the Art of Poetry.

INCONSCIONABLE, usually written *Unconscion-
able*, *q. v.* Having no conscience, no knowledge, no
sense, or feeling of right and wrong.

So inconsiderate are these common people, and so little feeling
have they of God, or of their own soul's good.

Spenser. On Ireland.

INCONSCIOUS, usually written *Unconscious*, *q. v.*;
in, privative, and conscious, *q. v.* Lat. *conscius*, seeing,
looking, knowing, within ourselves.

Not knowing, not feeling, within ourselves; un-
knowing.

Hear thou, of heav'n's incognitions! from the blaze

Of glory, stream'd from Jove's eternal throne,

Thy soul, O mortal, caught th' inspiring rays

That to a god exalt Karth's raptur'd son.

Beattie. The Judgment of Paris, (1765.)

INCONSEQUENT, *In*, privative, and *consequ-*
INCONSEQUENTIAL, *quent*, *q. v.* Lat. *consequens*,
INCONSEQUENTIAL, present participle of *consequi*;
INCONSEQUENCE, to follow up to, to follow so
as to overtake.

Not following, not ensuing, not coming next in order,
succession, or connection; not following or ensuing as
an effect, inference, or deduction.

Yet the valiant man was here weak, weak in faith, weak in dis-
course; whilst he argues God's absence by affliction, his presence
by deliverance, and the unfitness of success by his own dis-
ability; all gross inconsistency.

Hall. Works, vol. i. fol. 546. *Contemplations. Gilden's Callings*.

And yet besides the inconsistency of all this; St. Paul gave no
indulgence, but what the Christian church of Corinth (in which at that
time there was no bishop) did first give themselves.

Taylor. Poetical Discourses, fol. 486. *A Discourse from Poetry*,
book ii. part ii.

But to inferre hence; that they were then produced when these
bodies were generated, is illogical and inconsistent.

Glenelg. Precipitates of Souls, ch. ii.

But yet upon other reasons it seems utterly inconsistent, that
because (time smaller particles of sensible atoms may be so
spontaneously produced, therefore these greater animals may be so.

Hale. Origin of Mankind, ch. ii. sec. 3.

If we consider this, the absurdity and inconsequence of all such
discourse about the relation between God and men, as are taken from
what we see and observe between man and man, as governing and
governed, is hereby more than sufficiently proved; and yet as absurd,
as fallacious and inconsistent to this way of reasoning, it is one
of the chief foundations of the doctrine of merit, and consequently of
the religion of too great a part of the world.

South. Sermons, vol. iii. p. 11.

He infers inconsequently in supposing that the inconsisten-
cy of a certain revelation concerning revelation, there never was
any revelation at all.

Warburton. Works, vol. xii. p. 225. *View of Lord Bishops's*
Philosophy, let. iii.

VOL. XXIII.

Strange! that you should not see the inconsistency of your own
reasoning.

Hard. Works, vol. viii. p. 352. *Letter to the Rev. Dr. Leland*.

INCONSIDERABLE, *In*, privative, and *consi-*
INCONSIDERABLENESS, *derable*. See *CONSIDER*.
INCONSIDERATE, Lat. *considerare*, (a con-
INCONSIDERATELY, *templationis siderum*.) Not
INCONSIDERATENESS, to be considered; not wor-
INCONSIDERATION, thy of consideration, re-
spect, or regard.

Inconsiderate; Fr. *inconsideré*. Not viewing with
care or attention; careless, inattentive, heedless, indis-
creet, rash.

And lyke as he set Nabodonosor the greates kinge of Babiloe
in such vyle state, for his inconsiderate pryde, that he made him a com-
panion of the brute beasts of the fildes.

Stephen, Bishop of Wycheater. Of true Obedience. Preface,
sig. a. 1.

A famous person of their offspring, the late giant of our nation,
from the constitution of a very inconsiderate captain, made himself
lieutenant-general of an army of little Titans.

Cowley. Essay 6. Of Greatness.

She [thy heart] will distinguish, put differences, and enforce
the necessity or convenience of the business, the possibility of a
greater good which may outweigh the evil, the inconsiderateness
of that crookedness that then hast discovered, and by degrees at last
overwork thee, and bring thee about.

Hale. Contemplations, vol. ii. p. 275. *On the Lord's Prayer*.

Not able to endure the Spencers' hateful pride,

The father and the son, whose counsels thee did guide

Th' inconsiderate king.

Dryden. Polyolicon, song 22.

And being inconsiderately proud,

Held all things vile that would not say their vein.

Id. The Legend of Pierce Greville.

Their inconsiderateness therefore brands their brethren with
crimes, several they were innocent.

Hall. Works, vol. i. fol. 939. *Contemplations. The Altar of the
Rebucers*.

But Peter followed after off; and the greatness of John's love,
when he had mastered the first inconsiderateness of his fear, made
him to return a while after into the high priest's hall.

Taylor. The Great Exemplar, part ii. sec. 15. p. 469.

You are poor rogues, you cry, the baser scum

And inconsiderate drops of Rouse;

Who know not from what corner of the earth

The obscure wretch, who get you, stole his birth.

Seymour. Journal. Satire 8.

To speak truth, the multitude of those who stile themselves se-
cretaries to the king, is such, that what with the greatness of their
number, and inconsiderateness of most of their persons, the dignity
of the charge is extremely eclipsed.

Evelyn. Miscellaneous Writings, p. 61. *The State of France*.

The just judges were of opinion, that if a favorable conjuncture
should happen, they would be as ready to shake off the yoke, as they
had been foolish and inconsiderate to putting it on.

Lockhart. Memoirs, vol. iii. p. 97.

When he still found her [Marionette] cold and insensibility
inconsistently told her, as a certain instance of her love's (Herod's)
affection, the private orders he had left behind him, which plainly
showed, according to Joseph's interpretation, that he could neither
live nor die without her.

Spectator, No. 171.

Secondly, that the sin he is guilty of are not gross, wilful, deli-
berate crimes; but rather the effects of inconsideration, or surprise,
or a sudden temptation.

Sharpe. Works, vol. iii. p. 153. *Sermon 8*.

Let him calmly reflect, that while the narrow boundaries of that
country to which he belongs, and during that small portion of time
which his life fills up, his reputation, great as he may fancy it to be,
occupies no more than an inconsiderable corner.

Blair. Sermon 6, vol. ii. p. 115.

When his [life] changes into that most inconsiderate, that what is
so much to be valued will soon pass entirely away, then with poignant re-
flection comes home that question to the heart, into what world are we
next to go.

Id. R. Sermon 2, vol. i. p. 32.

4 N

INCONSE-
QUENT.INCONSI-
DERABLE

**INCON-
STANT.** Some do menace, wrong, and insult over their inferiors, never considering the ephemerality and momentaneity of mortal fortune, nor how quickly that which was still may be flung down.

Holland. Phœnix, fol. 421.

For, vato might there was no greater shame,
Than lightness and momentariness in love.
Spenser. Faerie Queene, book i. can. 3.

Inconstant was, that loved all he saw,
And hated other all that he did lose.

Id. Id.

Deep into her bosom would I strike the dart,
Deeper than women's war was struck by thee;
Thou giv'st them small wounds, and so far from th' heart,
They better still abiding *inconstantly*.

Cowley. The Moparty.

Success on Marston always does attend;
Inconstant Fortune is his constant friend;
He leaps blisfully, yet the mark does hit;
And owns the victory to chance, not wit.

Conybeare. The Fortunate Complaint.

I had told him, upon the negotiation of our last alliance and his suspicions of our inconstancy in England, what I truly thought of the dispositions and intentions both of his majesty and his ministers.
Sir Wm. Temple. Works, vol. i. p. 43. Letter to my Lord Keeper, April 24, 1665.

While we, inquiring phantoms of a day,
Inconstant as the shadows we survey
With them, along Time's rapid current pass,
And haste to mingle with the parent mass.

Byron. Inconstancy.

O but, says our philosopher, I will not allow that steadiness to be more than pretence. A modern often thinks in the same way, (i. e. *inconstantly*;) though he may be more guarded in his expression.
Warburton. Works, vol. xii. p. 365. Remarks on Hume's Natural History of Religion.

INCONSUMABLE. } *Fr. inconsumptible, in,*
INCONSUMPTIBLE. } *privative, and consume, q. v. ;*
Lat. consum-ere, (con, and sumere, i. e. sub-sumere,) totum sumere, to take the whole, leave nothing.
That cannot be reduced to nothing; that cannot be devoured, wasted, or destroyed; indestructible.

Whereof [substance] by art were weaved raphins, shirts, and coats
inconsumable by fire.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xiv.

Before I engage myself in giving any particular answer to this objection of pretended *inconsumable* lights, I would gladly see the effect certainly reversed and undoubtedly proved.

Dugly. Of Bodies, ch. viii.

When the identical loan is to be returned, as a book, a house, a horse, or a ship, which is called *inconsumable*, in opposition to coin, wine, money, and those things which perish, or are parted with in the use, and can therefore only be retained in kind.

Paley. Moral Philosophy, book i. ch. v. p. 156.

INCONSUMMATE. *in, and consummate, q. v. ;*
Lat. con, and summa, highest.

Not having reached the top or summit; the highest point aimed at; incomplete, imperfect, unfinished.

There is great diversity of opinions among learned men, how far the privilege of an ambassador exempts him from penal prosecution for such conspiracies and *inconsummate* attempts.

Hale. History of Pleas of the Crown, ch. xiii.

INCONTAMINATE. *Fr. incontaminé, in, privative, and contaminare; q. v. Lat. contaminare, alere, to defile.*

Undefiled, unpolluted, unstained, inviolate.

Being [as you are] free and uncontaminated, well borne, and abhorring to dishonour or enrich y^e self with spoils which by others have been ravish'd from our miserable, yet dearest country.

Evelyn. Memoirs, vol. i. p. 666. Letter to Colonel Morley.

INCONTESTED. Sometimes written *Uncon-*
INCONTESTABLE. } *tested, and Uncontestable, q. v.*
INCONTESTABLY. } *Fr. incontestable; lt. incontestabile; in, privative, and contest, q. v. ; Lat. contestari, to witness together; (con, and testari, to witness.) To bring witnesses on each side together; to try by witnesses; and thence, to contest is, simply, to contend, to dispute; and incontestable.*
That cannot be contended, disputed, debated, litigated; indisputable.

I think we may lay this down as an *incontestable* principle, that chance never acts in perpetual uniformity and constance with itself.
Spectator, No. 543.

Wherein I doubt not but from self-evident propositions, by necessary consequences, as *incontestable* as those in mathematics, the measures of right and wrong might be made out to any one that will apply himself with the same indolence and attention to the case, as he does to the other of those sciences.
Locke. Works. Of Human Understanding, book iv. ch. iii. sec. 18.

The Pastor of Herons is *incontestably* a most extant Work, being cited by almost all the primitive Fathers extant, that lived in or near the second century.
Clark. Works, vol. iii. fol. 919. On part of a Book called Anglorum, &c.

What opinion soever these persons may have of their own exalted standing, they will scarce be able to convince a reasonable man that this evidence is not conclusive, and even *incontestable*, if they will but place it in a fair and just light.

Hard. Works, vol. vi. p. 266. Sermon 18.

As the design of Tragedy is to instruct by moving the passions, it must always have a hero, a personage apparently and *incontestably* superior to the rest, upon whom the attention may be fixed and the anxiety suspended.

Johnson. The Rambler, No. 156.

INCONTINENT. *adj. ;* *Fr. incontinent; lt. and*
INCONTINENT, adu. } *Sp. incontinentes; Lat. in-*
INCONTINENTLY, } *continens; in, and contin-*
INCONTINENCE, } *ens, present participle of*
INCONTINENCE. } *continere, to hold together; (con, and tenere, to hold.)*

Not holding or keeping within or together; within due bounds, in subjection or subservience; intemperate, immoderate, unchaste. In our old writers applied to time: without check, stop, or stay; and, as Cotgrave says, "instantly, immediately, presently, suddenly, forthwith, out of hand, as soon as may be."

And it is a great dishonour and shame to be rebuked or spoken to, by say of them, for dissolute and *incontinent* living.

Mure. Utopia, book ii. ch. xl. Of Religion.

I dye, though not *incontinent*;

By process yet consumingly;

As east of fire, which doth death relent.

Wynd. The Lover lamenteth his carter with cuts for grace.

Where this emperor's daughters was of two yere old, *incontinent* he provided women and mistresses for to teache them.

Golden Aske, sig. F. iv. ch. x.

When vpon immediately he sent word to Athens that he would *incontinently* come thither with an host of men, and take the government out of the cecce senators' hands.

Arthur Gulesy. Justice, fol. 29.

But truth it is, that *incontinent* is there in some place little looked unto, wherof much benee groweth in y^e country.

Sir Thomas More. Works, fol. 297. A Dialogue concerning Heresies.

No woman to be tempted, or lusted to *incontinentie* or dishonestie.

Hallist. Fugates, &c. vol. i. fol. 228. Instructions of Calisto.

To whom the panner thus, the dunghill kind

Delights in fifth and foul *incontinent*;

Let Gril be Gril, and haue his hogghish mirth,

But let vs weede deper, whilst weather merris and wind.

Spenser. Faerie Queene, book i. can. 12.

INCON-
TINENT.
—
INCON-
TROL-
LABLE.
—

The same year Minerva, a vestal nun, was first suspected of incontinence, for going in her apparel more trim than was decent for one of her calling and profession. *Holland. Livon, fol. 292.*

And who is not licentious in the prime
And heat of youth, nor then uncontrollable;
When out of might he may, he never will;
No power can tempt him to that taste of ill.
Daniel. A Poesy. To the King's Majesty.

Where were close'd few drops of liquor pure,
Of wholesome worth, and virtue excellent,
That any would could heale incontinent.

Spenser. Faerie Queene, booke i. can. 9.

And in these degrees, have these while a pair of stairs to marriage,
which they will climb incontinent, or else be incontinent before
marriage; they are in the verge both of love, and they will together.
Shakespeare. As You Like It, fol. 204.

In which party it was written, that the Romans should pay a
thousand pound weight of gold, and that the Gauls should incontinently
after the receipt of the same, depart out of their city and all
their territories. *Holland. Plutarch, fol. 124. Cæsar.*

As thus they scan the visionary scene,
On all sides swell the superstitious din,
Incontinent; and busy frenzy talks
Of blood and battle.

Thomas. Winter.

It is undoubtedly that [speech] of the nymph Echeuë, the mis-
tress of Daphnis, upbraiding him for his incontinent passion; for he
had been guilty of a breach of promise to her, and had offended her
by following other women. *Furber. Theocritus, idyl. i. (note, 107.)*

He was immediately taken up, and the next day, at eight o'clock in
the morning, set on the pillory, and both his ears cut off, as herald
present, and trumpet blowing; and incontinently he was taken down,
and carried to the Counter.

Steppe. Memorials. Queen Mary, anno 1553.

Where was the crime, if pleasure I procur'd,
Young, and e women, and to mislead;
That was my crime, and this is my defence,
I pleas'd myself, I shoud'nt incontinence,
Dryden. Sigismunda and Guiscardo.

This Dr. London, for his incontinency, afterwards did open penance
in Oxford, having two smocks on his shoulders, for Mrs. Thykkel and
Mrs. Jeanyrigg, the mother and the daughter.

Steppe. Memorials. Henry VIII. anno 1548.

Such London is, by taste and wealth proclaim'd
The fairest Capital of all the world,
By riot and incontinence the worst.

Cowper. The Task, book i.

INCONTRACTED, in, privative, and contract; Lat. *contractum*, past participle of *contrahere*, to draw together.

Not drawn together, not drawn into a narrower
space; not shortened, abridged, or curtailed.

This dialect uses the *incontracted* termination both in nouns and
verbs. *Blackwell. Sacred Classics, book i. p. 228.*

INCONTROLLABLE, } More commonly written
INCONTROLLABLY. } Uncontrollable, q. v. In,
privative, and controllable. See CONTROL. Fr. *con-*
trôle, or *counter-rolle*; in take and keep a copy of a
role of accounts, and thus, to overlook, to check them.
That cannot be checked or restrained; resisted or
opposed.

However, therefore, these were delivered by the Evangelist, and
carry (no doubt) as uncontrollable conformity into the intention of
his delivery; yet are not applicable into precise sameness, or
strictly to be drawn into the rigid test of uniformity.

Sir Thomas Browne. Vulgar Errors, book i. ch. vii.

Soldiers, Amateurs, and others, challenged absolute, irresistible,
uncontrollable power to set up, pull down, order, alter, and dispose
the world, and all things in the world, at pleasure.

Montaigne. Appoint to Caesar, ch. v. fol. 153.

For, as a man thinks or desires in his heart, such indeed he is, far
than most truly, because most uncontrollably, he acts himself.
South. Sermons, vol. viii. p. 24.

INCONTROVERTIBLE, } In, privative, and
INCONTROVERTIBLY. } controvertible. See
CONTROVERSE. Lat. *controvertus*, turned against, dis-
puted; (*contra*, and *verus*, past participle of *vertere*, to
turn.)

That cannot be disputed or debated; indisputable,
incontrovertible.

The thing itself whereon the opinion dependeth, that is, the variety
of the flux and reflux of Excerpt, or whether the same do ebbe
and flow seven times a day, is not incontrovertible.

Sir Thomas Browne. Vulgar Errors, book vii. ch. xxiij.

For the Hebrew; it is incontrovertibly the primitive and surest test
to rely on, and to preserve the same entire and uncorrupt, there hath
been need the highest caution humanity could invent.

Id. R. book vi. ch. i.

This, therefore, may be assumed as an incontrovertible principle,
that the difference of good and evil in actions is not founded on
arbitrary opinions or institutions, but in the nature of things, and the
nature of man; and accords with the universal sense of the human
mind. *Blair. Sermon 20. vol. v. p. 318.*

Both which letters, though they did not arrive until after the actual
signature of the said Colonel Chempion, do yet incontrovertibly mark
the solemn intention of the said committee (of which the said
Hastings was president) that the sanction of Colonel Chempion's
attestation should be regarded as a publick, not a private sanction.
Burke. Works, vol. xii. p. 471. Charge against Warren Hastings.

INCONVENIENCE, n. } Fr. *inconvenient*; Sp.
INCONVENIENCE, n. } *inconveniente*; and It. *inconveniente*;
INCONVENIENT, } Lat. *inconveniens*; in,
INCONVENIENTLY. } privative, and *conveni-*
ent, present participle
of *convenire*, to come together, to become, q. v. to suit,
to fit; (*con*, and *venire*, to come.)

Inconvenient; not becoming, or unbecoming, unsuit-
able, unfitting; inapplicable, inconsistent; inconvenient,
disadvantageous, troublesome, embarrassing. And
to inconvenience.

To put to, to cause an inconvenience; to put or place
in an unsuitable, inconvenient, embarrassing situa-
tion; to trouble, to embarrass.

Wherefore it is none inconvenient if in that manner he said, God
to sure have destined both beds and her bedside workers, when I
as their youth deeds neither unskill, as their grace teach.

Chaucer. The Testament of Love, fol. 313.

Sire duke of Albany
Right unconveniently
Ye rage and ye ruse
And your worship depreas.

Shelton. Duke of Albany and the Scotles.

And brother Rastal where you say that I measure & boast myselfe
much more than becometh me, and that I detest and slander my
neighbours, & that I promise all men that read my booke rather to
rype then to vertue, with such other thynges as ye say to my charge,
I wyl I shall declare my unconvenience and geve a sufficient answer.
Frith. Works, fol. 63. An Answer to Rastal's Prologue.

But the sacrament earth to by the mouth; therefore it doth
follow that (of it selfe) it doth not settle or make holy, & of this
text should follow two unconveniences, if the sacrament were the
natural body of Christ.

Id. R. fol. 141. Christie natural body is in one place only.

Is not this exposition pleyne? This tabeth away all unconve-
nience? By this exposition God is not the author of evil?

Barnes. Works, fol. 280. Preamble of Man.

What unconvenience is it then to take into his special service men
of y^e sort that he most specially counteth as his enemies?
*Sir Thomas More. Works, fol. 231. A Dialogue concerning
Heretics.*

INCON-
TROL-
LABLE.
—

INCONVE-
NIENCE.
—

INCON-
VINCE-
BLE.
—
INCON-
VINCEBLE

In which parts [the equinoctial] they suffered so many inconveniences of heats, and lack of winds, that they think themselves happy when they have passed it.

Hobbes. Vagages, &c. vol. ii. part. ii. fol. 99. *M. Thomas Storaas.*
For it is not the variety of opinions, but our own perverse wills, who think it meet, that all should be crucified as our selves are, which hath so inconvenienced the Church.

Hales. Remains, p. 54.

This estate at the first caused them every one to regard and look homeward to domestical distribution and inconveniences, namely, the idleness, the coldness and backbiting of those which tarie at home, against them that are employed in warfare.

Holland. Livon, fol. 874.

Time may come when men
With angels may participate, and find
No inconvenient diet, nor too light fare.

Milton. Paradise Lost, book v. l. 495.

There is many an holy soul that dwells inconveniently, in a crisy, tottering, ruinous cottage, ready to drop down daily upon his head.

Hall. Works, vol. iii. fol. 1008. *Mourners in Sin.*

The rites and ceremonies, 'tis apparent, had no intrinsic nor moral fulness in them; so natural tendency to promote the happiness of men; yea, rather they were inconvenient and grievous, a yoke of bondage and servile discipline, which none were able to bear.

Bentley. Sermon 9. p. 380.

Aeth was next invented, it lay so inconveniently between Flanders and Brabant, that it was necessary to clear that communication, and to deliver Brussels from the danger of that neighbourhood.

Burnet. Own Times. Queen Anne, Ann 1706.

He only is like to endure austerities, who has already found the inconvenience of pleasures.

Dryden. Dedication to the Georgics.

Possibly that case in Henry VII. may prove, that if the king should in his passion kill a man, this shall not be felony to take away the king's life; for the inconvenience may be greater to the people by putting a king to death for one offence and miscarriage, than the execution of justice upon him can advantage them.

Ladlow. Memoirs, vol. iii. p. 346. *King Charles's Case.*

The monarchick, and aristocratical, and popular parties have been jointly laying their axes to the root of all government, and have in their turns proved each other absurd and inconvenient.

Burke. Works, vol. i. p. 54. *A Vindication of Natural Society.*

The only question is how far the members of these societies may take upon themselves to judge of the inconvenience of any particular direction, and make that a reason for laying aside the observation of it.

Foley. Moral Philosophy, book iii. part i. ch. xii.

INCONVERTED. } In, privative, and converted;
INCONVERTIBLE. } q. v. Lat. *convertere*, con, and
vertere, to turn.

Not turned, unturned, not changed. See UNCONVERTED.

Whereas ever they rested, remaining unconverted, and possessing one point of the compass, whilst the wind perhaps had passed the two and thirty.

Sir Thomas Brown. Vulgar Errors, book iii. ch. x.

It esteemeth not the reins, but taketh leave of the permanent parts, and accompanieth the unconvertible portion into the sea.

Id. Id.

INCONVINCIBLE. } Some Editions of Brown
INCONVINCIBLY. } have *inconvincibile*. In, and
convincible. See TO CONVINCE. Lat. *convincere*, to
conquer, &c. in argument.

That cannot be conquered or subdued, &c. by argument; cannot be forced, &c. to receive an opinion, or to relinquish one.

Yet it is not much less injurious unto knowledge obstinately and unconquerably to side with any one.

Sir Thomas Brown. Vulgar Errors, book i. ch. vii.

None are so accountable as your half-witted people.

Government of the Tongue, p. 195.

INCONY. Mr. Steevens observes that *cony* and *incony* have the same meaning. *Cony*, Mr. Grose says, is brave, fine, the same as *canny*, a word in Scotland very variously applied, see Jamieson; but plainly our English word *cunning*, i. e. knowing, clever. Mr. Steevens produces several examples of this word, and Archdeacon Nares adds to them.

O my truth most sweete looser, most sweete vulgar wit,
When it comes so smoothly off.

Shakespeare. Love's Labour Lost, fol. 131.

INCORNISHED, having cornices. See COINCISE.
The brow of a wall, pillar, or other piece of building.

The outer walls of the house are incornished with excellent antique baso-reliefs of the same marble, *incornish'd* with festoons and niches set with statues from the foundation to the roof.

Enghen. Memoirs, vol. i. 165. *Rome,* April 11, 1645.

INCORPORATE, v. } Fr. *incorporer*; It. *in-*
INCORPORATE, adj } *corporare*; Sp. *incorporar*;
INCORPORATING, } Lat. *in*, and *corpus*, a body.
INCORPORATION, } Martinus corpus, *quod*
INCORPORAL, } *carpi potest*. Scheidius;
INCORP'ORAL, } *quod capitur, depascitur*;
INCORP'ORALLY, } opp. ad *mentem*, *quod* *ma-*
INCORP'ORALISM, } *nifest*. See CORPORATE.
INCORP'ORALITY, } To embody; to mix,
INCORPSE. } mingle, or blend one into
another body or substance;

to mix or blend, to unite or conjoin, intimately, closely together.

Incorporeal; Fr. *incorporel*; It. *incorporale*; Sp. *incorporal*; Lat. *incorporalis*; in, privative, and *corpore*, from *corpus*, body;

Idolias; without body or matter, immaterial; consequently, spiritual.

Shakespeare uses *incorpse* as equivalent to *incorporate*.

The state of man hath his end and terme & spiritual situation, *incorporel*, to be regenerate the sons of God.
Stephen, Bishop of Winchester. Of Transubstantiation, fol. 109.

So soon as I had eaten it (sayth Saynt Johan) so soon as I had incorporate it in my mynde, and rote it in my soule, my belly was bytter, my hart was greaved much to see the state of the world, my agnyce was troubled to see the abuses of men, and much I plied the house of their scales.

Bale. Image, part i. ep. T. 7.

The said fellowship, company, society & corporation made or created by the said letters patent, shal at all time & times from henceforth be incorporated, named and called exactly by the name of the fellowship of English merchants, for discovery of new trades.

Hobbes. Vagages, &c. vol. i. fol. 370. *The Queen's Act.*

And the vertues wel incorporate, nourish many enuies.

Golden Bide, sig. H.

For the meane while in this world, borly in reuise and eat bya owne blessed body into theirs, as an erect pety of their perpetual conflict and incorporeus with his fellow.

Sir Thomas More. Works, fol. 1043. *The Answer to the Pigeoned Book.*

God is an universal spirit or mind: matter is the first and principal subject of generation and corruption: idea, an incorporeal substance, resting in the thoughts and cogitations of God; which God is the general source and intelligence of the world.

Holland. Flischer, fol. 662.

He neuer suffers wrong so long to grow,
And to incorporate with right as he do.
As it might come to seeme the same in show,
(T encourage those that evil minded are
By such success.)

Daniel. History of Civil Wars, book 6.

To the end that, being thus soaked and softened, it might be well mixed and incorporated, yea and resolved (as it were) into a kind of paste.

Holland. Flimsy, vol. i. fol. 362.

INCONY.
—
INCOR-
PORATE.

INCORPO-
RATE.
—
INCOR-
RECT.

And for that these knights or gentlemen were last incorporated into the bodies of the common-wealth, this is the only reason that even now also they are written in all public instruments after the people.

Holland. Plots, vol. 5, p. 261.
Item, That they should shew the laws, ordinances and customs of Lycurgus, and frame themselves to live after the fashions and manners of the Achæans, for they so should be incorporated into one circle body, and better accord and sort together in all things.

Id. Lewis, fol. 1003.

By this means he first took away all furture, that neither side said, use through any more, these are Saxons, these are Romans, these are of Teuton, these are of Romanes. Inso much as this division was an incorporation, and an uniting of the whole together.

Sir Thomas North. Plots, vol. 59. Nemo.

It shall likewise have a general and total connexion, even a union and incorporation.

Holland. Plots, fol. 903.

And both contain

Within them every lower faculty
Of sense, whereby they hear, see, smell, touch, taste,
Tasting concord, digest, assimilate,
And copious to incorporate turn.

Milton. Paradise Lost, book v, l. 413.

The cause is, for that the sense of hearing striketh the spirits more immediately than the other senses; and more incorporately than the smelling.

Bacon. Natural History, Cent. ii. sec. 134.

So in like manner did all the other ancient atomists generally before Democritus, join theology and incorporation with their atomical philosophy.

Cudworth. Intellectual System, book i. ch. i. sec. 96.

We have made it evident that those atomist physiologies, that were before Democritus and Leucippus, were all of them incorporative; joining theology and pneumatology, the doctrine of incorporated substance and a Deity together with their atomist philosophy.

Id. B.

Empedocles did in the same manner, as Pythagoras before him, and Plato after him, hold the transmigration of souls, and consequently, hold their future immortality and preexistence; and therefore must needs assert their incorporative.

Id. B. sec. 24.

He grew into his seat,
And to such woodness down brought his house,
As he had been encompassed and deny-outside
With the house he sat.

Shakespeare. Hamlet, fol. 278.

The design was now in settle a lasting and indissoluble union between the kingdoms, therefore they resolved to treat only about an incorporating union, that should put an end to all distinctions, and unite all their interests.

Burnet. Own Times, Queen Anne, Ann. 1706.

But all this learning is ignoble and incommensurable among them, and the Confucian only essential and incorporate to their government.

Sir Wm. Temple. Works, vol. iii. p. 335. Of Heroic Virtue.

To this a mercurial spirit must be superadded, which by its activity may for a while permeate, and, as it were, leave the whole mass, and thereby produce the more exquisite mixture and incorporation of the ingredients.

Boswell. Works, vol. i. p. 548. The Spectator.

Both which [spirits and auras] in their primitive sense mean aerial matter; and all the words that the Hebrew, Greek, and Latin of old, or any tongue now or hereafter can supply, to denote the substance of God or soul, must either be thus metaphorical, or else newly negative, as *incorporated*, or *immaterial*.

Boswell. Of Free-thinking, p. 31.

Hence merchants, unimpeachable of sin
Against the charities of domestic life,
Incorporated seem at once to love
Their nature.

Cooper. The Task, book iv.

He [Adrian] loved to converse with men of letters, and he was, by incorporation, in Athenian.

Jordan. Works, vol. ii. p. 41. Remarks on Ecclesiastical History.

INCORRECT, } Fr. *incorrect*; It. *incorretto*; Sp. *incorrecto*; Lat. *incorrectus*; in, }
INCORRECTLY, } and *correctus*, past participle of }
INCORRECTNESS, } *corrigeo*, (con, and regere, to rule }
INCORRECTIBLE, } or order,) to do or make accord- }
INCORRECTLY. } ing to rule or order.

Not made or fashioned according to rule or order;
ill-regulated; irregular, disorderly, erroneous, faulty,
inaccurate.

But to persevere

In obstinate contumacious, in a course
Of impious stubbornness. 'Tis vainly greeds,
It shews a will most incurable to heaven.

Shakespeare. Hamlet, fol. 154.

To censure and separate from the communion of Christ's flock the contagious and incurable, to receive with joy and fatherly compassion the penitent, &c.

Milton. Works, vol. i. fol. 15. Reformation in England.

I will therefore only observe to you that the wit of the last Age was yet more incurable than their language.

Dryden. Præface Works, vol. i. part ii. p. 243. Defence of the Epilogue to the Conquest of Granada.

The most learned Mr. Selden, in his *Titles of Honour*, says, "That this Statute was never printed in the Statute Book, and but incurably by another."

Burnet. History of the Reformation, Ann. 1539.

There are very many ill habits that might with much ease have been prevented, which after we have indulged ourselves in them, become incurable.

Trotter, No. 221.

"I own," said he, "I'm very bad—

A self-incorruptible man—

But, sir—I thank you for your leave,

And by your lectures would improve."

Somerville. Barchus Triumphant.

Hence with the advantage of the easiest transition no slides into the last part of the Epistle; the design of which, as hath been observed, was to reprove an *incurable* and want of care in the Roman writers.

Hard. Works, vol. i. p. 49. Horatius Ars Poetica. Commentary, v. 240—251.

To change the place, and shift the scene in the midst of one Act, shows a great *incurable*, and destroys the whole intention of the division of a Play into Acts.

Blair. Lecture 45. vol. iii. p. 351.

But if we are to suppose what the Poet would seem to insinuate, in discredit of the dispensation, that the soil of Judea was absolutely *incurable*; a more convincing proof cannot be given of that extraordinary providence which Moses promised to them. So that if the corrigibility of a bad soil perfectly agreed with the end of the dispensation, which was a separation, the incorrigibility of it was as well fitted to the mean, which was an extraordinary providence.

Harbinger. Works, vol. v. p. 16. The Divine Legation, book v. sec. 1.

INCORRUPT, } Fr. and Sp. *incurruptible*;
INCORRUPTED, } It. *incurruptibile*; Lat. *incurruptibilis*;
INCORRUPTIBLE, } Fr. *incurruptible*; Lat. *incurruptibilis*, and *corruptus*, past participle of *corrumpo*, to break to pieces, to corrupt, (con, and *rumpere*, to break.)
INCORRUPTION, }
INCORRUPTIVE, }
INCORRUPTLY, }
Not broken or destroyed, not vitiated or depraved; whole, entire, sound, pure.

Incurruptible; that cannot be broken or destroyed, decayed or wasted, reduced to rottenness or putrefaction, vitiated or depraved; that cannot be altered or enticed to vice or vicious deeds.

His whight vesture sheweth him to be the most luste and incorrupt age without spots.

John. The Exposition of Daniel, ch. vi.

For the trumpet shall blow, and the dead shall rise *incurruptible* and we shall be changed. For this *incurruptible* must put on *incurruptibility*; and thus mortal must put on immortality.

Bible, Ann. 1551. 1 Cor. xv. ch. v.

We believe certainly the resurrection of the same flesh we walk in, and yet it shall be by the garment of *incurruptible* not the same in quality.

Stephen. Bishop of Winchester, fol. 89. That evil Men may este of Christs Body.

INCOR-
RECT.
—
INCOR-
RUPT.

INCOR-
RUPT.—
INCON-
TIN-
YER.

For otherwise it is not possible for this corruptible nature of our bodies, to be brought to life and incorruption, except the body of natural life be injured unto it.
Sir Thomas More. Works, fol. 1345. A Treatise upon the Passions.

In all the world like was not to be found,
Save in that mill, where all good things did grow,
And freely sprung out of the fruitful ground,
As incorrupted Nature did them sow.
Spenser. Faerie Queene, book i. can. 11.

I do not but that there may be such a king, who may regard the common good before his own, may have no vicious favourite, may bearken only to the wisest and incorrupt of his Parliament: but this rarely happens in a monarchy not elective.
Milton. Works, vol. i. fol. 598. Way to establish a Free Commonwealth.

'Twas then to them the spirit of lies sagitts,
That they were blind, because they saw not ill,
And breath'd into their incorrupted souls
A curious wish, which did corrupt their will.
Deane. The Introduction to the Immortality of the Soul.

Observation will show us many deep counsellors of state and judges do demean themselves deeply in the settled course of affairs, and may worthy preachers upright in their lives, powerful in their influence.
Milton. Works, vol. i. fol. 61. Remonstrance of Church Government, &c.

So doth the piercing soul the body fill,
Being all in all, and all in part diffus'd;
Indivisible, incorruptible still;
Nor forc'd, unmov'd, it, troubled, or confus'd.
Deane. The Immortality of the Soul.

They admitted not a substance of immortality and incorruptibility.
Holland. Plutarch, fol. 609.

For the same generation, or rather incorruption we have observed in the flesh of turkeys, capons, hares, partridges, venison, suspended freely in the air.

Sir Thomas Brown. Fulger Errorum, book iii. ch. xivii.
He [Sir Philip] was an incorrupt man, and during seven years' management of the treasury made but an ordinary fortune of it.
Burnet. Own Times. Charles II. Anno 1660.

In the sepulchre a place to dress ourselves in for heaven, the attiring room for corruption to end on incorruption and to fit us for the beatific vision?
Saath. Sermons, vol. i. p. 237.

I. First, Whether your bishop and his chancellor, commissaries, and all other his officers, do minister justice indifferently and incorruptly to all his majesty's subjects.

Sirge. Life of Grindal, book ii. p. 653. Appendix, No. 8.

For sounds of triumph, to proclaim her toils
Upon the lofty summit, round her brow
To twist the wreath of incorruptive praise.
Atwood. Pleasures of Imagination, book i.

Therefore, add he, take care to have, that is, retain this salt, this good seasoning of your christian principles, in yourselves; which will preserve you incorrupt, as individuals.

Hurd. Works, vol. vi. p. 171. Sermon 11.

While a' yeon hill th' exalted trophy shows
To what vast heights of incorruptive praise,
The great, the self-exalted Marston rose
From private worth and fortune's private ways.
Whithead. Eury 4. To an Officer.

Who to his mortal guests enerv'd
Th' incorruptible food of gods,
On which in their divine abodes
Himself ever feasting was immortal made.
West. Olympic Odes, ode 1.

Each as we worthy to be cast into this fire, shall be salted, or preserved from wasting (salt being the known emblem of incorruption and thence of perpetuity) by the very fire itself.

Hurd. Works, vol. vi. p. 163. Sermon 11.

INCOR'UTER, v. } Anciently also, and now
INCOR'UTER, n. } commonly, written *Encounter*,
g. v. *encounter*; Sp. *encontrar*; It. *incontrare*;

occurrere, obviam habere; (La, and *contra*;) to run or go against.

To run or go against; to oppose, to meet in opposition, front to front, to engage with or attack, and generally, to meet.

But with a valiant courage he marched forward toward his enemies, and in his journey he was encountered with the Lord (Hungerford), the Lord House, &c.
Holl. Edward IV. The second Year.

And here at this one place Thomas Baker, one of our men, died of a hurt; for he had been before shot with an arrow into the throat at the first encounter.
Hobbs. Voyages, &c. vol. iii. fol. 477. Miles Philip.

He all his forces straight to him did rear,
And forth issuing with his scouts alone,
Met them to have encountered, ere they left the shore.
Spenser. Faerie Queene, book v. can. 12.

No marvel (I say) if he [succursus] feared the shock and encounter of two armies, who was afraid that one would should meet upon another, and least he should pronounce a clause or number of a sentence which wanted one poor syllable.
Holland. Plutarch, fol. 606.

INCOURAGE, } Most commonly written En-
INCOURAGEMENT. } courage, g. v. in, and courage, g. v.
(i. e. cordis robur, & erectio.) Fr. *encourager*; It. *incoraggiare*.

To inspire or animate with courage; with strength and vigour of heart, with resolution, with fortitude; to hearten.

Whereto as he mal fede great dissimile both in stile and sense, so male the good he encouraged to set me on works at last, though it were sooner before I sought service.
Gervaise. To the Youth of England.

Which nothing dimidat our general, [Sir John Hawklin,] for he ceased not to encourage vs, saying, leave nothing, for God, who hath preserved me from this shot, will also deliver vs from these traitors and villains.
Hobbs. Voyages, &c. vol. iii. fol. 490. Job Harrop.

But before that the shippes of the Peloponnesians departed from Corinthe and out of the gulphes of Crisee, Cosmes and the others rulers, through the requeste & encouragement of the Megarens, wold as they to take the port of Athens, named Piræus.
Nicoll. Thucydides, fol. 69.

In this wise we beguine to rush in among them vpon the side of a rocke alwayes gazing round of them, which greatly encouraged our minde.
Hobbs. Voyages, &c. vol. iii. fol. 499. Francisco de Ulloa.

In somuch that many of the hottest and stoutest of them, banded together in companies, and encouraged one another not to offer and bear any longer such atrocity.
Sir Thomas North. Plutarch, fol. 71. Scen.

The wise Providence hath made his enemies prophets of his victory, incouragers of the attempt, proclaimers of their owne confusion.
Holl. Works, vol. i. fol. 961. Contemplationes. Gideon's Preparations and Victory.

All-beauteous ladies, love-alluring dimes,
That on the banks of fies, Humber, Thames,
By your encouragement can make a cruise
Climbe by his song where some but scolden attaine.
Brown. Britannia's Pastorale, book 3. song 3.

Intemperance and luxury and sensual uncleanness was commonly practised even in the most civilized countries; and this not so much in opposition to the doctrine of the philosophers, as by the consent indeed and encouragement of too great a part of them.
Clark. On the Attributes, p. 287.

INCRA'SSATE, } Fr. *incrasser*; Lat. *crassus*, a
INCRA'SSATION. } multa carne, quasi crassius vel
crassus, a caro vel apare, flesh. VORSUS.
To thicken, or make thick, gross, or heavy.

INCOL-
TUM.—
INCRA-
SSATE.

INCRAS-
SATE.IN-
CREASE.

Some birds sepulchral vessels containing liquors, which time hath increased into gillies.

Sir Thomas Brown. Urn Burial, ch. li. p. 12.

Yes verily, (quoth I) there is appearance and probability indeed thereof, but so true at all; for this I see ordinarily that the manner is to increase fresh water with ashes or gravelly stones.

Holland. Pinterch, fol. 540.

Their understandings was no gross within them, being intand and increase with magical phantasms, that let the truth within them say what it would, they could not conceive the Deity without some quality either corporeity or number.

Hammond. Works, vol. iv. p. 657. Sermon 14.

Secondly, (as it is argued by Aristotle against the Pythagoreans) whatsoever properly nourisheth before its assimilation, by the action of natural heat it receiveth a corporeity or immutation proportional unto its conversion.

Sir Thomas Brown. Vulgar Errours, book iii. ch. ex.

INCREASE, v.

INCREASE, n.

INCREASE, v.

INCREASEFUL,

INCREASEMENT,

INCREASEABLE,

INCREASEABLENESS. *J. Fr. accrescere; "to augment, emplify, enlarge, (grow or become, or) make bigger, and bigger; also to multiply, or wax many." Cotgrave.*

And all in vain he hopes to have
his fancies to expell

The flitting fruit that looks so brave
and likes his eye so well.

And then his hunger doth increase,
And hee can never finde release.

Turkville. The Lover obtaining his wile, &c.

A prosperous shower and rayne will sende them in due season, that the trees in the widdie may brayge forth their fruites, and the ground her increase.

Bible, Anno 1551. Keeshart, ch. xxiv.

To him also they attribute the beginning, the increasing, the proceedings, the changes, and the ends of all things.

Mars. Upanis, vol. ii. p. 193. Of Religion, book ii. ch. xi.

Wherefore occasion ought to be taken, when it was offered, and good holde ought to be layd, with speed upon the increasing of their strength.

Arthur Golding. Justice, book xxvii. fol. 145.

Which when to ripeness that they grown are,

Brief forth an infinite increase, that breeds

Tumultuous trouble, and contrarious iure

The which must often end in bloodshed and in warre.

Sprunar. Faerie Queene, book i. can. 2.

To cheer the ploughman with increaseful crops,

And waste huge stones with little water-drops.

Shakespeare. Rape of Lucrece.

And Romulus, their father of our honour,

Preserve him like thy self, just, valiant, noble,

A lover, and increaser of his people.

Brouncker and Fletcher. Valentianus, act v. sc. 7.

Then it is worthy the consideration, how this may impart England in the increasing of the greatness of France, by the addition of such a country.

Baron. Henry VII. fol. 56.

May they increase as fast, and spread their booghe

As the high time of their great earw growe!

May he live long enough to see them all

Dark shadow cast, and so his palace hall!

Wilder. On St. James's Park.

For things of tender blow, for pleasures made

Shout up with swift increase, and valdies are decay'd.

Dryden. The Wife of Bath's Tale.

But if we could once suppose an end of these, they would be no longer increaseable, or, which would come to the same, we should then lose our faculty of adding to them.

Law. Enquiry, ch. i.

The necessity of enlarging infinitely, means no more than that we find an infinite increaseableness of some of our ideas, or an impossibility of supposing any end of them.

Id. B.

Wherever the commerce between the sexes is regulated by marriage, and a provision for that made of subsistence, to which each class of the community is accustomed, can be procured with ease and certainty, there the number of the people will increase; and the rapidity, as well as the extent of the increase, will be proportioned to the degree in which these causes exist.

Paley. Moral Philosophy, ch. vi. vol. ii. p. 358.

It is therefore of the deepest concernment to us to be set right in this point; and to be well satisfied whether civil government be such a protector from natural evil, and such a nurse and increaser of blessing, as those of warm imaginations promise.

Baker. Works, vol. i. p. 15. A Vindication of Natural Society.

INCREASE, } *In, privative, and create, q. v. Lat.*
INCREASE, } *INCREAS, past participle of create; &c.*
Gr. *επισ-ειν, facere, officere, perficere.*

Not created, unmade, unformed; and, consequently existing from eternity.

Since God is light,

And never but in unsuppressed light

Dwelt from eternity, dwell then in thee,

Bright effluence of bright essence accurate,

Milton. Paradise Lost, book iii. l. 6.

These admirably intellectual verities, which are the objects of a true contemplative soul in this life, do in some degree figure to it the unresponsive notions, rising out of a fletive contemplation of the uncreated verity.

Montaigne. Deinde Enigme, Tract. 21. sec. 1.

INCREDBLE, } *Fr. incredible, incroyable; It.*
INCREDBLE, } *incredibile; Sp. incredible, in-*
INCREDBLE, } *credibile; Lat. incredibilis, (in,*
INCREDBLE, } *privative, and credibilis. See*
INCREDBLE, } *CREED. Not to be believed.*

Not to be believed; in which we can have or place no faith, trust, or confidence.

The incredible outburst of fancy increased the wonderment of the thing.

Arthur Golding. Justice, book ii. fol. 24.

And forthwith returned to their coarse habitable, rejoycing credibly, that they had seen and touched a Prince so noble and valiant.

Scipio.] Sir Thomas Elyot. The Governour, book ii. p. 101.

He [Martin Luther] saith, expressly, that a Chryste man can never be damned if he will believe, nor so close can damne him but only incredulitate, that is to say, lacke of belief.

Sir Thomas More. Works, fol. 713. Second Part of the Confutation of Tyndall.

For if I had not knowne sufficiently the incomprehensible wealth of that country, I should have been as incredulous thereof, as others will be that have not and the like experience.

Jhabley. Voyages, &c. vol. ii. fol. 837. M. Thomas Cordish.

This is not incredible, (the story of the Boy and Fox) by that we do see young boys abide at this day for we have seen divers, which have bidden whipping even to death, upon the altar of Diana, surmised Ostia.

Sir Thomas North. Pinterch, fol. 43. Igrugus.

And yet they say it, and sing it every where, that Romulus was the son of a God, that at his birth he was miraculously preserved, and afterwards he was an incredibly brought up.

M. B. fol. 53. Numa.

"But if th' afflicted miserable sort,

To idle incredulity incline'd,

Shall not," quoth Moses, "credit my report,

That thou to me hast so great power assign'd."

"Cast down," quoth God, "thy wand unto the ground."

Drayton. Moors, his Birth and Miracles, book ii.

These signs he gives this sad admiring man,

Which be the weak incredulous should show,

When this frail mortal faculty new leges

To forge new causes, why unfit to go.

Id. B.

And all, at a time, when this kingdom was forced to struggle at home with the calamitous effects of a raging plague, that in three months of the first year swept away incredible numbers of people.

Sir Wm. Temple. Works, vol. i. p. 129. Upon the United Provinces.

INCREDIBLE. The main objection insisted upon by the principal of St. Paul's opposers, the Sadducees, against the doctrine preached by him, was drawn from this extravagant point of the resurrection, and the incredulity of the same, founded upon the supposed impossibility thereof. *South. Sermons*, vol. iv, p. 231.

There is nothing so wild and extravagant, in which men may not expose themselves by such a kind of nice and scrupulous incredulity. *Watkins. Natural Religion*, book ii. ch. ix.

As for the evidence from testimony which depends upon the credit and authority of the witnesses, these may be so qualified as to their ability and fidelity, that a man must be a statistical incredulous fool to make any doubt of them. *Id. B. book i. ch. i.*

It is not unlikely that his experience of the inefficiency and incredulity of a syllogistic tale might determine him to choose an action from the English History, at no great distance from our own times.

Johnson. Works, vol. x. p. 19. *The Life of Smith.*

He who brings with him into a classroom the timidity of a delicate specimen will blush at the state of profound incredulity, and offer himself to be driven, by a burst of laughter, from the lecture of demonstration.

Id. The Rambler, No. 11.

INCREDMABLE, in, privative, and cremate, to burn. Sir Thomas Brown uses also *cremation*, q. v. Not to be burned, not consumable by fire.

Not their insatiation herein beguile that remarkable invention in the funeral pyres of some princes, by incalculable sheets made with a texture of asbestos, impenetrable to fire, or salamander's wool, which preserved their bones and ashes incorminated.

Sir Thomas Brown. Urn Burial, ch. iii. p. 16.

INCREMENT, Fr. *increment*; It. and Sp. *incremento*; Lat. *incrementum*, from *increvere*, to grow or increase, q. v.

Growth or increase; in magnitude or number.

The same meekness and charity should be preserved in the professions of Christianity, that gave it foundation, and increment, and firmness in its first publication.

Taylor. Political Discourses, vol. 1037. *The Liberty of Preaching.*

Another providential benefit of the hills supplying the earth with water is, that they are not only instrumental thereby to the fertility of the valleys; but to their own also, to the verdure of the vegetables without, and to the increment and vigour of the trees within them.

Diction. Phytology, book ii. ch. ix.

Shall she describe
The worm that valdly winds into their flesh,
All as they baffle them in their active streams?
There, with full increment, it soon attains
A dreadful length of term.

Grayson. The Sugar Cone, book i. l. 248.

INCRUPATION, Fr. *incrupation*; Lat. *incrupitare*, frequentative of *incrupare*, to make a noise, (in, and crepare.)

To make a noise - not, angrily, chidingly; and thus to chide, rebuke, or reprove.

For when they desired to know the time of his restoring their kingdom who were of his own house, his answer was a kind of soft incruption to them, and a strong instruction to all others.

Montague. Devout Exercises, Treat. 15. part i. sec. 6.

The Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear, which words are only an incruption of them, not any reflection upon God.

South. Sermons, vol. viii. p. 367.

INCREST, in, and crest, q. v.
To cover or adorn with, or as with, a crest.

Two foaming billows flow'd up her breast,
Which did their top with coral red increst.

Dryden. Scaena, &c. part i. song 13.

VOL. XXIII.

INCROACH, v. Also, and now more commonly, written *Encroach*, q. v. **INCROACHMENT**, Fr. *En*, and *croc*, *uncrea*, a book, q. d. (says Skinner) *unco adjecto nisi attrahere*; to draw away with a hook. And thus.

To grasp or seize upon, to trespass upon, the rights and property of another; to intrude, or advance upon the bounds or limits of another person or thing.

When stars do compass rest

Incroaching eyes reave my griefs in fairs,

And thus desired sight in 'wo I waste.

Turberville. To his Abbot Friend.

The sea never incroacheth upon our shore, but it leecheth elsewhere

Hall. Works, vol. i. fol. 312. decada 4. apud 4.

Not the ambitious incroachers upon others' dominions, not violators of leagues, &c.

Id. B. fol. 260. The true Peace Maker.

God, rather than Man, even in many Ages, calls together the prudent and religious counsels of men, deputated to repress the incroachments, and to work off the inveterate bias and obscurities wrought upon our minds by the subtle insinuating of error and custom.

Johnson. Works, vol. i. fol. 162. *Devout and Discursive of Devote.*

So swelling surges, with a thundering roar,
Driven on each other's back, assault the shore;
Bound o'er the rocks, incroach upon the land;
And far upon the beach eject the sand.

Dryden. Virgil. Æneid, book xi.

"Good weeds, friend Ren," the Bush reply'd,

"Here as an incroacher 'scapes;"

These fates that on branches ride

Love them, as well as groves."

Voltaire. Fable 6. The Fox and Bramble.

Suppose this difficulty to be got over; and Dr. Sevier as ready at hand as the Maro, or Bannet, and as willing to decline against the incroachments of the Church.

Warburton. Works, vol. xii. p. 286. *Lord Bute's Speeches.*

INCRUST, } In, and crust, q. v. Fr. *incruster*;
INCRUSTATE, } Lat. *crusta*, (*ἀνὰ τὸν πόντον*), a fri-
INCRUSTATION, } gore, from cold or frost; the ice or surface of water congealed, hardened by frost.

To cover with, or draw over, any hard surface, coat, or case.

The chapel is incrusted with such precious materials, that nothing can be more rich or glorious, nor are, the other ornaments or moveables about it at all inferior.

Evelyn. Memoirs. Rome, Ann 1644.

The new steeple and a half circular case, are of modern and good architecture, as is a chapel built by Lewis XIII. all of jasper, with several incrustations of marble in the inside.

Id. B. Parnassiana, 1644.

And by the frost *refe'd* the whiter snow,

Incruet hard, and sounding to the tread

Of early shepherd, as he pensive seeks

The piping flock, or from the mountain top,

Pleas'd with the slippery surface, with descends.

Thomson. Winter.

My friend of Mendippe tells me of a black incrusted mountain, which he found in Mendippe hills, besetted very delightfully with artificial branches of the exact form of fens, which they there say is an infallible discoverer of a coal-mine.

Bayle. Works, vol. vi. p. 387. *Letter from Mr. Beale to Mr. Bayle*, April 25, 1664.

It is covered upon, or, as it were, incrusted about, small branches of the Canadian pine.

Cook. Voyages, vol. vi. book iv. ch. iii. p. 249.

The art being now well established, every Age adorned it with additional superfluities; so that at length the old foundation became quite lost in these new incrustations.

Warburton. Works, vol. iv. p. 181. *The Divine Legation*, book iv. sec. 4.

INCUBATION.

INCUBUS.

INCUBATION, Lat. *incubatio*, from *incubare*, to lie upon, to sit upon, as a hen upon eggs, (in, and cubare, to lie.)

Lying upon, sitting upon, (as a hen upon eggs;) brooding.

How careless their fear was herein, the daily incubation of ducks, peacocks, and many other fowl.

See Thomas Brown. *Fulgor Erroneus*, book iii. ch. vii.

But the incubation of this Spirit of God did not so much excite, as give a new vital power to the several parts of the church.

Hele. *Origin of Monks*, sec. iv. ch. ii.

The eggs of birds, and such greater animals, do, in this colder climate of ours, require to be hatched by the incubation of females, or other birds.

Bayle. *Works*, vol. iii. p. 590. *An Attempt to produce Living Creatures in Vacuum Regimen*.

First, the Swiss Republics grew under the guardianship of the French monarch. The Dutch Republics were hatched and cherished under the same tutelage.

Burke. *Works*, vol. vii. p. 258. *On a Regicide Peace*.

INCUBE, used metaphorically by Milton as equivalent to

To infix herself, *q. d. cubically*; i. e. in a firm and solid manner.

So that Prelacy, if she will seek to close up divisions in the Church, must be forc'd to dissolve and unmake her own pyramidal figure, which she assumes to be of such uniting power, when as indeed it is the most dividing and schismatical form that Geometricians know of, and must be fain to inglobe or incube herself among the Presbyters.

Milton. *Works*, vol. i. fol. 53. *The Reason of Church Government*, book i. ch. vi.

INCUBE.

INCUBUS.

INCUBUS.

INCUBUS, Lat. *incubus*, *q. d. qui incubat*; who lies upon; a Spirit to whom was ascribed the oppression known by the vulgar name of Nightmare.

Women may now go safely up and down,
In every bush, and under every tree,
There if ye meet other incubus but he,
And he will denie them no discomfite.

Chaucer. *The Wife of Bathen Tale*, v. 6453.

For to be born of a celestial creature, is nothing else, but to have a great and mighty spirit, far above the earthly weakness of men.

Dragon. *England's Hermetical Equation*. To the Reader.

When from amidst them rose
Belial, the dissolvent Spirit that fell,
The sensuallest, and after Amoralis,
The bestial Incubus, and thus arriv'd,

Milton. *Paradise Regained*, book ii. l. 192.

As from the distinct apprehensions of a horse and of a man, Imagination has formed a creature, as from those of an incubus and a serpent, Shakespeare has produced his monster.

Melton. *Dryden*. *Works*, vol. i. part ii. p. 283. *Grounds of Criticism in Tragedy*.

For sufficiently obvious reasons we are not about to enter too closely into details of the history and adventures of INCUBUS, those veriest children, or brethren of Belial, who profited by the Fall. Time was, nevertheless, when the Student, whether in Theology, Physics, or Metaphysics, who should have denied their dangerous existence and fantastic power, would have been deemed in league with, or under the possession of the Prince of Darkness. St. Augustine, who credited many more wonders than ordinary Philosophy has ever dreamed of, speaks with confidence on this point. *Quoniam creberrima fama est, multique ac expertos, vel ab eis qui experti essent, de quorum fide dubitandum non est, audire confirmant, Sytaemon, Panes, et Faunos, quos vulgo Incubos vocant, improbos sepe extitisse mulieribus, et eorum appetitus ac persequi concubitus; et quondam Demones, quos Duncas Galli nuncupant, hanc avidius immunditiam et tentare et efficere, plures talesque auerant, ut hoc negare impudentia videatur.* (De civ. Dei, xv. 23.) The Schoolmen at large follow in the train of the good Father; and Thomas Aquinas, Bonaventura, Duns Scotus, and Durand, among others, have exhausted subtilty in speculating upon the operations of such Spirits.

The similar classical superstition was clothed in a more pleasing form than that which the moderns have thrown over it in connection with their Dæmonology. The Platonists abound in varieties of this belief, and one

of them gave birth to the fabled intercourse of the pious Numa with Egeria. Plutarch, in treating upon the divine reveries of the Roman King, has a singular remark upon the Egyptian creed, which seems to have inclined much more to the corporeality of Basilian than that of Ashtaroth. *Καίτοι Ἰουδαίου οὐκ ἀνέβησαν Ἀγγέλους θεωρεῖν, ἀνθρώποι γὰρ οὐκ ἐδέξαντο νεώτερον κληροῦν θεῶν, καὶ νυνεῖς ἀνέβησαν ἀπὸς γενεῶν, καὶ οὐκ οὐκ οὐκ ἀνέβησαν ἀπὸς θεῶν ἀνθρώπων.*

For modern instances, which differ very widely from the chaste converse of Numa with his wedded Goddess, we can do little more than refer to the pages in which they may be found; and the very names of the writers will sufficiently avouch their credibility. The History of Hector Boethius has three or four veritable examples, which obtain confirmation from the pen of Cardan.

One of these we may venture to transcribe in the quaint dress which Hollinshed has given it. "In the year 1480 it chanced as a Scottish ship departed out of the Forth towards Flanders, there arose a wonderful great tempest of wind and weather, so outrageous, that the master of the ship with other the mariners wondered not a little what the matter meant, to see such weather at that time of the year, for it was about the middest of summer. At length when the furious pirrie and rage of winds still increased, in such wise that all those within the ship looked for present death, there was a woman underneath the hatches called unto them above, and willed them to throw her into the sea, that all the residue, by God's grace, might yet be saved; and thereupon told them how she had been haunted a long time with a Spirit daily coming unto him in man's likeness. In the ship there shroued also to be a Priest, who by the master's appointment going downe to this woman, and finding her like a most wretched and desperate person, lamenting her great misfortune and miserable estate, used such wholesome admonition and comfortable advertisements, willing her to repent and hope for mercy at the hands of God, that at length, she seeming right penitent for her grievous offences committed, and fetching sundrie sighs even from the bottome of her heart, being witness (as should appere) of the same, there issued forth of the pumpe of the ship a foule and evil-favored blacke cloud, with a mightie terrible noise, flame, smoke, and stinke, which presently fell into the sea. And suddenne thereupon the tempest ceased, and the ship passing in great quiet the residue of her journey, arrived in safetie at the

Hector Boethius.

St. Augustin.

Similar belief of the Ancients.

INCUBUS. place whether she was bound." (*Chronicles*, vol. v. 146. Ed. 1808.) In another cure related by the same author the Incubus did not depart so quietly. In the chamber of a young gentleman, of excellent beauty, and daughter of a nobleman in the country of Mar, was found at an unreasonable hour "a foule monstrosité *très horrible* à behold," for the love of which *Deformed*, nevertheless, the Lady had refused sundry wealthy marriages. A Priest who was in the company began to repeat St. John's Gospel, and ere he had proceeded far, "suddenly the wicked Spirit making a verie sore and terrible roaring noise, flue his waies, taking the roofe of the chamber awaie with him, the hangings and coverings of the bed being also burnt therewith." (*Id. Ib.*)

Erastus, in his Tract de *Lamiis*, Sprangerus, who assures us that himself and his four colleagues punished many old women of Ratisbon with death for this commerce, *Zauchius*, de *Operibus Dei*, (xvi. 4.) *Dandinos*, in *Aristotelis de Animâ*, (ii. 29, 30.) *Reusius*, (v. 6.) *Godelmann*, (ii. 5.) *Vlesius*, de *Sacris Phil.* (40.) and *Delrio*, (*passim*), among others, will satiate the keenest curiosity on these points. A writer of more learning, and, for the most part, of greater judgment, than any of the above-named worthies, has left his testimony also to the abundance of such equivocal *amourettes* which filled the Scandalous Chronicle of his own time.

Lipsius, in commenting upon some passages in the *Questiones Coniurales* (viii. 1.) of Plutarch, and the account of Numa, to which we have before referred, observes, *Ido ille vit satis scit; non ultra a me scrutando aut protra-hendo, quia out feda omnia et tenebrosa. Unum dixerò, non opinari me, ullo retro ævo, tantam copiam Scrygorum et salutarum Gloriarum G-miorum et ostendime, quantum nunc collidantur narrationes, et iudiciales mō sententia prestant: quo infelici seculi feto.* (*Physiol. Stoic.* i. 20.) This complaint was written towards the close of the XVth century, when Bodinus and others had published their fearful Catalogues of Demoniacal intrigues. From the writer just named (*de Magorum Demonomania*, li. 7.) we learn that Joann Hervilerin, at twelve years of age, was solemnly betrothed to Beelzebub by her mother, who was afterwards burned alive for compassing this clandestine marriage. The Bridegroom was very respectably attired: *sporis hominis atri, amictu atro, oreis et calcibus instructi, gladio accincti, equum nigrum habentis præ foribus;* and the marriage formula was as simple as that used by our Scottish neighbours. The mother pronounced the following words in the Bridegroom: *Ecco filiam meam quam respondidi tibi,* and then turning to the Bride, *Ecco amicum tuum qui habuit te.* It appears, however, that Joann was not satisfied with her Spiritual husband alone, but became a bigamist, by intermarrying with real flesh and blood. Besides this Lady, we read of Margaret Bremont, who, in company with her mother, *inter femora scopum habentem*, Joann Robert, Joann Guillemin, Mary, wife of Simon Agnus, and Wilhelma, spouse of one Græsus, *cum suis scopis singulari*, were in the habit of attending Diabolic as-signations. These unhappy wretches were burned alive by Adrian Ferreus, (aptly so named,) General Vicar of the Inquisition. Magdalena Crucis of Cortova, an Abbess, was more fortunate. In 1545 she became sus-pected by her Nuns of Magic, an accusation very con-venient when a Superior was at all troublesome. She encountered them with great wisdom by antei-

pating their charge; and going beforehand to the Pope, Paul III., she confessed a thirty years' intimate acquaintance with the Devil, *qui Mauri nigri præ se ferbat spem*, and obtained her pardon. The foul fiends occasionally were sentimental, and wafted their sighs by correspondence. Gertrude, a young Nuo in the Convent of Nazareth, in the Diocese of Cologne, scarcely fourteen years of age, informed her sisterhood of the familiar visits of a Satanic Lover. Curiosity, or some other equally strong motive, prompted them to inquire further; and each in turn was provided with a like squire of dames; *cujus rei periculum facere volentes ceteras a Spiritibus malignis fuisse occupatas.* On opening Gertrude's cabinet, much philogistic correspondence was discovered addressed to unhalloved suitors. *Joannes Wierus qui historiam scripsit, ait, se præsentè mul-tique cloris viris, in eo Monasterio, anno MDLXV, amatorias literas ad Demonem scriptas in Gertrudis ciâtâ reperitas esse.*

Wierus, whom we have just mentioned, notwithstanding his almost general rejection of the *aniles fables* concerning witchcraft, occasionally, it must be confessed, brings forward odd stories. It is but just to him, how-ever, that, after citing the above passage from one of his most vehement opponents, we should give him an opportunity of expressing in his own words his opinion of Incubus. In his Treatise de *Præstigiis Demonum*, &c. he has an express Chapter (iii. 19.) de *Incubi Demoniaci illusionè et Incubo morbo naturali*, in which he explicitly resolves the former into the latter; and maintains that the *ἰσχυρὸν* of Aristotle, the *πνεῦμα* of Themiso, the *Fœtus* of Pliny, the *albedin* and *aletratum* of Avicenna, the *eladum* of Averroes, the *aletratum* of Azaravius, and *die mar* *quid* was of his own countrymen are nothing more than our English Nightmare, a sort of *epilepsia diminuta*. He adds moreover a good reason why Witches are more subject to those attacks than other persons. *Contingit ut potissimum resupino corpore jacente, plerumque ore ventriculi aut pituita crassa lentaque, aut ciborum concoctu diffiditum copid oppresso. Quum vero surge sint, ob scærum et atatem, ut plurimum pituitonem, et ob animi affectus melancholicos, cur non ruptis cubantibus hujusmodi morbo erant obnoxii? He then concludes with a story taken from Jason Pratensis, (*de Cerebri Morbo*, 26.) of a full-fed and lazy ecclesiastic who supposed himself under the influence of an Incubus, which he has told with so much spirit and naïveté, that we cannot abstain from extracting it entire. *Superius Sacrificii quidam me con-vertit: 'Domine,' inquit, 'nisi succurras mihi et Pratensis offitio, actum est, et promissæ perii: tabes me habet. Fidei' quam nimè emaciatum, quam exangui? viz tenui pelle contigor, nucleatus esse solo, speciosusculus et bene habitus; nunc fœdum spectrum video, hominisque inanis imago.' 'Quid,' inquam, 'te cruciat, et quam affectus tui causam opinaris?' 'Dicam,' ait, 'intrepidè, et vultu admittam. Sub quamlibet frænè noctem ad me commat mulierculo mihi non ignota, et perivi meo illabitur, ipsa violenter compellit atque coarctat animæ meæ vias, ut ægrè respirare queam. Quin clamante cupienti, vocis iter præcludit, ut, quanquam præ pavore nitor attollere, minime queam. Nec manus ad propul-sandam injuriam, nec pedes ad capessendam fugam ex-pedire valeo. Vincit me et affigit tenet. Heu, inquam rubrida, nihil admirandum prædicas (ex nar-ratione Incubum intelligendam) merum est phantasma, merum ludibrium. Nec plura moratus, 'Phantasma,**

Lipsius.

Bodinus.

INCUBUS.

JASON

INCUBUS. he states that Valender, the son of Suereher, succeeded to the throne of his father, *qui in somno a demonio suffocatus interiit; quod genus Sueco nomine Mara dicitur.* (lib. i. 27.) *Alti*, (we suppose Germans.) continue Keyser, *appellat dit Tempus a calcando et premeendo, forte a couando, nam fila spermatis galli gallinacei quæ prima in vitello vivificantur vocantur Rannu Tempus.* The French peasant call it *Dianus*, which is a corruption either of *Diana*, a fruitful parent of disease, or of *Dæmonium Meridianum*, for it seems there is a belief (which Keyser, not improbably, thinks may be derived from a false interpretation of an expression in the XCist Psalm, "the destruction that wasteth at noon-day") that persons are most exposed to such attacks at that time: and, therefore, women in childbed is more correctly any sudden and violent attack which deprives the patient of his senses, as a *coup de soleil*. In the *Mnagiana* (i. 110.) is a playful, and certainly a not less appropriate, interpretation: *Nou nemo joro dicit Famen esse Dæmonium Meridianum.* In the upper tracts of Germany the name given to this disorder is *den Alp*, or *das Alp-Druck*, either from the *mass* which appears to press on the sleeper, or from *Alp*, or *Alf*, *Ang*, *Elf*. In Franconia it is *der Drud*, or *das Drud-drucken*, from the Druid or Weird Women, and there is a belief that it may not only be chased away, but be made to appear on the morrow in a human shape, and lend something required of it, by the following charm:—

Drud' tom morgen
 So wil ich borghen.
 Druid to-morrow
 So will I borrow.

These Druids, it seems, were not only in the habit of riding men, but horses also; (something of which kind we have already noticed under *ELY LOCKS*;) and in order to keep them out of stables, the salutary *pentalpha*, ✕

(which bears the name of *Druden-fuss*, *Druid's foot*) should be written on the stable doors, in consecrated chalk, on the night of St. Walburgh. We must not omit that our English familiar appellation *Trot* is traced up to *Druid*; *vetula decrepita quales Sagas esse debet.* (p. 197.)

In *hre's Gloss*, *Suis*, *Goths*, is the following somewhat different account of *Mara*. *Mara, Incubus, Ephialtes, Ang, Night-mare, Nympham aliquam cui hoc nomen fuit, pro Dei cultum esse a Septentrionalibus narrat Wadovis in Viti Aquilonia (?) arcto quo auctore. De Vocis origine multi multa tradunt, sed que sperie perque carere. Amorivæ mor notat nomen brevec et crebris tarbutum, mori omnium ejusmodi capere (v. Pelletier, in *Dict. Britannique*) que huc appropiæ facere videtur. Alii obscurat Schilterus, More pro Diabolo vel malo Dæmone apud veteres Alemannos usurpari. Marlock, pica que saepe capillos hominum contorquet. Verimile est credidisse superstitionem vetustatem, utrimodi picae lucubri insultibus esse advertendas. Richey a Mulre, equa, nominis rationem petit, quum equorum caude similem in modum saepe complicate suat. Here, again, we find the witch-riding of horses, against which a stone amulet is provided by Aubrey, (*Miscellanies*, *Magick*, 196.) similar to one which we are about to notice immediately below.*

Among the incantations by which the Nightmare

may be chased away, Reginald Scot has recorded the following in his *Discovery of Witchcraft*. (iv. 11.)

St. George, St. George, our Lady's Knight,
 He walked by day so did he by night;
 Until such time as he her found,
 He her beat and he her bound,
 Until her troth she to him plight,
 He would not come to her that night.*

"Item," continues the same ingenious author, "hang a stone over the afflicted person's bed, which stone hath naturally such a hole in it, as whereto a string may be put through it, and so be hanged over the diseased or bewitched party, be it man, woman, or horse."

Every reader of the above lines will be reminded of the similar charm which Shakspeare has put into the mouth of Edgar as *Mud Toss* to *King Lear*. (iii. 4.)

Saint Withold footed thro' the world;
 He met the Nightmare and her nine-fold
 Bid her alight,
 And her troth plight,
 And aroon thee, wench, aroon thee.

These lines have furnished the commentators with a large field for various readings. Warburton in the second verse substitutes *her name told* for *her nine-fold*, a very unnecessary variation; and to the last line, for the sake of the rhyme, he adds *right*, in which he is probably correct. In all but the *telting* of *her name* his paraphrase appears to express Shakspeare's real meaning. "Saint Withold traversing the world or downs met the Nightmare, who having told *her name*, he obliged her to alight from those persons whom she rides, and plight her troth to do no more mischief. This is taken from a story of him in his Legend. Hence he was invoked as the Patron Saint in the distemper." Tyrwhitt suggests, and it can scarcely be doubted that he is right, that *her nine-fold* is no more than *her nine foals*, changed in order to rhyme with *wold*; and adds, that he cannot find this adventure in the common Legends of St. Vitallia, whom he supposes to be here called St. Withold. Hill and Tate read *Withold* footed thrice the *cold*, and Farmer would have it *oles* (the provincial pronunciation of *wolds*) and *foles*. Malone says *her nine fold* are *her nine familiars*. How any of the Editors obtained tolerable sense may be a matter of surprise when we turn to the old quarto in which the words stand as follows: "Swithold footed thrice the olde anelthe night moore and her nine fold bid her, O light and her troth plight and wrint thee, with aint thee."

Another charm of earlier date occurs in Chaucer's *Miller's Tale*. When the simple Carpenter discovers the crafty Nicholas in his leigued abstraction, he thinks he may perhaps be Hag-ridden, and addresses him thus:

"I crouche the fro Elwes and fro wylde wighes,
 And thowwith the Night-spell be made argises,
 On four halvis of the house stouit,
 And on the drowfold of the dore without,
 "Jesu Crist, and Seint Benedight,
 Bieste this house from every wylde wight,
 Fro the Night's Mare, the wile Patemower,
 Wherewith weunst thou Seint Peter's sinour."

We cannot explain the allusion to the last line.

* to the *Monieur Thomas* of Fletcher these lines occur with a slight variation, which improves their metre, if not their sense.

St. George, St. George, our Lady's Knight,
 He walks by day, so he does by night;
 He walks by day, so he does by night,
 He her beat and he her bound,
 He her beat and he her bound,
 Unto to him her troth she plight
 She would not stir from him that night.

Charm
 against the
 Nightmare.

372.

INCUBUS.

There can be little doubt that the two opening lines which Boccaccio in his pleasant tale of Gianni Lettoringhi (*Giornata*, vii. Nov. 1.) makes Monna Tessa deliver to her lover Federigo, are borrowed from some genuine prophylactic.

*Fantasma, Fantasma che di notte vai,
A coda ritta ci venisti, à coda ritta te n'andrai.*

The reminder was addressed to the particular visitant, and, however agreeable, would not be understood by every Nightmare. *Va nell'orto à pie del poco grosso, troverai uno bisunto e cento cacherelli della gallina mia; pon bocca al fianco, e vattia via, et non far mal ne à me, ne à Gianni mio.*

Mr. Douce (*Observations on Shakspeare*, l. 205.) has pointed to some other formularies, and has noticed that Asmodeus was the Fiend of most evil repute on these occasions. In the *Ota Imperiali* of Gervase of Tilbury, (iii. 93.) which we have not had it in our power to consult, some other protecting charms are said to exist.

Dryden is the only Author whom we recollect as having given an agreeable origin to the Nightmare; he describes it rather to a playful than to a fiendish agency.

*And Mab his merry Queen, by night
Besides young folks that lie upright,
(In older times the Mab that bright)
Which plagues them out of measure.*

Nymphs.

Progeny of Incubus.

The Incubus, as we have before hinted, succeeded to the paternity of the Heathen Gods: as the Comte de Gabalis pleasantly expresses it, *comme le Diable soit le père de tous les hommes qui naissent sans qu'on sache qui les met au monde*. Of this species of generation Leo Allatius is a strenuous advocate in his *Tract de Patriâ Homeri*; and the two most celebrated children whom we call to mind as having been gifted with such a parentage, are Merlin and Luther; the first on account of his Thaumaturgic powers, without any detriment to his reputation; the second from the uttermost virulence of the odium Theologicum, and sorely to his discontent. Such children of unusual and precocious growth as now-a-days are cheaply exhibited in itinerant caravans, in earlier times would have been deemed the Sons of Incubus. Matthew Paris informs us that, in 1249, *quidam Incubus (Incubo?) Demone, ut fertur, generatus, in confinio Wallia, in terrâ scilicet Comitatus Herefordie, infra dimidium annum pleni dentatus, ad statum adolescentis septendecim circiter annos habebat. Cujus mater, post partum langore correpta, prolixius emaculat et miserabiliter est examinata.* (p. 768.) That the superstition, like that more classical one which fostered Hercules on the Thunderer himself, and the twin founders of Rome upon the God of War, very often was a convenient veil for mere human frailty there can be little doubt. There is a wicked story of an Incubus, when detected in a Lady's Chamber, assuming the venerable form of an Immaculate Bishop: and the probability of such occurrences is gently alluded to in some lines of Chaucer in which he laments the increasing empire of Reason—on a *banni les Démon et les Fées*. We have cited part of these already above, but they are of such exquisite beauty, and withal so little rusted by antiquity of language, that we do not hesitate to subjoin them entire. We think they possess greater vigour and freshness (and this is not often so) than the paraphrase by Dryden, who has expanded them into more than twice their original number.

In the old days of King Arthur,
Of which the Bretons speak in great honour
All was thus laid fulfilled of Fayr;
The Elquest with her jolly company
Danced full oft in many a green mead,
This was the old opinion as I rede,
I spoke of many hundred yere ago,
But now can no man so none Filla see.
For now the grete charity and prayers
Of Limburg, and other holy Fierres,
That sechen every lond and every counte,
As thik as moles in the soed beane,
Blowing hails, chambers, kitchen and boures,
Cities, boroughs, castles and his toures,
Thepis and barons, shopes and dairies,
This maketh that there ben now no Fayres,
For there as went to walken was an ill.
There walken now the Loutour himself,
In Undirwelle is in Murrowinges,
He seith his Mattins and his holy thinges,
As he goth to his Loutours.
Wyomen may now go safely up and doun
In every bush and under every tree
There is none othir Incubus but he,
And he will doo them no dishonour.

Wife of Bath's Tale, ad in.

To turn to the Medical History of the Incubus. Nightmare. Pliny.

Pliny has recommended two remedies for this complaint; one sufficiently simple, wild piony seed, which he says *medetur Fannorum in quiete ludibria*. (xxv. 10.) Another, which it would not be easy to discover in any modern Pharmacopœia, is a decoction in wine and oil of the tongue, eyes, liver, and bowels of a dragon, where-with, after it has been left to cool all night in the open air, the patient should be anointed every morning and evening. (xxx. 24.)

Dr. Bond, a Physician, who tells us that himself was much afflicted with the Nightmare, published an *Essay on the Incubus* in 1753. At the time at which he wrote, medical attention appears to have been very little called to the disease, and some of the opinions hazarded were sufficiently wild and inconclusive. Thus Dr. Willis said it was owing to some incongruous matter which is mixed with the nervous fluid in the cerebellum; (*de Animâ Brutorum*, 6.) and Bellini thought it imaginary, and to be attributed to the idea of some demon which existed in the mind the day before. (*de Morb.* p. 604.) Both of these writers might have known better if they would have turned to Fuchsius, (with whom Dr. Bond appears to be equally unacquainted,) who in his *Work de Curandi Ratione*, published as early as 1548, has an excellent Chapter (l. 31.) on the causes, symptoms, and cure of Nightmare, in which he attributes it to repletion and indigestion, and recommends the customary discipline.

Dr. Bond.

Lying on the back is considered by Dr. Bond as one of the chief proximate causes; and to this position, also, he refers Colonel Townsend's remarkable power of suspending animation, which we have already noticed under *ASPHYXIA*. He adds the following corollaries as containing the sum of his reasoning, and we see no cause to dispute their justness. 1. That they who have a very sensible system of fibres, and are soon affected by a stimulus, are least subject to the Nightmare; 2. That sluggish, inactive constitutions are most liable to it; 3. That the severity of the fit will always be proportional to the sensibility of the fibres and the quantity of blood; 4. That the duration of a fit will be proportional to the sensibility and vigour of the constitution; 5. That they who sleep sparingly and never sleep on their backs are seldom or never afflicted with it; 6. That it is more

INCUBUS.

INCUBUS. common in those seasons of the year which most increase the volume of the fluids, hence Spring and Autumn are its most fertile periods. Its frequent recurrence is not a favourable prognostic, but foretells many fatal diseases. Dr. Berd, if we may judge from his writings, was a man of a grave, simple, demure, and medical tone of mind, and we doubt not he would have been grievously shocked if any of his readers had hinted a suspicion that the sly humour, which nevertheless most undoubtedly lurks in the following Case, was voluntary on the part of the Author. It furnishes a companion piece to the *obscure Sacrificus* of Wier.

"A corpulent Clergyman about fifty years old, who is very fond of strong beer and flesh suppers, but so subject to the Night-mare that he is obliged to mist himself to a certain quantity every night; whenever he happens to take an over-dose he groans so loudly that he often awakes all the people in the house. He has assured me that in these fits he imagin'd the Devil came to his bed-side, seiz'd him by the throat, and endeav-

oured to choke him. Next day he observ'd the black impressions of his hard fingers on his neck. After being at a wedding or christening he never escaped it; and his servant is obliged to watch him all the next night, and rescue him from the paws of Satan, whose dreadful approach always makes him roar loud enough to awake the servant if he should happen to be asleep. The servant told me that he always found his master lying on his back in the fit" (56.)

Every one must remember Fuseli's terrific conception of the Nightmare, which well represents (though under a gentler form) the agonies of this corpulent Clergyman. Fuseli is said to have painted that Picture from a recollection of his own sufferings under an Incubus, which he had succeeded in obtaining, after voraciously gorging an immoderate supper of raw pork, for the express purpose.

The Nightmare, its causes and its cure, is well treated Dr. Whytt by Dr. Whytt in his *Observations on Nervous Diseases*. (vi. 18.)

INCULCATE. } *Fr. inculquer; It. inculcare; Sp. inculcar; Lat. inculcare, in, and inculcation, inculcare, i. e. calice premere, to press INCULATOR. with the heel; to press closely, forcibly.*

Met. to press forcibly, into, to press or urge, frequently, repeatedly; to teach impressively, urgently, repeatedly.

And therefore Paul all inculcated them two words.

Agg. Exposition of Daniel, ch. iv.

If they would say y^e we misse contriv^e their weedes, their bookes be open, and the wordes playne, inculcated eyenly and againe so often and so openly that men cannot erre therein, nor they by anye cloke or colour defende them.

St. Thomas More. Works, fol. 260. A Dialogue concerning Heresies.

I knowe that I speake this to them that neither greatly take heede, nor understand the same: but I doe therefore repeat, and often asculate it. *Udall. John, ch. xiv.*

In the inculcation of these words, I am tedious (to a learned reader) but yet this matter is worthy the thorough.

Stephen. Bishop of Wyndesore, fol. 55. Explication of the true Catholique Faith. The presence of Christs Body in the Sacrament.

For the wisdom of poets would first make the images of virtue so amiable that her beholders should not be able to look off, (rather greedily and delightfully insinuating, than inculcating precepts.)

Dowdant. Preface to Goodrich.

The best of all saints are subject to fit of unbelief, and oblivion; the only remedy whereof must be the inculcation of God's merciful promises of their relief; and consolation. *Hall. Works, vol. ii. fol. 235. Contemplations. Lazarus raised.*

The most obvious and necessary duties of life; (they [the philosophers] have not yet had authority enough to enforce and inculcate upon men's minds with so strong an impression, as to influence and govern the general practice of the world.

Clarke. Evidence of Natural and Revealed Religion, p. 303.

By these frequent inculcations of the archbishop, and some of his fellow bishops, and by their dissuasive behaviour towards the queen, she was at length brought off from the fancy of images.

Styrpe. Life of Parker, anno 1561

Des Cartes himself, who has been the greatest example and instructor of this suspension [of assent], declares that he would have it practis'd only about human speculations, not about human actions. *Boyle. Works, vol. iv. p. 183. Considerations about the Reasonableness of Religion.*

It is now submitted to the candid reader, Whether it be not fairly proved, that the mystery was invented by the legislator, to affirm and establish the general doctrine of a providence, by insinuating the belief of a future state of rewards and punishments. *Warburton. Works, vol. ii. p. 77. The Divine Legation, book ii. sec. 4.*

The days that are to follow must pass in the inculcation of precepts already collected, and assertion of tenets already received. *Johann. The Reader, No. 151.*

INCULPABLE. } *It. incolpabile; Sp. incolpable; Lat. incolpabilis, in, and inculpably. pabilis, from culpa, a fault, i. e. (Vossius) a transgression of the laws, and the blemish of virtue. See CULPABLE.*

Faultless, blameless; that can or may not be blamed, condemned, or censured.

Such persons also wreath carrieth violently out of the right way, to the enjoying of inculpable & faultless peace &c. *Udall. Luke, ch. iv.*

True piety consisteth in the inculpableness and innocence of the heart. *Id. R. ch. x.*

For if Chrymston's impudence and head-long desire shew him, why should mine honest proceeding and care be inculpated therewithal. *Stetson. Don Quixote, book ii. ch. vi. p. 103.*

He was Lyganes some whom Jove into a wolf did turne For sacrificing of a child, and yet in unnes remorse's, As one that was inculpable.

Chapman. Homer. Iliad, book iv. fol. 52.

Men cannot be always babes in Christ without their own fault; they are no longer Christ's little ones—then they are inculpably ignorant.

Taylor. The Great Exemplar, part ii. din. 17. p. 445.

The case is such in the rules of morality, that an ignorance of things, lying under necessary practice, can be totally inculpable. *South. Sermons, vol. vii. p. 200.*

The great thing to be attended to in this case, of a man's following a mistake judgment, is the culpableness or inculpableness, the faultiness or innocence of the mistake upon which he acts.

Sharp. Works, vol. ii. p. 198. A Discourse of Conscience.

In award, he who endeavours to know the utmost of his duty that he can, and practices the utmost that he knows, has the equity and goodness of the great God to stand in a mighty wall or rampart between him and damnation, for any errors or infirmities, which the frailty of his condition has inevitably, and therefore inculpably, exposed him to. *South. Sermons, vol. ii. p. 414.*

INCULT.—
INCUM-
BENT.

INCULT. Lat. *incultus*, past participle of *incultus*, (in, privative, and *colere*, to labour earnestly, &c. for the improvement of any thing.) See **CULTIVATE**.

Unimproved by labour; not tilled, or ploughed, or manured.

Hence grow the impurities of charms, and amulets, and other insignificant ceremonies; which to this day impose upon common belief, as they did of old upon the barbarism of the *incultitate* Heethen.

Glenn. The Futility of Dogmatizing, ch. vii. p. 115.

The modern retainers to the Stagirite have spent their sweat and pains upon the most litigious parts of his philosophy; while those, that find less play for the contending genius, are *incultivate*.

Id. *Id.* ch. xvi. p. 165.

Generosity then, says Tacitus, was *incult* and *barbaric*, now full of magnificent cities.

Burton. Anatomy of Melancholy, fol. 322.

Certainly, the *inculture* of the world would perish into a wilderness, should not the activities of commerce make it a universal city.

Feltham. *Reveries* 43.

— Her forests huge,
Incult, robust, and tall, by Nature's hand
Planted of old.

Thomson. *Autumn*.

Inhabited by wild beasts, and in that state of *incultivation* which Nature in her luxuriant fences loves to form, the wilderness was of no value to its proprietors.

Berrington. *History of Abbeville*, p. 103.

INCUMBENT, adj. Lat. *incumbens*, present participle of *incumbere*, to lie upon, to repose, or rest upon (in, and *cumbere*, to lie down.)

Lying, leaning, reposing, resting upon; resting, weighing, pressing upon, (as a duty, that must be borne or supported.)

Sir Edward Coke says, (*Lit.* 119.) a clerk resident on his benefice is termed an *Incumbent*, because he does or ought diligently to bend all his study to the discharge of the cure of the church to which he belongs.

And love men spiritually are such, as are *incumbent* and do not rest on filthy or vile and transitory things.

Udall. *Lake*, ch. xiv.

Yet this expence would be much less than to hire *incumbents*, or rather *incumbrances*, for life-time; and great means (which is the subject of this discourse) to diminish hirelings.

Milton. *Works*, vol. i. fol. 574. *Hirelings out of the Church*.

If the great door be arched with some brave hand, cut in fine stone or marble for the key of the arch, and two second-hand figures gracefully leaning upon it towards one another, as if they meant to confer, I should think this a sufficient entertainment for the first reception of any judicious sight.

Reliquie Wettonianæ, p. 61.

Some things are mine by possession, some by use; some by title, some by *incumbency*.

Taylor. *Rules of Conscience*, book iii. ch. iii.

Meanwhile *incumbent* o'er the shining shore

The master less, removes th' obstructing clay

Winds the whole world, and sideways lays the globe.

Thomson. *Spring*.

For though they have now the same right by their *incumbency* that they then had, yet in the time of superstition, the fees of oblique exequies, seal-monies, and such other perquisites, did furnish them so plentifully, that, considering their obligation to remain unmarried, they lived well, though their certain maintenance was but small.

Burnet. *History of the Reformation*, vol. ii. *Preface*, p. xiii.

The balance of his soul is lost; he is no longer his own master, nor is capable of attending properly in the offices of life which are incumbent on him, or of turning his thoughts into any other direction than what passion points out.

Blair. *Sermon* 4. vol. v. p. 54.

In the case of ill health, and doubtless in other cases that may occur, there will sometimes be good reason for the *incumbent* to desire, or relaxation, at least, of the general rule.

Hard. *Works*, vol. viii. p. 77. *Charge to the Clergy of the Diocese of Worcester*.

In short, the reason of the thing speaks so strongly for the *incumbency* of parochial ministers, that they, who have the best access to make for themselves, will lament their absence, and accept the leave granted to them with regret.

Id. *Id.*

INCUMBER. } Also written by both ancient and **INCUMBRANCE.** } modern authors *Incumber*, p. 6. See **INCUMBRANCE.** } also **COMBER**, and **CUMBER.** *Fr.* *encumberer*; *It.* *ingombrare*, p. 6. (*Skinner*), *incumulare*; *i. e.* *cumulo rerum impeditur*, to impede or embarrass by an accumulation of difficulties.

To overload, to oppress with a load or burthen; with toil or trouble; with vexation; to embarrass, to harass, to trouble.

For hard language, and hard matter

Is *incumbent* for to here.

Chaucer. *The Second Booke of Fame*, fol. 278.

The heart that late *incumbered* off within

Had hunted quite

Turberville. *The Lamer Uthma has Tongue*, &c.

In which the gentleness was *incumbent* with waste, and worse matched with many ill disposed people.

Hallam. *Fugates*, &c. vol. iii. fol. 145. *Sir Han. Gilbert*.

You will esteem them not well informed of their proceedings, that think them insufficient to pass through that which they undertake, especially having gone thus far in the view of the world, though so many *incumbrances* & disappointed of those agreements which led them y^e rather to undertake the service.

Id. *Id.* vol. ii. part. ii. fol. 136. *The Portugal Fugate*.

But most that curse, barking with bitter sound,

And creeping still behind, doth him *incumber*.

That in his chaffin he digs the trampled ground,

And threatens his horses, and bellows like the thunder.

Spenser. *Faerie Queene*, book vi. can. 5.

But being aged now and weary to

Of warren delight, and words contentious toyne,

The name of knight-hood he did disreue,

And hanging up his armes and warlike spoile,

From all this world's *incumbence* did himself assuile.

Id. *Id.*

I, besides my want of expence sufficient for that service, was so *incumbered* with debts and engagements at that time, that I could not possibly undertake it, without hazarding the ruin of my family and estate.

Ladbroke. *Memoirs*, vol. i. p. 127.

He left his javelin in the dust, for fear

The long *incumbence* of the writhing spear

To the fence for advantage might offend,

To run between and use the shortened sword.

Pope. *Homer.* *Odyssey*, book xiii.

Thus dream they, and contrive to serve a God

Th' *incumbence* of his own concerns, and spare

The great artificer of all that moves

The stress of a continual act, the pain

Of unremitted vigilance and cure.

As too laborious and severe a task.

Cooper. *The Task*, book vi.

INCUR. } *Fr.* *encourir*, *incurir*; *It.* *incorrere*; **INCURSION.** } *Sp.* *encorrir*; Lat. *incurrere*, to run into, (in, and *currere*, to run.)

To run or rush into or against, to enter; met, to run against, to encounter, to meet with, to undergo, become subject, exposed or liable to.

Incursion; an inroad, or invasion.

They thought he would speak on Caesar's side, and allow paying of tribute, and to incur the hatred of all the people, whereby they might boldly afterwards put him to death.

Wilson. *Acts of Loyola*, fol. 87.

INCUR. Which the sophist calls an horned question, because that to whether of both parties a bodie shall make a direct answer, he shal incurre incoherence & be taken in his answer. *Udall. Lark, ch. xz.*

INCURABLE. Lessing: Guterus with the hand, whereof he had the rule, & vi. M. boresmen, of whom Amias had the charge, with y^e like number of archers, to defende Parthenon from the incursions of the barbarous saracens. *Breide. Quinter Curtius, book vi. fol. 144.*

This matter having been debated with great contention, caused the proposer of this law [Flaminius] to incur much evil will and displeasure with the scholars, but it procured him the affection and love of the commons, and in process of time a second consulship. *Holland. Lanius, fol. 429.*

As for the motions of the minute parts of bodies, which do so great effects, they have not been observed at all; because they are invisible, and incurre not to be seen. *Bacon. Natural History, sec. 98.*

Ancient who was left behind, for fears that the associates of the people of Rome, wearied with rules and incursions into their territories and other injurious oppressions, might revolt unto the king; never departed out of the confines of the associates. *Holland. Lanius, fol. 770.*

For, he that is an utter affect with a benefit than it incurs the same, and suffers not itself to be disregarded, is far from being grateful; say, if we believe the philosopher, is ingrateful in the worst kind, and highest degree. *Barnes. Works, vol. i. fol. 92. Sermon 8.*

Light is discerned by itself, because by itself it incurs into the eye. *South. Sermons, vol. v. p. 364.*

Raise an embattled wall, with lofty towers;
From space to space be ample gates around,
For passing chariots; and a trench profound.
So Greece to combat shall its safety go,
Not fear the fierce incursion of the foe.

Pope. Homer. Iliad, book vii.

His wanted spirits quickly, by long toil
Incurring short fatigue.

Cowper. The Task, book i.

Some deem'd this daring insult they sustain
From the fierce Swiss or hardy Gascon train:
But, while uncertain whence th' incursion came,
They call the troops of every clime and name.

Hend. Orlando Furioso, book xxvii.

INCURABLE. } Fr. incurable; It. incurabile;
INCURABLENESS. } Sp. incurable; Lat. in, and cura,
INCURABLY. } cure or cure, q. v.

That cannot be cured or healed, recovered or restored—to a sound or healthy state; irrecoverable, remediless.

To all her life with paine to be oppress
And torment sore, with disease incurable.

Chaucer. Treatise of Cresside, fol. 156.

I set what other thyng useleth
Of hope, when the better falseth
For such a cure is incurable.

Gower. Conf. Am. book iv. fol. 63.

Widow must judge 'twixt men apt to amend,
And minds uncurable, how to offend.

Daniel. History of Civil Wars, book vi.

The nature, the durability, cost, paine, incurable disease of her disease both test her to seek Christ, and moved Christ to her cure. *Hall. Works, vol. ii. fol. 138. Contemplations. The bloody issue healed.*

If any man shall fraudulently sell as horse, which he knows secretly and incurably diseased, to another for money; and that other, believing the seller's deep protestation, shall upon the same price, *hand sell*, put him off to me; I feel myself injured, but whether shall I go for an amends?

Id. A. vol. iii. fol. 793. Course of Conscience, case 6.

When the flesh is so proud, that it scorn all the powers of a curative, it is an argument that it is incurable, and fit for nothing but to be cut off. *South. Sermons, vol. vi. p. 226.*

VOL. XXIII.

Those have been given over, and that too (sometimes rather upon the believed incurability of the disease, than the personal condition of the patient) even by judicious and experienced physicians. *Bogel. Works, vol. ii. p. 93. Natural Philosophy.*

They wished to prevent a difference of opinion on the commonwealth from fearing into rancorous and incurable hostility. *Ezra. Works, vol. ii. p. 11. On a late State of the Nation.*

On the misery prepared for the republic, it would be shocking to dwell, and in a high degree improper and presumptuous in us to descend on the degree and duration of those punishments, which infinite justice and wisdom may see cause to inflict on the incurably wicked. *Blair. Sermon 20, vol. v.*

INCURIOUS, } Lat. incuriosus, in, and curiosus,
INCURIOUSLY, } from cura, care, q. v.
INCURIOUSNESS, } Careless, heedless, having no
INCURIOUSLY, } care or anxiety, indifferent; no desire or wish to learn, know, or understand.

The best gentlemen anciently were not the best scholars, and (minding matters of more moment) were somewhat too incurious in their names. *Fuller. Worthies, vol. i. p. 49. Of England, ch. xvii.*

If we may lose the gifts by our own fault, we may purchase them by our diligence; if we may leave them by our incuriousness, we may increase them by study; if we may quench the spirit, then also we may re-kindle it. *Taylor. Pastoral Discourses, fol. 5. An Apology for authorized and set Form of Liturgy.*

It is enough for me to rest in the hope that I shall once see them [saints and angels]; in the mean while let me be heartily ignorant and incuriously devout, silently blessing the power and wisdom of my infinite Creator, who knows how to honour himself by all those glorious and unrevoked retributions. *Hall. Works, vol. iii. fol. 968. The Invisible World, book i. sec. 7.*

Whether he staid along the lonely dale,
In silent search; or through the forest, oak
With what the dull occasion weeds account,
Bursts his blind way.

Thomson. Spring.

His [Julius's] attempt produced other circumstances that would shroud themselves even on the most incurious. *Warton. Works, vol. viii. p. 50. Julius's Attempt to rebuild the Temple, book i. ch. v.*

But his [Philas's] incuriously or indifference, whose truth was offered to be laid before him as a private man, and by one who, he knew, had the repute of exercising every spiritual power necessary to inferre it, shews him in a light much less amiable. *Id. B. vol. i. p. 1. Sermon 1.*

INCURVE, } Lat. incurvus; in, and curvus,
INCURVATE, } bowed. See CURVE.
INCURVATION, } Not bowed or arched, crooked,
INCURVITY, } bent, or inflected.

Have you great ones all the incurvements of the knee, the knees of the hand, the styles of honour, yea the filleties of heralds, let God's hand touch you but a little, with a spotted lever, or gods of the colic, or belching paines of the gut, or stoppings of the bladder, alas what ease is it to you, that you are laid in a silken bed, that a potion is brought you on the knee, in a golden cup?

Hall. Works, vol. ii. fol. 407. The Fall of Pride.

Being the hieroglyphick of celerity, and swifter than other animals, man best expressed their [the dolphin's] velocity by incurvity, and under some figure of a bow.

Sir Thomas Brown. Falgar Errata, book v. ch. ii.

Mr. Flamstead's measures were taken with a micrometer that pincers or clamps the opposite edges of a planet, which would incurvate the rays one way; and Mr. Huggins's were taken with the interposition of a thin tapering plate covering the planet as far as the extremity of its face, which would cause an incurvation of the rays the contrary way.

Derham. Astro-Theory, book i. ch. i. sec. 1.

— You hollow trunk,
That with its heavy head scours'd eddies
The passing way, must be the tyrant's lot,
And dread abuse.

Southey. The Chase

INCLURE. While they remain parallel, and with little or no inclination upwards or downwards, the constance will indicate tranquillity, that is, a composed state of mind without emotion.

IN-DANGER. *Revue. Moral Science*, part i. ch. ii. sec. 7.

INDAGATION, } Lat. *indagare*, which Vossius
INDAGATOR. } thinks is by contraction from *indagare*; *indus*, for *in*, and *ager*, to act or do; consequently, to search after or into.

Search or investigation, examination, scrutiny.

Part hereof hath been discovered by himself, and some by humane *indagation*; which though magnified as fresh inventions unto us, are state unto his cognition.

Sir Thomas Brown. Fulgor Errorum, book i. ch. 2.

Wherefore for men to make nothing of this royal law of Christ, [Then shall love the Lord thy God, &c.] and yet to pretend to be more accurate *indagators* into matters of religion, and more affectionate lovers of piety than ordinary, is either to be abominably hypocritical, or grossly ignorant in the most precious and necessary parts of Christianity.

Henry More. Defence of the Moral Cabbala, ch. i.

Chymists seem not to have taken notice of what importance such experiments may be to the *indagation* of the nature, and especially of the number of the elements.

Bayle. Works, vol. i. p. 483. *The Scriptural Chymist*.

As enquiry, whose truth is of that importance, and of that difficulty, that it may as well deserve, as require, to be searched into by such skillful *indagators* of nature as yourselves.

Id. ib. vol. i. p. 465. *Physiological Considerations*.

Awake, ye curious *indagators*! food

Of knowing all, but what awaits you known.

Young. The Complaint. Night 5.

INDAMAGE, also written *Endamage*, q. v. *En*, or *in*, and *damage*. Lat. *damnum*, from *damn-are*, the loss or injury, the punishment to which any one is doomed or condemned.

To hurt, injure, or harm; to inflict any injury or detriment.

This time is dangerous to all ages, all estates, and to all countries, but the natives more and moyst, be leste *endamaged*.

Sir Thomas Elgot. Custel of Helix, book ii. p. 38.

The trial hath *endamaged* thee no way,

Rather more honour left and more esteem.

Milton. Paradise Regained, book iv. l. 206.

This is of great use, both in respect of men's health, especially if they be of a tender or sickly constitution, and in respect of convenience for the keeping fresh, sweet-meats, and several sorts of wares and goods, and even household-stuff, that are subject to be *indamaged* by moist air.

Bayle. Works, vol. iii. p. 795. *Of the Utility of Hygrosopes*.

INDANGER, also written *Endanger*, q. v. *En*, or *in*, and *danger*, q. v.

To *endanger* or to *danger* is,—to be or expose to be within the action or agency, the reach or risk of pain or penalty, of hurt, ill, or mischief; within the reach or risk of penal, hurtful, mischievous power.

What added vs to be *indangered* and become debtor to Christe, if Moses law sufficiently worke our salvation.

Udall. Gulsions, ch. iii.

How frail, to how many jeopardies *indangered*, how fleeting, and how visible a thing is beauty, wile one age, one wart, or one have may of the most goodly make the most lousy.

Viues. Instruction of a Cleverly Woman, book ii. ch. v.

For the fear of a less inconvenience as passionately requires of his brethren, in their extreme necessity, to deliver themselves the use of God's permissive law, tho' it might be their saving, and so make's *indangering* the more.

Milton. Works, vol. i. fol. 237. *Of Nullities in Marriage*.

The rule is, rather to take less than is allowed us than to take all; rather to abridge ourselves of our lawful liberties, than by doing all that we may lawfully do, *indanger* our falling into sin.

Sharpe. Works, vol. i. p. 191. *Sermon 7.*

INDEAR. } Also anciently, and now more
INDEARMENT. } commonly, written *Rndear*, q. v.
En, or *in*, and *dear*, i. e. (consequently) precious, costly, highly or greatly prized or valued, rated or esteemed.

To cause to be, to make *dear* or precious; to esteem or value, as *dear* or precious; as highly or greatly prized, much or greatly beloved.

He whom an honest quarrelship had *indere'd* to the Sicilians, was not more by them importun'd against Verres, than the favourable opinion which I had among many who honour ye, and are known and respected by ye, loaded me with extraneous and pernicious, that I would not despair to lay together that which just reason should bring into my mind, toward the removal of an undeserved threaten upon learning.

Milton. Works, vol. i. p. 153. *Of Unlearned Printing*.

He now animates himself after the temptation against the spiritual Goliath, with the like remembrance of God's ancient merits, and *indurements* to his soul.

Hall. Works, vol. iii. fol. 667. *Satan's fiery darts quenched*, dec. ii. 9.

The young woman whom he lov'd was instructed to open his eyes accordingly, as well to *indure* herself to him by such a constance, as to moderate his extasies by the persuasion of a voice, which had so much power over him as hers ever had.

Taylor. No. 35.

The last was indeed the consideration that so much *indured* Mr. Pope to him. He found him an honest and well-principled man.

Warburton. Works, vol. i. p. 28. *The Lady by Hard*.

INDEAVOUR, now usually written *Endeavour*, *deavour*, *devoir*, or *dever*, is from the Lat. *de-ere*; and thus, *endeavour* is *officium sumum pro ad debet, ezsequi*.

As the Fr. *s'efforcer*, "to endeavour, labour, enforce himself, to strive with might and main, to use his (utmost) strength, apply all his vigour, employ his (whole) power." Cotgrave.

In our older writers the verb is sometimes used reflectively. Instances may be found in the *Collect for the 11d Sunday after Easter*, and in the *Homily for Rogation Week. 11th Part*, (p. 417. Oxford 8vo. Ed.) Johnson (v. ENDEAVOUR) has used it actively.

They cast their selves at Cesar's feet, and weeping told him that they sought it unlearned no less to have the things kept secret whiche they should speake, then to obayne the things kept secret for.

Arthur Goldyng. Cesar. Commentaries, book i. fol. 23.

But you patriotic spirits that refuse
Your flesh to fire, and issue like a flame
On bruce *indemours*.

Hobbes. Popery, lib. iv. fol. 670. M. G. C.

These, by how much more hard they are to invent, by so much more precious they are, being obtained; and therefore worthy our *indemours*.

Hall. Works, vol. i. fol. 102. *The Art of Divine Meditation*, ch. xii.

INDEBT, } *In*, and *debt*, q. v. Lat. *debt-um*,
INDEBTMENT. } past participle of *de-ere*; *de*, and
An-ere; *quasi de alio hab-ere*. Vossius.

To have or hold, or cause to have or hold, of or from another, his property or right, his due; that which is owed to him, which ought at some time to be delivered or paid to him; to be bound to return or repay.

Thy fortune hath indebted thee to none,

But 'till thy people universally;

And not to them, but for their love alone,

Which they account is placed worthy.

Daniel. To the King's Majesty.

For he began to flatter the common people, and specially those that were indebted: he took upon him to defend their causes, and pleaded their case at the bar against their creditors.

Sir T. North. Flatterer, fol. 128. *Comitatus*.

INDEBT. Thou art imprisoned — Fear thou a worse prison
if thou wilt needs willfully live and dye in a just indebtedness, when
thou maist be at once free and honest.
—
**INDE-
CISIVE.** *Hall. Balm of Gilead. Comforts against Imprisonment.*

As a misery is not to be measured from the nature of the evil, but
from the temper of the sufferer, I shall present my readers, who are
unhappy either in reality or imagination, with an allegory for which I
am indebted to the great father and prince of poets.
Tatler, No. 148. col. 2.

Whatever I may be able to do I stand indebted to Mr. Locke for,
learned from him which way to direct my observation and how to
make use of what I observe.

Search. Light of Nature, vol. i. part i. Introduction, p. xviii.

INDECENT. *Fr. indecent; It. and Sp. inde-*
INDECENTLY. *cente; Lat. indecorus; in, privative,*
INDECENCY. *and decons. See DECENT.*
INDECENCY. Unfit, unbecoming, unsuitable,
uncomely, unseemly, improper.

Of all God's works, which do this world adorn,
There is no one more faire and excellent;
Thou art man's body both for power and form,
While it is kept in sober government;
But come thou it more foul and indecent,
Disordered through murd'ring and passionate blood.
Spenser. Faerie Queene, book ii. can. 9.

Of the indecencies of an Harlequin Poem, the most remarkable are
those that show disproportion either between the persons and their
actions, or between the measures of the Poem and the Poem.
Dumast. The dancer of Mr. Hobbes to the Preface before Gu-
adert.

Your loquacity knows I am a servant; and I could not run away if
I would, or at least it had been to little purpose, though I should
have adventured to do so indecent and so unadvised an action.

Ladlow. Memoirs, vol. iii. p. 278.

And when indecently I rave,
When rat my brutish passions break,
With gall to every word I speak,
She with soft speech my anguish cheers,
Or melts my passions down with tears.

Swift. To Stella, 1723-4.

I was indeed amazed to find a poor harmless woman, weak though
learned, guilty of nothing but what her religion infused in her, so
carried to an indecorous of bigotry, that it appears that Bonner him-
self was not cruel enough for her, or at least for her credence.

Barnet. History of Reformation, vol. iii. Introduction, p. xxx.

Conclude, therefore, when ye hear a certain language on this sub-
ject, that it is equally foolish, as it is indecorous; and that we may
safely profess a belief in Jesus, without risking the reputation of your
wisdom.
Hurd. Works, vol. vi. p. 274. Sermon 18.

Profane talkers, lewd jesters, and they who, by speech or writing,
present to the ear or to the eye of modesty any of the indecencies
allude to, are pests of society.

Beattie. Moral Science, part i. ch. ii. sec. 3.

INDECIDUOUS, in, and deciduous; g. v. de, and
cadere, to fall. *Deciduous* is applied to trees, whose
leaves fall, and is thus opposed to evergreens, which are
indeciduous, or do not fall the leaf.

The sun and Moon are usually described with humane faces;
whether herein there be not a pagan imitation, and those vingers at
first implied Apollo and Diana, we may make some doubt, and we
find the statues of the sun framed with rays about the head, which
were the *indeciduous* and ambulatory locks of Apollo.

Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

INDECISIVE. *Fr. indecia, "Indecision, an in-*
INDECISION. *decision."* Cotgrave. *In, and de-*
cicare, (see DECIDE,) from the Lat. decidere, (de, and
cadere, to cut,) to cut off; ac. dispute or discussion;
and thus to determine, to adjudge.

Indetermining, inconclusive, hesitating, unable to
adjudge, conclude, or determine.

Hitherto all their difficulties have arisen from their indecision, and
their wrong measures.

Burke. Works, vol. i. p. 222. Letter to the Right Honourable
Edmund Perry.

Not indecision, though a vice of a totally different character, is the
natural accomplice of violence.

Id. B. vol. vi. p. 237. Appent from the New to the Old Whigs.

A thousand such criticisms are altogether indecisive as to his
general merit.

Blair. Lectures.

INDECLINABLE, in, and declinable. See DE-
CLINE, and DECLENSION.

That may not be declined; that has no declension.

But many of them [adverbs] are not of this character, and seem
to have been contrived for no other purpose, but in order to express
by one indefinable word, what would otherwise have required two
or three words, as well as a more artificial syntax.

Beattie. Moral Science, part i. ch. i. sec. 3.

INDECOUROUS, } Lat. indecorus; in, privative,
INDECOURUM, } and decorus, from dec-ere. See
DECENT, and INDECENT.
Unfit, unbecoming, unseemly; applied not so
strongly as *indecent*.

As if a herald in the achievement of a king, should commit the
indecorous to set his helmet sideways and down, not full-faced and
open in the posture of direction and command.

Milton. Works, vol. i. fol. 230. Of Nobility in Marriage.

The offices [kindness is the responses at church] mentioned in
the following epistles (though it may seem to be committed in a
place sacred from observation) is such that it is our duty to remark
upon; for though he who does it is himself only guilty of an offence,
he occasions a criminal levity in all others who are present at it.

Tatler, No. 54. col. 3.

At his time of life, if he could not do something by some sort of
weight of opinion, external or acquired, it was useless and *indecorous*
to attempt any thing by mere struggle.

Burke. Works, vol. v. p. 22. On the Army Estimates, 1790.

Some slight *indecorous* therefore we may reasonably expect to
find, if the author (of *Id.*) were indeed a Jew: and such, if I am
not much mistaken, we shall find.
Warton. Works, vol. v. p. 308. The Divine Legation, book vi.
sec. 2.

INDEED, in fact, in fact; used for emphasis.

Custance was ye *deeds* never married to the Eric Edmunds, the
wicht ye *deeds* truly married Lene, sister to the Duke of Milan.

Leland. Collections, vol. i. p. 431.

I scupte the death, I grant, and brake the bands,

And lurked in a narrow all the night.

Among the oaze, while they did set their milles:

If it so be that they undeid so dyd.

Survay. Virgil. Aeneid, book ii.

One thing so *deeds* I did, and will

For ever crave: that dwell I may

To house of high Jehovah still.

Sidney. Psalm 27.

INDEFATIGABLE, } Fr. indefatigable; It. in-
INDEFATIGABLENESS, } defatigabile. In, and de-
INDEFATIGABLY, } fatigabile; de, non fatigabile,
g. v. Lat. fatigare, quasi fatim agere, vive agitare, atque
ita ad lassitudinem reducere, to reduce to a state of
weariness.

That cannot be wearied or tired, worn out or ex-
hausted—by labour.

— On spread his sails light

Upborn with *indefatigable* wings

Over the vast abyss, ere he arrive

The happy Isle.

Milton. Paradise Lost, book ii. l. 498.

4 P 2

**INDE-
CISIVE.**
—
**INDEFA-
TIGABLE.**

INDEFIN-
TIGABLE.
—
INDEFEN-
SIBLE.

If every man would consider God to be the great eye of the world watching perpetually over all our actions, and that his hand is indefatigable, and his ear ever open, possibly sin might be extirpated from off the face of the earth.

Taylor. The Great Exemplar, part i. sec. 8. fol. 164.

The Prince of Hesse had many occasions given him to distinguish himself very eminently, both as to his courage, conduct, and indefatigable application. *Burnet. Own Times. Anno 1704.*

They came short of his indefatigable labour.

Parnell. Life of Zincke, ad fin.

The contrary would be much more surprising, if we, who have never hitherto acted as because a state engaged in war, should conquer one who acts in every instance with indefatigable vigilance.

Blair. Lectures II. (from Demosthenes), vol. i. p. 261.

They have no ill respect themselves to them, [and] they are indefatigably wise in keeping themselves clear, for which purpose nature has furnished them with a breast wider than foot.

Copper. Treatise of his Harve.

INDEFENSIBLE, in, and defensible, q. v. (and also feasible.) Fr. *defensible*; to undo; and thus, to annul.

That cannot be annulled, abrogated, avoided, or made void.

Others objected, that if the blood gave an *indefensible* title, how came it that the Lady Jane's mother did not resign?

Burnet. History of the Reformation, Anno 1553.

This transaction is sometimes called the social compact, and these supposed original regulations compose what are meant by the constitution, the fundamental laws of the constitution; and form, on one side, the inherent, *indefensible* prerogative of the crown; and, on the other, the undeniable imprerogative birthright of the subject.

Paley. Moral Philosophy, vol. ii. book vi. ch. iii. p. 131.

INDEFECTIBLE, } In, privative, and defective,
INDEFECTIVELY, } from defect; Lat. *deficiente*,
INDEFECTIVE. } defectum, to undo, (de, and *facere*, to do.)

That cannot be undoing; that cannot fail or be wanting, or decay; unailing.

He alone both infallibility and indefectibility, whether in decrees *factis*, or in precepts *moribus*, as Bellarmine....

Hall. Works, vol. i. fol. 499. The True Power Maker

He [Lactantius] means if men were born originally, and without undergoing any trial, into such a state as the good angels are now in, and the saints shall be in after the resurrection, namely, a state of *indefectible* virtue and happiness, then the system of rewards and punishments would be taken away.

Clarke. Works, vol. iii. fol. 736. Letter to Mr. Dodwell.

All those attributes which Aristotle's definition,—the eternal most excellent living thing—or that of Tertullian,—the supreme great thing—do include or imply, namely, his unity first, then his eternity and *indefectibility*, his immense omnipotence, his spirituality, his justice and veracity, his sovereign majesty and authority.

Barnes. Works, vol. ii. Sermon 8.

Repentance and forgiveness stand in the breach, and supply the impossibilities of *indefectible* obedience.

South. Sermons, vol. vii. p. 338.

Seven are my daughters, of a form divine

With seven fair sons, an *indefectible* flag.

Crusell. Oed. Metamorphoses, book vi.

INDEFENSIBLE, } In, and defensible, from
INDEFENSIBLY, } defend. Lat. *defendere*, pro
INDEFENSIVE. } *præ de se acis, fendere, hoc est, arere, depellere*, to keep or hold off, to drive off.

That cannot be guarded, secured, fortified, upheld, supported, or maintained.

The sword saves the *indefensible* village.

Sir T. Herbert. Travels, p. 337.

Forasmuch as Thomas himself had seen three instances of persons raised from the dead by our Saviour, during the time of his converse with him; all which must needs, upon the strictness of terms, render his unbelief and doubting of our Saviour's own resurrection (so unquestionably attested) utterly *indefensible*.

South. Sermons, vol. v. p. 171.

When men find that something can be said in favour of what, on the very proposal, they thought utterly *indefensible*, they grow doubtful of their own reason: they are thrown into a sort of pleasing surprise; they run along with the speaker, charmed and captivated to find such a plentiful harvest of reasoning, where all seemed barren and unproductive.

Burke. Works, vol. i. p. 5. Preface to A Discursion of Natural

Society. If there is propriety, however, in thus representing the amount of guilty intoxication, by which figure Milton calls it, some of the terms of expression are still *indefensibly* indelicate.

Michele. Lancelotti, book ix. note 32.

INEFFICIENT, } It and Sp. *ineficiente*; Lat.
INEFFICIENCY, } *inefficiens*. In, and deficiens,
present participle of *deficere*, to undo, and, consequently, to fail. See DEFICIENT.

Unfulfilling, never wanting or falling off.

5. Lastly, there is a sort of God's deaf servants who walk in perfectness, who *perfect* fulness in the fear of God; and they have a degree of clarity and divine knowledge more than we can discourse of, and were certain than the demonstrations of geometry, brighter than the sun, and *indeficient* as the light of heaven.

Taylor. Sermon 6, part iii. fol. 113.

— In this field

The *indeficient* spring no winter fogs.

G. Fletcher. Chorus's Triumph over Death.

A great deal more ado was made, by occasion of a sermon preached at St. Mary's ad *clerum* upon the like points; viz. about the *indeficiency* of faith, final perseverance, sin the proper cause of reprobation, &c.

Sterge. Life of Parker, Anno 1595.

INDEFINITE, } Fr. *indefini*; It. *indefinito*;
INDEFINITELY, } Sp. *indefinito*; in, and *definite*;
INDEFINITENESS, } q. v. from *define*. Lat. *definer*,
INDEFINITUDE. } *quasi finem dare*; to set a bound or limit.

Unbounded, unlimited, indeterminate, unrestricted.

The *indefinite* form of speech, in the author I cite, shews as if he meant some remote place by the Franks, admitting he had intended only but what we now call French.

Selden. Illustrations of Drayton's Poly-blion, song 8.

And besides, it was left some that *indefinitely*, when it should determine or expire; which made the English esteem it as a tribute, carried under false terms.

Bacon. Henry VII. fol. 111.

The *indefiniteness* of the charge implies a generality.

Hall. Works, vol. i. fol. 476. The Best Bargain

For it is very plain, that even where things are finite and determinate in their number, yet they arise to a strange and prodigious multitude, if not *indefinitely*, by their various positions, combinations, and conjunctions.

Hale. Origin of Mankind, part iv. sec. 2. fol. 157.

It were to be wished, that now that these people to quote chymical experiments, that are not themselves acquainted with chymical operations, were would leave off that *indefinite* way of speaking, the chymists say this, or the chymists affirm that.

Boght. Works, vol. i. p. 469. Physiological Considerations.

Preface.

In my opinion, the name of the Pacific Sea ought not to be extended from south to north farther than from 39 to about 4 deg. south latitude, and from the American shore westward *indefinitely*.

Dampier. Voyages, Anno 1691.

The reason then of their *indefiniteness* in with me, not "because in their real exactness nature they are necessarily infinite," but quite the reverse, viz. because they have no real existent nature at all.

Low. Enquiry Of Space, ch. i. p. 32.

Indefinite and omnipotent God,

Inhalating eternity shall shut out

Shall acher, dare presume to sing of thee?

Thompson. The Schemer, book v.

In his [Thompson's] reports of copies and editions he is not to be trusted without examination. He *inverts* sometimes *indefinitely*, when he has only one.

J. A. A. Works, vol. ii. p. 133. Preface to Shakespeare,

INDE-
FLOUR-
ISHING.
INDELIB-
ERATE.

INDEFLOURISHING, in, and deflourishing. See **DEFLOR.** Lat. *deflorare, quasi florem demere*, to take away the flower.

Ever flourishing, ever blooming.

Ros'd all in lively crimson are thy cheeks,
Where beauties infusing shining abide,
And, as to pass his fellow either weeks,
Seems both to blush at one another's pride.
G. Fletcher. *Christ's Victory and Triumph.*

INDELAYED, } In, and delay, q. v. from Lat.
INDELA'YOLV. } dilatum, put or borne away or
apert, put off, &c. from the instant time.
Not put off or postponed, procrastinated or retarded.

I have written to my Lord Chancellor's grace, and have made my lawful excuse, with promise to make my repair *indelayed*, as soon as I have done my service in the king and queen's affairs.

Sirryer. *Memoirs. Queen Mary, Anno 1558.*

And of all the rest of their doings in this behalf, to make report in writing unto her privy council; to the end that *indelayed* might by them be *indelayed* taken for the furniture and provision thereof accordingly.

Id. B. Anno 1553.

According to the tenor whereof, he received sundry letters from the lords of the council to proceed *indelayed* to the accomplishment of the premises.

Id. B. Anno 1556.

INDELEBLE, or, } Fr. indeleble; It. indelibile;
INDE'LEBLE, } Sp. indelible. In, and deleble,
INDE'LEBLY, } q. v. Lat. delibilis; quod deleri
INDELEB'LITY. } potest; which may be ras'd

or rubbed out. Tooker considers the A. S. *dilgan* (of the same meaning) to be the root of the Latin.

That cannot be ras'd or rubbed out; that cannot be eradicated or obliterated, avoided or annulled.

The women differ in their apparel from the men, razing their skins with sharp instruments, and putting thereon an *indeleble* blacke colour, marking their faces with divers blacke lines.

Pareus. *de Polyniis*, fol. 927.

I desire to be answered—Te what purpose is this *indeleble* image or idea of God in us, if there be no such thing as God existent in 'tis world? or who could so deep an impression of that character upon our minds?

More. *Antistrophe against Atheism*, book I. chap. ix.

Moreover the character of the chancellor is esteemed so sacred and inviolable, that it remains altogether *indeleble* but by death only.

Evelyn. *Miscellaneous Writings*, p. 69. *The State of France.*

If, say they, such a God as we are told of had created and formed us, surely he would have left upon our minds a native and *indeleble* inscription of himself, whereby we must needs have felt him without seeking him.

Bradley. *Sermon 3.*

————— May in my mind
Indeleble a grateful sense remain
Of favours undeserv'd!

J. Philips. *Cider*, book ii.

This is done with a flat bone instrument, cut full of fine teeth, which, being dipped in the staining mixture, prepared from the juice of the dove dove, is stuck into the skin with a bit of stick; and by that means *indeleble* marks are made.

Cook. *Fugges*, vol. v. book ii, ch. l. p. 407.

I will never depend upon the smile of princes; I will never stand exposed to the ardour of courts; I will never pass for public honours, nor disturb my quiet with affairs of state. Such was my scheme of life, which I impressed *indelayed* upon my memory.

Johnson. *The Idler*, No. 101.

Mr lords, upon a late occasion this question of the *indelayed* of the sacred character came to be much agitated in this house.

Horsey. *Speeches*, p. 422. April 13, 1804.

The Duke of North had, that the *indelayed* of the sacred character was a principle in the church of Rome; but he did not know that it was equally a principle in the church of England.

Id. B. p. 420.

INDELIBERATE, in, and deliberate, q. v. Lat.
deliberare; liberè de aliquo re cogitare.

Without *deliberating*; without thought or reflection; inconsiderate.

A man drinks himself into a present rage, or distraction of mind; in which condition he is perhaps carried to commit a rape or a murder, which action is indeed in itself *indelayed* and *indelayed*.

South. *Sermons*, vol. vii, p. 204.

INDELIBERATE, } In, and delicate. Lat. deli-
INDELIBERATE, } catus, from delicatè, sed, and lacere,
to draw, to allure, to attract.

Having no allurements or attractions; and thus, coarse, vulgar.

Your papers would be chargeable with something worse than *indelayed*; they would be immoral, did they not the detestable vice of uncleanliness in the same manner as you rally an impudent self-love and so artful glance.

Spectator, No. 295.

If to your nice and chaster ears

That term *indelayed* appears,

Scripture politely shall refine,

And melt it into coarseness.

Churchill. *The Ghost*, book ii.

There is no wonder, therefore, that Lord Kaim, in his *Klimate of Criticism*, should have expressed himself upon this subject, of the *indelayed* of English comedy, in terms much stronger than any that I have used.

Bihar. *Lecture 47*, vol. ii, p. 260. *English Comedy.*

INDEMNIFY, } Fr. indemniser, indemnité;
INDEMNIFICATION, } Sp. indemnizar, indemnidad;
INDEMNITY, } It. indennito. In, privative,
and damnify. See DAMN, and INDEMNIFY, ante.

To save or free from hurt, injury, or harm; loss, or penalty, or punishment; to save harmless or uninjured.

I am content to grant him for the while, that they wyl sufficiently justice for the damage of the witnesses.

Sir Thomas More. *Works*, fol. 970. *The Debatation of Salvo and Bona.*

If these be the limits of law to restrain sin, who so have a sinner but may hope ever then more easily than over those flowery circumscriptions, not as Bonus did with hard success, but with all *indelayed*?

Milton. *Works*, vol. i, fol. 246. *Notice of Marriage.*

I believe the states must at last engage to the merchants here that they will *indemnify* them from all that shall fall out on this occasion, Sir Wm. Temple. *Works*, vol. ii, p. 101. *To my Lord Arlington.*

In the year of his Majesty's happy restoration, the first play I undertook was the *Duke of Guise*, as the fairest way which the art of *indemnity* had then left us of setting forth the rise of a late rebellion; and by exploding the villainy of it upon the stage, in precaution posterity against the like error.

Dryden. *Prose Works*, vol. ii, p. 71. *Indemnification of the Duke of Guise.*

Many persons are proprietors of slaves who have come innocently by them, and whom it would be difficult to *indemnify*, if a general compensation of slaves in our colonies were immediately to take place.

Bratton. *Moral Science*, part ii, sec. 656, p. 101.

Indemnification is capable of some estimate; dignity has no standard.

Mark. *Works*, vol. viii, p. 107. *On a Regicide Power.*

An **INDEMNITY**, ARN Gilson, (706, 719.) was a pension paid to the Bishop in consideration of discharging or *Indemnifying* Churches, united or appropriated, from the payment of Procurations; or by way of recompense for the profits which the Bishop would otherwise have received during the time of the vacation of such Churches.

Tomline, in his *Law Dictionary*, vaguely cites, in the following effect, a "MS. in Bibl. Coll. p. 84," without further reference to guide our choice among the numerous MSS. in that Collection. On the appropriation of a Church to any College, &c. when the Archbishop loses for ever his Induction-money, i.e.

INDELL-
BERATE,
INDEMN-
ITY.

INDEMNITY.
—
INDEMNITY.

recompense he receives yearly out of the Church so appropriated, (as 12d. or 2s. more or less,) as a pension agreed at the time of appropriating, is called *Indemnity*.

INDEMONSTRABLE. Lat. *indemonstrabilis*; in privative, and *demonstrabilis*. See **DEMONSTRATE**, from Lat. *demonstrare*, to show, to prove.

That cannot be proved (by reasoning.)

Because the degree of malignity in every error was often times undemonstrable, and most commonly *indemonstrable*, their zeal was alike against all.

Taylor. The Liberty of Prophecy, sec. 2.

It is altogether as easy and as just for any man to reject them, as for those, that take them for granted, to assert them, being indeed all of them as *indemonstrable* as the conclusion to be inferred from them.

Boyle. Works, vol. i. p. 360. The Spectical Claymott, part v.

We find likewise some of the axioms of geometry mentioned by Aristotle as axioms, and as *indemonstrable* principles of mathematical reasoning.

And. Essay 7, vol. ii. p. 367. Opinions about First Principles.

INDENIZE. } More commonly written *Ende-*
INDENIZATION. } *nitice*, *p. p.*

To give or bestow (as *donatione regis*) the rights of a natural born subject; to admit to the enjoyment of such rights.

The bounds in every give,
Which first to kill me had obtain'd,
Were by my privilege rescind'd,
Who indeniz'd was within those bounds.

Shirley. Aurora, song 2.

Amongst other things was a pardon to West, who being privy to the late conspiracy, had revealed the accomplices to save his own neck. There were also another pardon and two *indenizations*.

Evelyn. Memoirs, vol. i. p. 622. Anno 1686.

INDENT, v. } Fr. *endenter*; It. *indentare*; i. e. *to*
INDENT, n. } says Minshew, *indent denter*, as it
INDENTATION, } were to put in teeth, so that one
INDENTMENT, } could make answer another like teeth;
INDENTURE. } i. e. *deotium facere*.

Fr. *endenter*, to snip, notch, jag on the edges. Cut-groove to cut (by usage) in a waving line, to bound by a bending, waving line.

And there was redy the newshell of Circassene, his banner before him, the which was gull'd, a sheff, sylster, three chequers in the sheff, barded sylster *indented*.

Lord Berners. Frontiers. Cronycle, vol. i. ch. 15.

We must shew the kyng of England both your clemencie that you had authoritie to receive it fro the French kyng, and also that you by your *indenture*, sealed with your seals of armes, shall confesse that you receive the cite as a gift, and not granted as a right to the kyng your master, or els be you sure that the cite shall not be delivered.

Hall. Henry VIII. The tenth Year.

With more noble and graceful severity than Papius, the Roman legate, end with Antiochus, to limit and level out the direct way from vice to virtue, with straight and exacted lines on either side, not winding or *indenting* so much as to the right hand of fair pretences.

Milton. Works, vol. i. fol. 260. The Doctrine and Discipline of Divorce.

And here the strong and silver Trost shall runne,
In a new channell, faire and evenly;
It shall not wiede with such a deepe *indent*,
To rob us of so rich a bottom here.

Shakespeare. Henry IV. First Part, fol. 51.

But that which glads and makes him proud of all,
It was the healing neighbours on him call
For counsel in some crabbed case of law,
Or some *indentments*, or some bond to draw.

Hall. Satire 2. book iv.

Assailor to his son, Ulysses oerts

The plucky-crested helms and pointed spears,

With shields *indented* deep in glorious wars.

Pope. Homer. Odyssey, book xix.

The spiry god enfolds his spheric form,
Through large *indentings* draws his laeubic train,
And seeks the refuge of Apollo's fane.

Wieland. Oed. Minnervas, book xv.

Whose tempers, inclinations, sense, and wit,
Like two *indentures*, did agree so fit.

Bailyn. Upon Human Learning, part ii.

The coast, which is low, seemed to be *indented* into creeks and projecting points; or else those points were small isles lying under the shore.

Cook. Voyages, vol. iv. book iii. chap. xii.

If a deed be made by more parties than one, there ought to be regularly as many copies of it as there are parties, and each should be cut or *indented* (formerly in acute angles *under denton*, like the teeth of a saw, but at present in a waving line) on the top or side, to tally or correspond with the other; which deed so made is called an *indenture*.

Blackstone. Commentaries, book ii. ch. xi.

An *INDENTURE*, as the citation from Blackstone shows, is a CHIROGRAPH cut, not straightly, but in an *indented* form, so that the jagged edges, when brought together, may exactly tally, and prove the genuineness of the counterpart deeds. For a long time the words "This Indenture" (or some others, as we have shown under CHIROGRAPH) were very carefully written and divided between the two parts. Deeds thus made were called *Syngrapha*, *Chirographa*, or *Cirographa*, though Spelman (*Glossary*, ad v.) cites a passage from Lindwood, *Tit. de Offic. Archidiacon. c. 1.* in which the two are plainly distinguished from each other. *Diffracti Chirographi et Syngraphi, quia Syngraphus est scriptura inter creditorem et debitorem Indentata: in cuius scissura littere capitalibus scribitur hæc dictio, Syngraphus, (sive v. Συγγραφα.) Sed Chirographus dicitur quod manu unius tantum, puta debitoris, scribitur, et penes creditorem retinetur. Aliquando tamen promiscue sumitur secundum Januensem.* The words of Johannes de Janhu here referred to are cited by Du Cange (ad v. *Chirographum*).

This mode is still preserved in making out the Indenture for a Fine; but the precaution is plainly useless, for the suture (if we may so call it) of the two parchments is quite sufficient to establish their original identity. For the most part, therefore, the Indenting only, without cutting through any letters, is at present in use; and it seems, as Blackstone says, to serve for little other purpose than to give oams to the species of Deed. Even this purpose, as the parchment is now cut, is not legitimately obtained.

Spelman has not discovered any Indenture in England before the year 1216; Hicks before 1208; Rymer before 1197; Madox before 1185. The writer of a very tedious and unnecessarily long paper relative to them in the *Enc. Méthodique (Artis)* affirms that they were in use during the reign of Henry II.; and adds, with no little boldness, considering the diligence and research of the above names which he has just cited, et si l'on examinoit avec soin les archives de l'Eglise d'Angleterre, on en découvrirait sans doute encore de plus anciennes. In France, P. Mabillon has not seen any before 1106. Indentures received their names, *Bi-partite*, &c. from the number of times which they were repeated. Spelman mentions that of Henry VII. respecting his Chapel at Westminster, as *septem-partite*, and he speaks of another as *undecim-partite*.

INDENT.
—
INDENTURE.

INDETERMINABLE. The duration of the world was by the old philosophers held to be indeterminate.

INDEX.

Boyle. Works, vol. ix. p. 11. *The Excellency of Theology*. [Theology] does, from Scripture, give us such an account of the age of the world, that it hath set us certain limits, within which so long a duration may be bounded, without mistaking in our reckoning. Whereas philosophy leaves us at the vastness of indeterminate duration, without any certain limits at all. *Id. B.*

The eternal height of indeterminate space!

The eternal depth of condescending grace!

Brooker. Universal Beauty, book i. l. 5.

Positive constitutions of judicial authorities are, in like manner, wanted to give precision to many things, which are in their nature indeterminate.

Polisy. Moral Philosophy, vol. ii. ch. viii. p. 256. *Of Justice*.

Thus, by the mediation of a second Adam, we are delivered from the worst and most dreadful part of the sentence on the first; that which denounced death absolutely and indeliberately.

Law. Theory of Religion, p. 361. *Reflections on the Life and Character of Christ*.

INDEVRGINATE, in, privative, and devirginate, *q. v.* to cause to be not longer a virgin.

Still a virgin; not deprived of virginity.

— Ya three there are,
Who o' minds, she neither can devolve nor move;
Poll is, the seeds of Age-bearing Joss;
Who still times indevirginate; her eyes
Being blue, and sparkling like the freezing skies.

Chapman. Homer. Odyssey. A Hymn to Venus, fol. 89.

INDEVOTE, } See UNDEVOTE. Fr. *indévo*;
INDEVOTED, } Sp. *indévoto*; in, and devote, *q. v.*
INDEVOTION, } Lat. *devotum*, past participle of de-
INDEVOUT, } vocere, (*de*, and vocere, to vow or promise), to pledge or promise, dedicate or give up to.
Not pledged or promised, dedicated or given up to;
not given, *ac.* to godliness, piety, or religion; ungodly, irregular.

If we be not unacquainted with ourselves, we are so conscious of our own weakness, that we know every puff of temptation is able to blow us over; they are only our prayers that must stay us from being carried away with the violent assaults of discontentment; under which, a praying soul can so more securely, than an undevout soul can enjoy safety.

Hall. Works, vol. iii. fol. 321. *Of Contentment*.

But if we live in an age of indirection, we think ourselves well assisted if we be wiser than their ice.

Taylor. The Great Exemplar, part I. ad sec. 5. fol. 67.

It would be remembered that the Baptist did more upon a less necessity, and possibly the greatness of the example may entice us on a little farther, than the customs of the world or our own indirections would engage us. *Id. B.* part I. ad sec. 8. fol. 118.

Mr. Wotton tells me he has disposed of all the Tabern, and Mr. Merdock says the same, and you will have your money by Dr. Mills or me; but they give no good account of the other little book. There are no more of the same arguments, and so indirection is no more. But you must have a little patience. *Bronty. Letter*, p. 181.

So neither is that direction, which is killed by the sequence of an undevout preacher, any will the less acceptable to God for their not being themselves affected with the zeal they begin to others.

Boyle. Works, vol. ii. p. 457. *Occasional Reflections*, sec. 6. ref. ix.

What pity, that Mr. Cowley's connections with some persons, indebted to the excellent chancellor, kept him at a distance from a man, so congenial to himself, and for whom he could set but estimate the highest esteem!

Hurd. Works, vol. iii. p. 140. *On Retirement*, dial. iii. note p.

INDEX, } Fr. and It. *indice*; Sp. *índice*; Lat.
F. *noice*. } *índice*, from *indicare*, to tell, show, or point out. See INDICATE.

That which shows or points to; as the *index* of a

book, that shows the contents; or of a clock, that points to the hour.

With that I sent the grating weech away,
Lest when my loving gaily tongue should halt,
My lips might prove the *index* to my fault.

Dryden. English's Heroical Epistles. Ramond to King Henry

Metaphors 'tis a pitiful piece of knowledge, that can be learnt from an *index*; and a poor ambition to rich in the inventory of another's treasure.

Glasvil. The Vanity of Dogmatizing, ch. xv. p. 143.

He [Democritus] answer'd: A fool could never hold his peace. For too much talking is ever the index of a fool.

Ben Jonson. Deucalion.

Yet I half suspect he went no further for his learning than the *index* of Hebrew names and etymologies, which is printed at the end of some English Bibles.

Dryden. From Works, vol. ii. p. 307. *Dedication of the Medal*.

How *index*-learning turns an student pale,

Yet holds the eel of silence by the tail.

Pope. Dunciad, book ii. v. 278.

In youth, the *index* of maturer years,
Left by her school companions at their play,
She'd often wander in the wood, or room
The wilderness, in quest of custom flow,
Or e'er of bird unknown, till eye approach'd,
And knew'd her in the shade.

Logan. The Epistle of Levis.

By the Romish Church INDEX is used absolutely to designate the Catalogues or Lists of Books prohibited by Ecclesiastical authority, on account of the Heretical opinions supposed to be contained in them, or maintained by the authors or editors of them. The catalogue, or list of books absolutely prohibited, is simply called the *Index*, or *Index Librorum Prohibitorum*; but, when the list or catalogue is of books allowed to be read after correction or alteration, agreeably to the orders of the Papal authorities, it is termed *Index Exurgatorius*; and in the later Indices, the words *decree corrigantur* are subjoined to certain Works, in order to render a separate expurgatory Index unnecessary. (Townley's *Essays on various Subjects of Ecclesiastical History*, p. 133.) The invention of Printing about the middle of the XVth century caused a rapid multiplication of books, and induced the Papal Hierarchy to prevent, if possible, the circulation of any which might prove injurious to the interests of the Romish Church. Hence originated *imprimatur*, or official permissions to print works; and the promulgation and diffusion of the doctrines of the Reformation in the following century, increased the determination of the powerful adherents of Popery to suppress and to destroy all books tainted with Lutheranism or maintaining any of the peculiar opinions held by the Reformed Churches. In 1546, in pursuance of an Edict of the Emperor Charles V., the University of Louvain published an Index or catalogue of books regarded as dangerous; of which a revised edition was published in 1550. Similar lists of interdicted books appeared nearly at the same time at Venice, Paris, Rome, Cologne, &c. for an account of which see Peignot's *Dictionnaire des Livres condamnés au feu, supprimés, ou censurés*, tom. i. p. 256—266, and Merdham's *Account of the Indices, both Prohibitory and Expurgatory, of the Church of Rome*, p. 17, et seq.

These Indices assumed their most systematic form at the Council of Trent, which, at its XVIIIth Session referred the consideration of Works to be prohibited to a select Committee; and in the XXVth Session, what

INDEX.

INDEX. had been done by that Committee was referred to the Pope, (Cone. Trid. Canones, p. 177, 362. Paris Edit. 1524.) that it might be completed and published with his authority. The Work was accordingly published in 1564; besides the Catalogue of prohibited books, it contains general rules relative to such books, drawn up by certain persons, deputed for that purpose by the Tridentine Council, and sanctioned by Pope Pius IV. These Rules, which are ten in number, are prefixed to the different Indices which have been published since that period. They are also contained in the Paris edition of the Canons of the Council of Trent already cited; (p. 433—440;) and a translation of them will be found in Towoley's *Illustrations of Biblical Literature*, vol. ii. p. 478—483.

Of the CONSECRATION of the Index, which forms a branch of the Inquisition, we have already spoken. It holds its sittings at Rome, and has the right of examining generally all books which concern Faith, Morals, Ecclesiastical Discipline, or Civil Society; on which it passes judgment, for suppressing them abso-

lutely, or directing them to be corrected, or allowing them to be read with precaution, and by certain persons. Pius V. confirmed the establishment of this Congregation. Persons, especially deputed by it, may give permission to Romanists throughout the world, to read prohibited books; and the penalty, denounced against those who read or keep any books suspected of heresy or of false doctrine, is the greater excommunication; and those who read or keep Works interdicted on any other account, besides the mortal sin committed, are to be severely punished at the will of the Bishops, (Richard et Giraud, *Bibliothèque Sacrée*, tom. viii. p. 78.)

The latest *Index Librorum Prohibitorum* appeared at Rome in 1819; some account of its contents is given in Sir R. H. Inglis's *Speeches on the Roman Catholic Question*, p. 10—13; and for the preceding Indices, published in Spain, Portugal, and at Rome, between the years 1564 and 1806, see Mendham's *Account of the Indices*, &c. p. 31—123.

INDIA.

Name.

INDIA, the name given by the Greeks and Romans to the Eastern extremity of Asia, is derived from the Persian word *Hind*, (*Heindo* in Zend and Pehlvi, the sacred and vulgar languages of Ancient Persia,) the antiquity of which is proved by the Syriac term *Hendi*, the Hebrew *Haddu*, (and being changed into *dd* by a common permutation, *Ester*, ch. i. v. 1. ch. viii. v. 9.) and the Greek word *Ἰνδία*, all commonly used in the earliest periods to which History reaches. The origin, however, of the name cannot be easily ascertained. It is unknown to the natives, and was borrowed by the Greeks and Hebrews from the Persians, who seem to have called their Eastern neighbours *Sindians*, from the mighty river which formed their common boundary; for *Sind* and *Hind*, *Sindhu* and *Hindú* appear to have been originally the same words, *h* having been substituted for *s*, as in the Greek and Latin words, *ἡ δόξα*, *δόξα*, *doxa*, *sext*, *septem*, *syce*, *son*; and as we find *sopta*, *saharra*, *swam*, *suras*, *santi*, in Sanskrit, are *hapte*, *hatré*, *hwam*, *hwré*, *hyanté*, in Zend, and *hast*, *herár*, in Pehlvi, as well as in modern Persian. Now *Sindhu* signifies, in the ancient Indian language, "the Ocean," and was, therefore, naturally used as the name of the largest Indian river; whence the Persians called the Country separated from them by that river. *Sindhu* *h* *at* *h* *án*, or *Hindústán*, i. e. the *Sindian*, or *Indian*, Region. In an abridged form, this word became *Sind* or *Hind*, terms still used in Persian; and from the latter the Greeks and Romans formed the words *Ἰνδία* and *India*, by omitting the aspirate, and adding the distinctive termination.

Greek dis-
son.

I. The Greeks knew nothing of India before the time of Alexander, except from the report of the Persians; their earlier accounts are, therefore, extremely meagre and vague, and mixed up with absurd and extravagant fables. Darius (a. c. 520) first crossed the Indus, and conquered *Kashmir* and a part of the *Penjáb*. (Herod. iv. 44. Mannert, v. ii. 8.) Alexander, following the same course, and entering by the only accessible route,

pushed his conquests a little further; (a. c. 327;) and the narratives given by his officers, supplied Eratosthenes, Strabo, and Pliny with the materials which they arranged and abridged. Ptolemy, who flourished at a later period, (a. d. 150,) when commerce had made him Countrymen acquainted with the Southern parts of India, has given a larger and more accurate account of that Country. He divides it (vii. 1. 2.) into *India within* and *India beyond* the Ganges. The former was bounded on the West by the *Paropamisadae*, or people of *Paropamisus*, *Arachosia*, and *Gedrosia*; on the North by *Mount Imaus*, the *Sogdians*, and *Sace*; on the East by the river *Ganges*; and on the South by the *Indian Ocean*. The latter, or *India beyond* the *Ganges*, had that river on the West; *Scythia* and *Serica* on the North; the *Sine* on the East; and the *Indian Ocean* on the South. Other writers (as *Arrian*, v. 4. and *Pliny*, vi. 17.) make the *Indus*, its natural boundary, the Western limit of *India*, and *Ptolemy* seems here to have considered the Political rather than the Physical divisions of the Countries which he is describing. *Strabo* (xv. 1. 11.) calls the Northern mountains, the extremity of *Taurus*, named by the natives *Paropamisus*, (or *Paropamisus*.) *Emodus* and *Ianus*; the Western boundary, he says, is the *Indus*; Southern and Eastern the *Atlantic Ocean*. Of the Rivers, two great rivers, the *Indus* and *Ganges*, the latter was not reached by Alexander, and was seen by very few of his followers. The *Indus* and its five great tributaries were, on the contrary, known to all of them. *Indus*, incolis *Sindus* appellatus, (says *Pliny*, *Nat. Hist.* vi. 23.) in jugo *Caucasi* montis, quod vocatur *Paropamisus*, aduersus solis ortum effluit, et ipse undecim milia recipit amnes. Sed clarissimos *Hystaspem*, quatuor alios affertentem: *Cantabram*, *tres*. Per se vero navigabiles *Ace siern* et *Hypasin*.

The four Satrapies of *Gedrosia*, *Arachosia*, *Aria*, and *Paropamisus*, to the West of the *Indus*, though included *Satrapies*, in *India* by the Persians, (*Pliny*, *ut sup.*) as being separated from the rest of their Empire by mountains

4 q

VOL. XXIII.

INDIA. and deserts, and not subject to its government till conquered by Darius, son of Hystaspes, are naturally as much a part of that Country as Carmania, (Kirmán,) which was never separated from it, and are therefore reserved for the geographical account of Ancient Persia.

Punjab. Of the five great rivers which form the Region called from them *Penj-áb*, (five waters,) and which pour their united streams by the *Panchanada* (i. e. five rivers) into the Indus, four only were well known to the Greeks, the *Satadru*, or *Satlé*, not having been reached by Alexander; they were (Strabo, xv. 1. 27.) the *Hydaspes*, (*Vitastá*.) *Acæsinæ*, (*Sandala*) of *Ptolemy*, i. e. *Chandrabhāgā*, *Hyarótis*, or *Hydrōtes*, (*Iravati*.) *Hypphāsia*,* (*Vipāśā*.) and *Hesidrus*, (*Piny*, *Nat. Hist.* vi. 21.) more correctly named *Zadadrus* (from *Satadru*) by *Ptolemy*, (vii. 1. p. 201.) The *Indus* entered the sea by two mouths, (Arrian, v. 3.) which formed a delta similar to that of the Nile.

The declivities of *Enodus*, from whence the *Hydaspes* flowed, furnished Alexander with an abundance of timber, firs, pines, and cedars, for the fleet in which he descended that river to the mouth of the Indus. The *Hydaspes*, according to Arrian, received the *Sinarus*, or *Sandabalis*, and mixing with the *Acæsinæ* in the territory of the *Arippe*, flowed in one stream to the Indus. But the *Acæsinæ*, before their junction, had been increased by the *Hydrōtes* and *Hypphāsia*. A more accurate acquaintance with upper India, obtained within the last thirty years, has ascertained the general correctness of the ancient accounts, and afforded the means of determining many doubtful points. The rivers crossed by Alexander are now known, and the following Table, which gives their names at different periods, will serve to connect the ancient with the modern geography of the *Penj-áb*.

- | | | |
|-----------------------------------|--------------------------|-----------------------|
| 1. Hydaspes, (<i>Υδασπερ</i> .) | } Vitastā. | { Bihat, or
Jélam. |
| or Bidaspes. (<i>Βιδασπερ</i> .) | | |
| 2. Acæsinæ, (<i>Ακασινæ</i> .) | } Chandrabhāgā. Chanāb. | |
| or Suodabal. (<i>Σουδοβαλ</i> .) | | |
| 3. Hydrōtēs, (<i>Υδρωτεις</i> .) | } Iravati. | Rāvl. |
| Hyarótis, (<i>Υαρωτις</i> .) | | |
| or Rhuadis. (<i>Ρωιδης</i> .) | } Vipāsā. | Bijāh. |
| 4. Hypphāsia, (<i>Υψηασια</i> .) | | |
| or Bihasis. (<i>Βιψασια</i> .) | | |
| 5. Hesidrus, (<i>Ησιδρος</i> .) | } Satlaj, or
Sataluz. | |
| or Zadadrus. (<i>Ζαδωδρος</i> .) | | |

Figure. According to Strabo (xv. l. 11.) the form of India is rhomboidal. The Western side along the course of the Indus to its mouth, he estimates at 13,000 stadia; (about 1350 miles;) but the opposite, or Eastern side, exceeds this by 3000 stadia; the length of the Promontory of *Colis*, or *Colias*, is, therefore, 16,000 stadia, (1700 miles.) From the Indus to *Palibothra*, the King's high road measured 40,000 stadia, (about 2260 miles,) and from that city to the sea was 6000 stadia, so that the whole distance from the mouths of the Indus to the South-Eastern extremity was 29,000 stadia.

Nations. From *Ptolemy's* enumeration, (*Geogr.* vii. 1. p. 171.) which is far more comprehensive, it appears that the following were, in his time, the principal nations and kingdoms in India: 1. *Casperia*, (*Kāsmīra*) or *Kash-*

mir, near the sources of the *Bidaspes*, *Sandabal*, and *Rhuadis*. 2. *Cylindriné*, near the sources of the *Bihasis*, *Zadadrus*, *Diamuna*, and *Ganges*. 3. The Countries between the Indus and *Bidaspes*—near the Indus, *Varsa*, (*Urasa*, *vid. At. Res.* xv. p. 66.) containing the towns of *Isagurus*, or *Thagurus*, and *Taxiala*, (*Takshasila*;) on each side of the *Bidaspes*, the Country of the *Pandovans*, (*Pāudus*), containing *I-alaca*, *Sagala*, (*Sākala*.) or *Sangala*, also called *Euthymedia*, *Bucephala*, where Alexander's favourite charger *Bucephalus* was buried, (Arrian, v. 19.) and *Jonmasa*. 4. Between the *Bidaspes* and the *Vindian* mountains, (*ὁ ὠδὲνδρος ὄρος*, *Vindhya*.) to the East of the former were the *Caspirei*, eighteen of whose towns are named by *Ptolemy*; and among them *Modora* of the Gods. (*Μούρηα*.) 5. To the East of these were the *Gymnosopliasts*, or naked Philosophers: after whom, advancing towards the *Ganges*, the Northernmost Tribes were, 6. the *Dutichæ*, who had three towns to the East and two to the West of the river; then, 7. the *Aulichæ*, or *Anahiche*, with two towns on the West and one on the East. 8. *Prasiceæ*, or Country of the *Prasii*, with five towns on the West and two on the East of the river; and 9. *Samarabatis*, or *Saudrabatis*, between 29° and 30° North, and 128° and 130° East, containing four towns.

Arrian (*Ind.* 4.) mentions, 1. the *Cambisthili*, at the confluence of the *Hydrōtes* and the Indus; 2. the *Astrjæ*, at the juncture of the same river and the *Hypphāsia*; 3. the *Cenel*, or *Cenel*, *Kékaya*, (*vid. Rāmāyana*, ii. 53. 18, whose Capital was called *Girivraja*), near the sources of the *Surangas*; 4. the *Arippe*, at the confluence of the *Hypphāsia* and *Acæsinæ*; 5. the *Attacini*, in whose Country the *Neudrus*, another tributary to the *Hypphāsia*, rises; 6. the *Abantani*; 7. *Xathri*; 8. *Osadii*, independent Tribes, near the *Acæsinæ*; (Arrian, vi. 15.) 9. the *Adrastræ*, on the *Hydrantes*; 10. the *Glauganice*, or *Glaucæ*, (Arrian, v. 20.) between the *Hydaspes* and *Acæsinæ*; 11. the *Cathai*, between the *Hydrōtes* and *Hypphāsia*; 12. the *Malli*; and 13. the *Oxydrice*.

The greater part, if not the whole, of these nations, was the offspring either of a mixed caste, or of a race different from the *Hindūs*, and therefore considered by them as barbarous and impure. Being constantly at war with each other, they were easily subdued by their neighbours professing the *Brahmanical* faith; and were either gradually expelled, or amalgamated with their conquerors, by the adoption of their faith and usages. "There," says Strabo, "dwell the *Coniaci*," i. e. the people of *Cury*, (*Ptolemy*, vii. 2.) i. e. *Cape Comorin*, supposed by the Ancients to stretch out far to the South-East.

"Between the Indus and *Hydaspes*," says Strabo, (xv. l. 28.) "is *Taxila*, a large and well-governed city in a populous and very fertile country, almost adjoining to the plains." In the mountains above this territory was the Country of *Abisarus*, (or *Abissares*, Arrian, v. 29.) whose ambassadors said that he kept two serpents, one of which was 80, and the other 140 cubits long. Between the *Hydaspes* and *Acæsinæ*, lay the Kingdom of *Porus*, (i. e. a *Paurava*, or descendant of the ancient hero *Puru*.) extensive and rich, containing about 300 cities; there was the forest on the declivities of *Mount Enodus*, which supplied Alexander with timber for his fleet. *Cathana*, the territory of one of the inferior Chiefs named *Snipithes*, was placed by some writers between these rivers, by others beyond the *Acæsinæ* and *Hyarotis*,

* *Vide Diob. Scil. Hist.* vii. 53 where all the MSS. but one have "Ptoem." Strabo (*loc. cit.* sec. 27.) and *Dionysius* (*Perieg.* 1145) and most other ancient writers, have *Hyphasia*.

INDIA.

on the borders of Gandaria. Cathus was said to contain a mountain of salt large enough to supply the whole of India. Four veins of gold and silver were also discovered in other mountains not far off, by Gorgus the miner, but the Indians were ignorant of the art of smelting, and indifferent to their treasures. Between the Hypanis and the Hydaspes it is said that there are nine nations; (*Opus*, Strabo, xv. 1. 33.) and Diodorus (xvii. 98.) places before the confluence of the Indus and Acesines the Syracuse, (Sudracæ?) who were then in alliance with the Malli; the Sambasæ, a confederacy of Republican cities; the Sodreæ and Massani, on both sides of the river; and the Countries of Musicanus and Porticannus, and next the Kingdom of Sambus, and the people called Brachmanes. Harnatalis, the last of their cities, appears not to have been far from the sea. To the South of the Hydaspes, probably nearer to the Indus, were the Sibæ, who boasted of their descent from Hercules, and were equipped with a skin and club like him, the Malli, and Oxydrice, two great nations. Between them and Pattalene, the territory of Musicanus, that of Salus, or Sambus, whose Capital was Sindonalia, or Sindomana, the Country of Porticannus, and others inhabiting the banks of the Indus. Lastly, Pattalene, the island formed by the two branches of that river; each side of which was an equilateral triangle, according to Onesierus, (Strabo, *loc. cit.* sec. 33.) having each of its sides 2000 stadia (about 250 miles) in length. Aristobulus says that the interval between the arms of the river was only half that distance. Pattala, from which the island received its name, was a considerable city. Ptolemy (vii. 1. p. 168.) gives seven mouths to the Indus as to the Nile, and mentions their names and positions.

Ganges.

All the Ancients were agreed that the Ganges was the largest river known, (Strabo, *loc. cit.* sec. 35.) and the Indus next to it. Of the first, some said that its least width was 30, (3½ miles), others 3 stadia; Megasthenes, who had seen it at Palibothra, affirmed that its width, where moderate, was as much as 100 stadia, (11 miles), and that its depth was at least two fathoms. (*Opuscul.*)

Alexander's march.

The first Indians attacked by the Greeks were the Gandari, (Gandhâras), who appear to have migrated from the central part of the Penj-âb, (Pancha-nada,) and established themselves on the banks of the Indus. Their name may still be traced in the Kandahâr of the modern Arabs and Persians. The first large city occurring on Alexander's march from the Indus to the Hydaspes, was Taxila, (Takshasila), to whose King and people a similar name is given by the Greek and Roman writers. (Arr. v. 8. Strabo, xv. 1. 28. Plin. *Nat. Hist.* vi. 20.) Pliny, indeed, mentions the names of other Tribes, and says that the whole of the level country watered by the Eastern confluent of the Indus was called Amarda. At the distance of two days' march from the Acesines, Alexander came to Pimprama, Capital of the Adraissæ, (i. e. Arattas), and soon afterwards to Sangala, or Sagala, (Sâkalâ), the chief city of the Cathmi, (perhaps the Xathri of Arrian, (vi. 15.) and the Cathari of Diodorus Siculus, (xvii. 92.) i. e. the Koliats of the ancient and Khyrats, or Ketras of the modern Indians.) This people inhabited the Eastern bank of the Hyphasis, or Hyphasis, (Vipâsâ), beyond which Alexander was prevented by omens, and the murmurs of his army, from advancing. Having embarked on the Hydaspes, he descended that river to its

INDIA.

junction with the Acesines, (Chimsh,) where he encountered the Oxydracæ, (Strabo, xv. 1. 33. Sudracæ, Plin. *Nat. Hist.* xii. 12. i. e. Sûdracæ), from whom and their neighbours, the Malli, (Mali, Strabo, *ibid.* Maln of the Hindûs,) at the confluence of the Hydrotés, (Râvi,) and the same river, he received the severest check in his progress.

The Panchanada, or Penj-âb, i. e. the country of the Hindû five streams, which are the Eastern affluents of the second Sindhu, (Indus,) was anciently inhabited, according to the *Mahâ-bhârata*, (Lassen, *Pentap.* p. 63. 73.) by the Bâhikas, an impure race, who delighted in drinking arrack and eating beef, and, in short, were destitute of any thing like morals. Sâkala, on the brook Apagâ, was their Capital. They were also named Jâtika, and Aruttas, i. e. men who had no King; their name Bâhika being derived from Bahis and Hikas, two *piâchis* or demons, who dwelt on the banks of the Vipâsâ. The Prast'halas, Madras, Gând'hâras, with the Basâtis and Sauvâras, on the Sindhu, seem also to have belonged to the same impure race. As a disregard of caste is one of the defects especially charged upon them, they could not have been under the spiritual guidance of Brâhmanas, and were therefore not Hindûs.

Of the Indian Peninsula the Ancients entertained the Western the most erroneous notions. Their methods of determining the position of places, the distance and direction of routes, the bearings of head-lands, the outline of a coast, or the course of a river, were so imperfect, that even in the time of Strabo, long after an intercourse had been maintained by sea between Egypt and India, the Western coast of the Peninsula was supposed to run nearly due East and West, and its most Southern promontory was placed under the same parallel as Meroë, 16° 42' 31" North. The Island of Taprobâne, (Ceylon,) which was known to the Greeks before they had discovered the Bay of Bengal, was supposed to run in the same direction as the coast, and was placed by Eratosthenes (Strabo, xv. 1. 14, 15.) at the distance of twenty days' sail from it. Hipparchus (Mela, iv. 1. 7.) supposed that it was a part of another world, (*orbis alterius*.) The expedition of Alexander, however, according to Pliny, (vi. 22.) made the Greeks better acquainted with the East, and they then learnt that it was an island. In the time of Ptolemy it was much better known; as was, indeed, the whole of the Western Peninsula, or the country between the Indus and the Ganges. The former of those rivers, he says, (vii. 1. p. 168.) flows into the Gulf of Canthus, (Kach'ha, pronounced, as commonly spelt, Cutch.) On that gulf was the emporium of Monoglossus, a word apparently of Greek origin, and perhaps a translation of the original name. Beyond it was the Gulf of Barygaza, named from a Barygaza, great commercial city on the river Namdamu, a little above its mouth. The modern as well as the ancient name of this place (Bharûch) seems to be a corruption of B'hrigogusha, (*At. Res.* x. 109.) i. e. the holy place of Bhrgu, a Hindu saint.

The Gulf of Barygaza was bounded on the North by the Balcan promontory, (Βαλκαν ἑσπερος) and Pulpinia, in 11½° 30' East, and 16° North, (about 72° 30' East, and 20° 28' North,) is the last place on its Southern side. On the coast of the adjoining territory, called Arices of the Sâlimi, were, Sopara, the mouths of the Gomris and the Bendas, (Bîpâr, the Tapti) an emporium and promontory called Siymilia, and Ballipata, Siymilia. (i. e. Ballipata, the city of Baki,) at its Southern

extremity. The territory of the Pirates followed; where Mandagara and Armagara are manifestly Indian compounds, containing the word *garha*; (fort;) Byzantium (*Βυζάντιον*) is either a Greek corruption, or the site of a Grecian colony: the Chersonese, perhaps the Island of Sdlset, and the river Namagana, or Namagana, possibly that which enters the sea near Râdjâpûr. The emporium of this territory was a town near the salt-petre works, (*Νιπρία*), named from its staple produce, for which India has always been celebrated. In Limyrica, to the South of the Piratical Country, beside the city of Tyndia, we find a second Armagara, or Armagana, the emporium of Modiria, or Muziria, and the mouth of the Pseudostomus (i. e. false-mouth) and Ilaris. In the land of the Aii was the emporium of the Elanci, Cottiana, the metropolis of the country, and the promontory and city of Comaria. (*Κομαρί*), in the Periplus of the Erythraean Sea, and Komori, or Komari, of the Arabs, to which a naval termination was added by the Portuguese, making it Comorin, or Comoria, placed by Ptolemy in 121° 30' East, and 13° 30' North. Its true position being 77° 45' East, and 8° 4' North.

From that point, travelling Northward, we have the Colchic Gulf, named from Colchi, Colicchi, or Conicchi, a town on its shores: about one degree to the South of the mouth of the river Selen. (*Σελώνος ἑλβολαί*.) The shores of this gulf were inhabited by the Carel, and it contained the diving-place of Pinieus, (*ἐκλάρων ἡλιόων*) probably the pearl-fishery of Manâr. The Agarie, or Organic Gulf was separated from that last mentioned, by a headland, named Cory, or the Calligic Cape. (*Κόρυς ἄκρον κύ και Καλλίγικον*.) Collis, or Colias, probably the point opposite to Râmésarum, appears to be derived from Chôlia, the native name of the adjoining coast, but the resemblance is merely accidental. The Agarie, Aganic, or Angric Gulf, named from a town on its shores, next follows, and forms a part of the Country of Pandion, (*ἡ Πανδιόνος χώρα*), of which Salâr (in 125° 20' East, and 15° 30' North) was an emporium. The name of this region seems derived from the Pândava, or descendants of Pandu, celebrated in the Mythological Poems of the Hîrudis. To the North was the Country of the Batæ, or Bati, whose Capital, Nigramma, had a genuine Hindî name; beyond it to the South, we find the coast of the Soringi, (Sola, Chola, or Chorsamandala,) where the river Chaberus, near the mouth of which there was a town bearing nearly the same name, reminds us of the Kâvri, and Kâvri-patanam, (i. e. Kâvri-town.) Further Southwards and Eastwards were the Arvares, or Arvarnes, whose emporiums, Podocœ and Melangœ, were to the North of the mouths of the river Tyndia, beyond which was another trading place called Manadialapha, or Manaphra. To the South and East of it Ptolemy (vii. i. p. 169.) places Masolia, (*Μασίολα*?) with the mouth of the river Mesolus, and the emporiums named Contacœsyla and Allosyngœ. On the Gangetic Gulf (the Bay of Bengal) he has Pacura, or Palura, Caringara, the mouths of the rivers Masodia and Tyndia, Mapûra, Minagara, the mouth of the Doasoran, (*Δωσώραν ἑλβολαί*.) Cocala, and the mouth of the Adamaia (i. e. Diamond River) and Cosumba. The Western mouth of the Ganges, called the Cambusan mouth, (*Καμβούων ἄκρον*) was in 145° East, and 15° 30' North; the second or Great mouth, in 146° 20' East; the third or Camberichina, in 145° 30' East, and 18° 20' North; the city of Tiligrammum (Tiligramma?) was in 147° 20'; the fourth or

Fulse mouth, in 147° 20'; and the fifth, called the Opposition mouth, (*ἡ ἀλλήλων Ἀντιβολαί*), in 148° 30' East, and 18° North.

Of India beyond the Ganges very little was known, India beyond even to Ptolemy, whose information so greatly surpassed that of preceding Geographers. To the East of the Ganges he mentions (vii. 2. p. 175.) the Arradi, Arradi, through whose Country the rivers Latmêdia, or Catibeda, and Tocossana flowed into the sea. Their emporium was named Baracûra. In the Silver country were the rivers Sadus and Temala, with a city and promontory bearing the same name, stretching from 10° to 5° North. From that point began the Sushacian Gulf, the shores of which were inhabited by Anthrophagi, called Bisyugœtæ, from Bisynga, their emporium; then came the river Syga, and the city and promontory of Berabæ, supposed by M. Malte Brun (*Priœ*, 305.) to be Point Negrais. The Golden Chersonese, which follows, is placed by Ptolemy South of the Line, and was watered by the rivers Chrysoanæ, Palindas, and Attabas, or Attas, branches springing from one great stream. (*Id. p. 177.*) To the North-East of this country was that of the Robbers, (*Ἀπορῶν χώρα*), the interior of which was entirely unknown. Beyond it, further Northward, was a Country crossed by the traders travelling to the land of the Sinae, and traversed by a large stream called Daonæ, or Doonæ, supposed by Malte Brun (*l. c.* 306.) to be the Kylen Dwein, one branch of the Irawaddi, (*Airawati*), or Great River of Ava; but many of that learned writer's conjectures are drawn from a slight resemblance between the ancient and modern names of the places mentioned; which will be thought a very insufficient foundation to build upon, when the revolutions which those Countries have experienced, and the want of any ancient monuments to prove the supposed identity, are considered. This observation, also, applies more immediately to the Countries on the East of the Ganges, the present inhabitants of which seem to have no memorials of their ancient history. Ptolemy had evidently nothing better than uncertain reports with respect to that part of the world; and his apparent precision may fairly be ascribed to a desire of making his Work appear complete, rather than to any confidence in the calculations which he made. That the Sinae inhabited, as M. Malte Brun supposes, the Western part of Siam, (*Shân*, or *Syân*), is not altogether improbable, though the Tzinista (i. e. Siniâtâ, the land of Sina, or China) of Cosmas Indicopleustes (xi. 337.) seems to establish the antiquity of the term *Sin*, or *Chin*, as applied to the people still bearing that name, who are still further to the North-East. In the river Scous (*Σαύρος*, in the Palatine MSS.) the same Geographer finds the river of Martaban, and the gulf bearing that name is the Great Gulf (Magna Sinus) of Ptolemy; but the Indindia, (*Ἰνδιάνη*), which signified Barley-island, (*Yava-dwipa*, in Sanskrit, *Jahadû*, in the Javadic spoken dialects,) could hardly be any other than Java, still celebrated for its fertility. The position of the ten islands called Moniole, which attracted ships by their magnetic rocks, or the three Sabadiva, (*Sava-diva*?) inhabited by cannibals, is not so easily determined. Ptolemy places the latter 7°, the former 25° East of

* *Avædica*, in vii. 2. p. 175; but this is probably owing to an error of transcription.

† The Bisyugœtæ were doubtless the natives of Bisynga, (*Bisyngæ*), as having been substituted for *α*, its equivalent.

INDIA.

Tabedui, which, according to him, is in the same parallel as the Sabadabai, and 64° South of the Maniole.

Central India.

Having thus traced the Indian coasts as far as the Ancients had any knowledge of them, we must now return to the central regions, only a small part of which was known to the Greeks and Romans. On each side of the Ganges, the Kingdom of the Prasii (ἡ Πρασιαί, *i. e.* Prāchi, or the Eastern Country) stretched over a great extent of land, (Plin. *Nat. Hist.* vi. 19.) and was the most powerful State, at that time, in India. Its Capital seems to have been called Baliputra, from the descendants of Bala Rāma, by whom it was inhabited; (*As. Res.* v. 269.) such at least is the probable origin of the Greek name Palibothra, or Palimbothra. (Παλιμποθρα.) It was placed at the confluence of the Erannobas and Ganges, (Arrian, *Ind.* 10. Strabo, xv. 1. 36.) the former the third, the latter the first of the Indian rivers. It formed a parallelogram 80 stadia (9 miles) in length, and 15 (1½ mile) in breadth, enclosed by a wooden wall pierced with loop-holes, and a ditch; its people, called Prasii, (Arrian, *Ind.* 8.) the chief cities were Methora (*i. e.* Methorā) and Clisobora, (*i. e.* Calica-pura,) and the Country round those places is still called Surāsena by learned Brāhmins. The nations on the Ganges were called Gangaridai; and of these the Southernmost were the Celinge (Kalingas or Telingas of the Hindūs.) A promontory was named from them, and near it was the city of Dandakū. Further to the West and South we find Minnagara, the residence of a Prince entitled Mambura, (*Periplus Mar. Erythr.* 27, 28.) which seems connected with the territories of the Mahā-Bala-Hāyis mentioned by the Arabian Geographers. In Larice, among other cities, was Ozene, evidently the Ujājini (Ujjain, or Uzein, in the vulgar dialects) of the ancient and modern Hindūs. Syraetene, named in the *Periplus of the Erythraean Sea*, and in Ptolemy, (vii. 1. p. 172.) is the Śrāshtra of the ancient Hindūs, since changed into Surat; adjoining to which was the territory called Arica, already mentioned, which appears to have been more extensive inland than on the coast; and Dacchanabades, which seems to be applied in the *Periplus* to the whole of the Western Peninsula, is evidently derived from Dakshina, (South,) changed by the vulgar dialects into Dekan and Dak'hin: and vāda, or vāra, which signifies an enclosure in the Tamil and Malayāli, the proper languages of that Country. The original word was, probably, Dak'hanavād, or Dak'hanavār, (*i. e.* the Southern territory,) as the adjoining Country was called Maleivār and Maleihār, *i. e.* the mountainous territory.

Minnagara.

Dakshana-bades.

Natural and Civil State.

An inquiry into the moral and civil condition of the Indians, as recorded by the Greeks, will also furnish similar results, and show such coincidences as tend to increase our reliance on the credible part of their accounts, notwithstanding their propensity to exaggeration and fables. Megasthenes and Nearchus are the great authorities from whom Diodorus, Strabo, and Arrian derived all that they have said respecting India; and those writers have not concealed the discordance prevalent in the narratives given by the followers of Alexander. Strabo, more particularly, complains of this defect, (xv. 1. 2. 37. 43. 45. 54. 68. &c.) and ascribes it to the haste with which the Country was traversed, the novelty of the objects seen, the contradictory reports received, and the credulity of the travellers themselves. Under such circumstances, it is more surprising that any

INDIA.

coincidences should occur, than that there should be only a few; and if there are so many points of resemblance actually verified, what would have been the case, had the contemporary Works of either nation descended to us entire? As it is, with scarcely a wreck of history written by any native Indian of that Age, and nothing but extracts from some of the Works composed by the Greeks, we see such traces of the language and peculiar customs of the Hindūs, as leave no doubt of their identity with the Indians visited by Alexander; and show that a still closer resemblance would have been manifest, had a larger portion of the writings of his followers been preserved. Strabo, the most copious, as well as the most judicious of the ancient writers on India, is our best guide with respect to its peculiarities, both Natural and Civil.

The extraordinary fertility of its soil, its double harvests, great heat, periodical rains, and abundance of rivers, which rise and fall annually like the Nile; its peculiar fruits and grains, particularly rice, sesamum, balsamum, or bosgrum; (Diodorus, ii. 36.) its millet and cereum, (*Panicum Indicum* and *sorghum*), pulse, flax and cotton, sweet and edible bark, probably cinnamon,* and reeds (*salween*) with a sweet and nutritious juice, *i. e.* sugar-canes of extraordinary length or thickness, ratans and bamboos; (Strabo, xv. 1. 20.) all show that no change has taken place in the climate or produce of that Country since the time of Alexander. The Indian fig, or banyan-tree, with its long radiating branches, which from one parent stem forms a whole forest in a few years, was noticed by Onesicritus and others of his comrades. (Strabo, II. 21.) The tree described by Aristotolus as having silicles ten fingers long, full of a sweet but deleterious pulp, was probably the *Cassia fistula*; and the "wool-bearing tree," (*σφιγερὸν ἐίδωρον*), the seeds of which were enclosed by a soft substance which could "be combed like wool," was evidently a cotton-shrub: medical plants and dyeing materials (sec. 22. 30.) were then, as now, found there in abundance. Elephants, tigers, and reptiles without number, astonished the Greeks as well as the modern discoverers of India; and many even of the monsters described by them really exist, notwithstanding Strabo's disbelief, (xv. 1. 57.) being nothing more than different species of the monkey-tribe, erroneously supposed to be human beings, and misrepresented through a love of exaggeration or a reliance on reports imperfectly understood: such, for example, were the men three spans high, with two holes above the mouth for nostrils; the Enotoceti, or men who went to bed in their ears, *i. e.* whose ears were large enough to serve as bed and bedding; and the wild men who could not be brought to Sandrocoitus's (Chandragupta's) Court, because they would not eat, and therefore died by the way.

That the Physical peculiarities of India should have been so little altered, can create no surprise: but has the Civil condition of its inhabitants remained the same? Were the singular institutions of the present Hindūs already established at that remote period? One of the most striking of them undoubtedly was so; for the division of the whole people into hereditary classes, Castes or castes, is particularly noticed by the Greeks. "The whole of the Indian people," says Megasthenes, as

* But the cinnamon tree (Strabo, *loc. cit.* sec. 22.) seems to have been confounded with the *Borassus flabelliformis*, which is still called Tila, or Tila, (*salween* is *li ed kha* among some of the *hindi* poets cited, Arrian, *Indica*, 7.) by the Hindūs.

INDIA.

quoted by Strabo, (xv. I. 39.) Arrian, (*Indica*, II.) and Diodorus, (II. 40.) "is divided into seven portions or races, the first of which, that of the *Philosophers*, though least in numbers, is most considerable in dignity. They are employed privately for the performance of sacrifices and funeral rites; publicly by the Kings at the Great Annual Assembly, held at the gates either of the city or palace, at the beginning of the year, when each of the Sages declares or predicts whatever he has foreseen or observed, which may be useful or contribute to the improvement of the fruits, animals, and administration of the Government, in the ensuing year. Whoever is found to have erred in his predictions thrice, is condemned to silence for the remainder of his life; but they judge him whose predictions prove to be true, to be deserving of immunity from every tax and tribute." "The second portion is that of the *Husbandmen*, who are the most numerous and upright of all the classes. Not being liable to serve in the army or interrupted in their field-labour, they never frequent the cities, and are exempt from all public duties and offices." "Their persons and labour are inviolable," as Diodorus observes, (II. 36.) and "it often happens that at the same time, and in the same place, one party is drawn up in battle-array and engaged with the enemy, while another is ploughing or digging without any danger, being sure of protection from the others. All the soil is considered as the property of the King, who receives a fourth of the produce as a rent from the cultivator." "The third class is that of the *Shepherds* and *Hunters*, who none are allowed to hunt, rear cattle, or sell and let out beasts of burden. In return for clearing the land of wild beasts and birds that devour the seed sown, they receive a provision of corn from the King, and lead a wandering life, always living in tents. No private person is allowed to keep a horse or an elephant, each being considered as exclusively appropriated to the King, and therefore intrusted to the care of persons appointed for that purpose." "After the hunters and shepherds, comes the fourth division, that of the *Mechanics*, *Victualers*, and all who gain a livelihood by bodily labour. Of these some pay taxes and perform appointed services; others, as the armourers and shipwrights, receive food and wages from the King, for whom alone they work. The fifth class is that of the *Soldiers*, who live in idleness and drunkenness at the King's charge, except in time of war, that they may be ready to march out, when required, as soon as possible, having nothing to provide but their own persons. The sixth are the *Inspectors*, (*ῥητορες*, according to Arrian, § 12.) whose business it is to inspect every thing that is done, and make a secret report of it to the King. Whether in the city or in the camp, their assistants are the women entertained there as mistresses. The best and most faithful of this class are those who are employed. The seventh are the King's *Councillors* and *Assessors*, to whom the magistracies, judicial business, and whole administration is intrusted. No one is allowed to marry out of his own class, or follow the business or gain a livelihood by the occupation of any other; nor are any allowed to engage in more occupations than one, except the *Philosophers*, who, in consequence of their excellence, (*ὡς ἀρετῆς*) enjoy that privilege." "That class, though small in numbers," says Arrian, "being in wisdom and justice the most distinguished of all."

Magistrates.

"The Magistrates have the regulation of the markets, city, and soldiers. Some clear out the rivers and men-

sure the land, as in Egypt, and have the care of the reservoirs, from which water is distributed to the canals, so that each person may have the necessary supply. The same magistrates have the direction of the hunters, and award recompenses or punishments to those deserting of them. They collect the taxes and superintend the workmen employed on the land, as woodcutters, masons, braziers, or smiths. They have also the care of the roads, and erect a stone at every ten stadia, (*i. e.* every half cō), marking the cross-roads and distances. There are six companies of *ἄδελφοι*, (*ἀδελφοί*,) or police-magistrates, consisting of five each. Some inspect the different trades, others have the care of strangers, providing them with lodgings, sustenance, and companions, and forwarding them, or, if they die, their property, to their homes; taking care of the sick, and burying the dead. A third class of *ἄδελφοι* inquire into the births and deaths, when and where they took place, on account of the revenue, and that the births and deaths in the different ranks may not be unknown. A fourth class has the superintendence of the sale and barter of estates, &c. looking after the measures and the goods sold, to see that no fraud is practised. The same person is not allowed to deal in more articles than one, unless he pay double duty. The fifth set presides over the sale of manufactured goods, taking care to prevent fraud, and to keep the new separate from the old; fining those who mix them together. The sixth and last are those who collect the title of the articles sold; a fraud on the revenue being a capital offence. Individually each has these duties to perform, but collectively they regulate both private and public transactions, the repair of works belonging to the state, prices, markets, ports, and sacred rites." "After the *ἄδελφοι*, or police magistrates, there is a third magistracy, that which has the care of military affairs. It also consists of six companies, each having five members; one of these companies is attached to the admiral of the fleet; another to the officer who superintends the yokes of oxen employed in conveying arms and provisions for man and beast, and all other necessities for the army. These also provide drummers and bellmen, groomers and engineers, and their servants. They also station the sentinels, and send out, at the sound of a bell, grass-cutters, who are trained to expedition by rewards and punishments; a third company has the management of the infantry; a fourth of the cavalry; a fifth of the elephants; a sixth of the chariots and the royal armoury; for the soldier returns his arms and accoutrements to the armoury, his horse to the mews, and his elephant in like manner."

Religion

These hereditary classes, indifferently termed divisions, (*οἰκιστῶν*) or races, (*γενεῶν*) by the Greeks, were evidently connected with the Religion of the Indians, of which the same writers say little, except that Bacchus, Hercules, Jupiter Pluvialis, or the rain-giver, the Ganges, and the local deities, (*ἐγγενεῖς θεοὶ*, Strabo, xv. I. 69.) were the objects of worship. That a near resemblance, if not a community of origin, may be traced between the Gods of Greece, Italy, and India, has long since been shown by Sir William Jones, (*As. Res.* I. 221-275,) and the identity of those named above with Indian deities, having the same attributes, seems to have appeared obvious to the Greeks. What partial alterations the Indian system may have received since the time of Alexander, it is not perhaps well poised to determine; but it is certain that the Rama, Bala-Rama, and Indra, or Divespitr of the Hindûs, corre-

INDIA.

INDIA. spond in their supposed powers and performances very closely with the Bacchus, Hercules, and Jupiter of the Greeks; while their notice of the worship of the Ganges, (Ganga,) a deity not previously known to them, shows that they inquired, as well as observed, and were not guided merely by apparent resemblances. If any inferences from the scanty notices which have come down to us were admissible, it would be that the Hindū system was more simple than it is now; and it is very observable, that of Budd'hā and his doctrines there is no mention in the earlier writers, unless he be the ancient King Budyas, (Βούδας,) next but one after Dionysius, (Arrian, *Ind. 8.*) who is not, however, said to have received divine honours. At a later period the deified Budd'hā was known to the Greeks, (Βούδδα, Clem. Alex. *Strom. l. p. 305; Buddas, Hieron. adv. Jovin. lib. i.*) though little more than his name is mentioned by them. (See *Enay. Metrop. vol. xiz. p. 54.*) The Greek accounts of the Gymnosophists, or Philosophers, have already been noticed under the head BRAHMAN. Their wearing no garlands when offering up sacrifices, strangling their victims instead of slaughtering them, pouring out no libations, and burning no incense, were circumstances which surprised the Greeks, (Strabo, *loc. cit. 54.*) and do not seem to agree with the present ritual of the Hindūs. Their polygamy appears to have been unlimited, and the poorer classes sold their female children with a disregard of decency shocking even to Pagans; (*Ibid. 62.*) and Aristobulus (who is here Strabo's voucher) had heard, "that among some of the Indians, the widows voluntarily burned themselves with their husbands, but those who refused to do so, were disgraced." Others, Strabo adds, affirmed the same thing. On some occasions the dead bodies were thrown to the vultures, and they were very parsimonious in their funeral rites and sepulchres. (*Ibid. 54.*)

Government. The Government of the ancient Indians appears to have been generally Monarchical; though Diodorus says, (*li. 39.*) that at the time of Alexander's invasion, most of the States had been for many years governed by Democracies; and Arrian, a more exact writer, expressly disavows (*Ind. 12.*) such as were governed by Kings from those which governed themselves. (*ἀβαστοκρατία.*) Another peculiarity was the absence of slavery. "Of all the strange customs prevalent among the Indians," says Diodorus, (*li. 39.*) "that may be considered by some as the most strange which was established by their ancient Philosophers; for it hath been enacted that there should be no slave whatever among them, and that, being free themselves, they should respect equality in all; since those who had learned neither to dominate over, nor crouch to others, would lead the best and happiest life under all circumstances. It was folly, they added, to make laws equally binding on all, and at the same time to make their condition unequal." (Arrian, *Ind. 11.*) But this abstinence from the use of slaves was mentioned by Onesicritus (Strabo, *lv. 1. 34. 54.*) as peculiar to the Country of Musienus; "the natives of which," he says, "live to the age of 130 years, take their meals at public tables as the Lacedæmonians do, furnishing themselves with provisions by the chase; use neither gold nor silver, though they have mines of both; study to excel in no Arts except that of medicine, for skill in some, they say, such as war and the like, only leads to mischief; punish no crimes except murder and insult, for a man cannot prevent these himself, but in contracts and agreements

each may provide for himself, so that if any one break his engagement, he is not answerable to the community, for each man should take care whom he trusts, and the Country should not be filled with lawsuits." Frugality, abstemiousness, a strict regard for truth, and fidelity to their engagements are mentioned as common to all the Indians; and however parsimonious in other respects, they were not sparing with regard to their dress, delighting in coloured robes and fine muslins, gold and precious stones, dyeing their hair, skin, and beards of various hues, and using parasols to shield them from the sun. (Strabo, *lv. 1. 54.*) In some places there was a community of property; all tilling their ground in common, and each taking a year's supply from the common stock, the remainder of which was burned, that they might have no excuse for idleness in the ensuing year. Personal beauty was in such request, that in Cuthæa, according to Onesicritus, (Strabo, *lv. 1. 30.*) as soon as the heir to the throne was two months old, a Council was publicly held to determine whether he were handsome enough to be allowed to live, and if the President decided that he was not so, he was put to death. The King seldom appeared in public, except on three occasions; first, when he heard causes, which he did through the whole day, not allowing himself any pause for his daily frictions, which were performed by four rubbers, (τρίβωνες,) while he continued to hear the suitors; secondly, when he continued sacrifices; and lastly, when he went out hunting. The royal hunting-parties were of two sorts: one, when the King was mounted on an elephant, and from it discharged his arrows at the game as it passed by; the other, when he sat on a throne surrounded by his body-guard of women, with a ring of spearmen outside, in a space enclosed by ropes; to enter which as far as the station of the women, was death; and the whole was accompanied by a band of bells and trumpets. The women were mounted, some on chariots, some on horses, others on elephants, just as in time of war, when they attended the King completely armed and equipped. These female guardians, however, possessed one dangerous privilege, for if one of them caught his majesty inebriated, and succeeded in despatching him, she was rewarded by becoming the wife of his son and successor. The King was prohibited, moreover, from taking a nap in the day-time, and obliged to change his bed-room at different hours of the night, as a protection against conspiracies; a regulation which does not seem to agree well with the accounts of the honesty and integrity of his subjects. The King and persons in power were addressed in the attitude of prayer, not by bows and prostrations.

The ingenuity of the Indians in mechanic Arts, seems to have astonished the Greeks. Nearchus observes, (Strabo, *loc. cit. sec. 67.*) that in imitation of the Macedonian sponges, they made such, artificially, of hair, packthread, and cords, (ἀσπίδων,*) worked into wool, and then compressed into a kind of felt, made elastic, and stained of the proper colour; they soon manufactured scrapers, also, (στρίγλας,) and rasts, (ἀσκαφόρες.) Cloth of a very close texture (εὐκαλὸν λινὸν ἀσκαφοειδές) was the material on which they wrote, but several authors affirmed that they could not write at all, and had

* Probably these (ἀσπίδων) were woaden sponges, or felt-like bands, for tethering horses and cattle, like those used by the Turks and Greeks at this day. A bell is represented on the coins of Gordius with its four legs tethered exactly as the horses are tethered by the Turks when at grass.

INDIA.
Customs.

National character.

INDIA.

no written laws. They used copper when cast, but not when hammered, because, as they said, it was then brittle; and though possessed of abundance of the precious metals, they made little use of them, not being skilled in mining. The inhabitants of the Northern mountains, called Caucasians by the Macedonians, (perhaps the Kōh Kush, or Hindū Kush of the modern Persians, and if so, to the West of the Indus,) are represented as cannibals, devoid of all sense of decency; but they, like all the remoter Indian nations, were known to the Greeks only by report; and the Hindūs seem to have been always much disposed to misrepresent the character and practices of their neighbours, whom they considered as Mitich'las, or infidels. Thus the Bāhlikas, or Arattas, Prus'hallas, Madras, and Gand'hāras, all Tribes inhabiting the Penjāb, are described in the *Mahā-bhārata* as outlaws, utterly unprincipled, having no respect for caste, and perverting all law and justice; (*Pentapost. Ind. p. 73-76.*) so that it is possible that the Brahmanical faith might not have reached that part of India in the time of Alexander: a supposition which will account for some discordance between the accounts given by different Greek writers, and for some facts which appear to be irreconcilable to the acknowledged doctrine of the Hindū Scriptures.

Hindū divisions.

II. The natural boundaries of their Country were better known to the Hindūs themselves than to the Greeks, and while they agree with the latter in making the Ocean, the Indus, and the Himmālays, their Southern, Western, and Northern limits, they more correctly draw the line on the East through the hills of Tjipurah, (Tjipura,) beyond Chittagong, (Chhōt-gām, or ghōng,) Hindūstān Proper, (i. e. the abode of the Hindūs,) which is rather a Muhammadan than a genuine Hindū term, comprehends only the central part of India, for the principal subdivisions of it known by the natives are, 1. Kashmīr; 2. the Penjāb; 3. Hindūstān, extending from the Sareswati, South of the five heads of the Indus, as far as the Nerbedā; (Nerbudda); 4. the Dekan, or Southern Country, at first used to signify the whole of the Western Peninsula, but afterwards confined to the portion lying between the Nerbedā and Krishna rivers; the remainder having no single denomination, and being scarcely known to the inhabitants of the central region.

Ten different nations.

1. Sareswati.

2. Kānyakubja, or Canouj.

The whole extent of India, "from the source of the Ganges as far as the well-known bridge, (Adam's bridge,) and "from the river of Lakshmi-cula to as far as the Ocean of the habitation of Varuna," (to use the words of an ancient Hindū Grant, *As. Res. i. 125.*) or, in more modern language, from the Himmālaya Mountains to Cape Comorin, and from the mouth of the Ganges to Gujarrāt, appears to have been divided among ten different nations, of whom evident traces still exist. They are thus "noticed" by Mr. Colebrooke in one of his excellent contributions to the *Asiatic Researches* (vii. 219.) "in the order in which they are usually enumerated." 1. The Sāreswati was a nation which occupied the banks of the river Sareswati,* whence it derived its name. The original language of this people is probably the idiom peculiarly called Prākṛit. 2. The Kānyakubjas possessed a great Empire, the metropolis of which was Kānyakubja, or Canouj, in the Dū-āb,

* The Sāreswatī, which flows itself in the sands at Vinkasa, nearly in 29° 20' North, and 76° 30' East, poured its waters secretly, it may be conjectured, into the Garah, or Setlej, and was the boundary between Hindūstān Proper and the Pātchā-zada, or Penjāb.

INDIA.

near the junction of the Kāśinādī and Ganges. The language of this people seems to be that which formed the groundwork of the modern Hindūstānī, Hindī, or Hindavi. Its affinity with the Sanskrit is peculiarly striking; all its words, with a very few exceptions, may be traced to a Sanskrit origin, and even those which at first sight appear most different, have undergone no change except what arises from the uniform permutation of certain letters. But after tracing nine-tenths of the Hindī back to the Sanskrit, there still remain one-tenth more which is unaccounted for, and is perhaps the basis of the language. The Hindūstānī, which is nothing more than Hindī, upon which a great variety of words and phrases has been engrafted from the Persian and Arabic, is used as the common language of conversation among well-educated persons throughout Hindūstān and the Dekan, and also by the illiterate in many parts of India. 3. The Gauras, or Gaudias, 3. Gaur, or Bengali. were the inhabitants of Bengāl, and their Capital was Gaur, which can still be traced by its extensive ruins. Their language, the Bengālī, is yet spoken throughout Bengāl, especially by the learned natives. It contains few words which are not evidently derived from Sanskrit, to which it bears a still closer affinity than the Hindī. 4. Mit'hāli, that is, the Sarkār (district) of Tīrbūt, (Tīrbhūktī,) and some adjoining tracts lying below the mountains of Népāl, and between the rivers Kāśī (Kāusikī) and Gand'hakī, (Gand'hakī,) is the fourth of these divisions. Its language, and the character in which it is written, closely resemble those used in Bengāl, and are, like them, merely popular corruptions of the Sanskrit and its letter, the Deva-nāgarī. 5. Utela, or O'dra-dēsa, vulgarly called O'rī'sā, (often pronounced Orishā, and thence spelt Orisa by the Portuguese, but more commonly Orissa by the other European nations,) is the territory forming the S'bah or Muzbul Province of that name. It extends from Mādini-pār (Mādnipoor) to Mānuk-pattan, and from the sea to Sammal-pūr. Its language and written character are both called Uṛiyā, or Uḍiyā, and may be considered as holding a middle place between the Northern and Southern dialects of India. The five Hindū nations, thus briefly noticed, occupy the Northern and Eastern parts of India, and are denominated the five Gauras. The remainder, who inhabit the Southern and Western parts of the Peninsula, are called the five Drāvidas, or Drāvidas. That name belongs properly to the Country terminating the Peninsula, and extending to the twelfth degree of Northern latitude, or probably along the coast as far as the mouths of the Mahā Nanda (Mahanuddī) river. The language and original inhabitants of this tract are called Tamīl, or Tamir, pronounced Tamul. That name, however, is restricted by Europeans to the dialect used on the Eastern coast; that of the Western, and sometimes both, being termed Malabar, from Malai-vār, (i. e. the mountainous country,) or Malayālam, (tract at the mountain's foot, *As. Res. v. i.*) The Tamul, which is said to have an affinity with the Tēlinga and Kārnātaka, is not derived from the Sanskrit, the evident source of all the languages previously mentioned, as is proved, first, by the singular circumstance that the polished and ancient

4. Mit'hāli, or Tīrbūt.

5. Oṛī'sā, Oṛī-dēsa, or Orissa.

* Sam'balpūr in most maps, and spelt Sam'balpūr with the palatine a in the Bengālī map published at Sirāpūr; but the extreme uncertainty and gross error in the orthography of names occurring in that map, do little credit to its authors, and render it almost useless as a guide.

INDIA. dialect (Chén or Shén tamil) is precisely that which has few if any words of Sanskrit origin; (Babington's *Gooroo Paramartan*, Pref. 1.) secondly, by its possessing originally only sixteen letters, among which are some not found in the Déva-nāgarī alphabet; and, lastly, by its Grammatical structure, abounding in inflections not deducible by any rules of permutation from those found in the San-krit or its derivatives. (Ellis's note in Campbell's *Teloo-goo Grammar*, p. 1. 23.) The Religion of the Brahmans has, however, been established for Ages throughout the Peninsula, and with it abundance of words from the sacred tongue have been engrafted upon the common idiom. It is not improbable that Drávida may properly be the name of the Family, Tribe, or Nation to which the Brahmans belonged who converted and civilized the Peninsula. Their colour is said to be lighter than that of the secular Tamils, which seems to indicate a Northern origin; the Ancients (Strabo, v. 13. tom. vi. p. 25, 26.) having observed the difference in that respect between the Northern and the Southern Indians. 1. The Brahmans of Southern India, according to their own traditions, came originally from Kálpī, on the Jamnā, (for Jāmūnā), and their dialect is called Kōḍan, (Kōṭin), or vulgar, mixed Tamil; while those who cultivate the Shén, (Chén), or pure Tamil, are all Sūdras; the absence of Kāshtriya and Vaiśya being another remarkable fact which conspires to show that the Hindi: faith was not originally prevalent in this part of the Peninsula. 2. Kārṇāta, or Karmāra, the second of the Southern nations, has given its name to two Provinces on different sides of the Ghāts; the Carnatic or Karmātsaka on the East, and Kōṣara on the West; and its language still prevails in the intermediate mountains. A peculiar character, originally derived from the Déva-nāgarī, is used for writing the Kārṇāta; it has, of course, some affinity with those of the other Southern dialects, but bears a very close resemblance to the Tēlinga, used in the adjoining Provinces. 3. The Tēlinga, country bearing that name is the third of the five Drávidas. It is sometimes spelled Tālinga, or Tilianga, and may possibly be a corruption of Kalinga, one of the Southern Kingdoms in the time of Ptolemy (vi. 17. 19. 20.) It is also applied to the people, their language and character. They are spread over a large part of the North-Eastern portion of the Peninsula, and appear at a remote period to have formed a powerful State, extending far beyond the bounds of the modern Province of Telingāh. Their language is considered by Mr. Ellis (Campbell's *Teloo-goo Grammar*, p. 23.) as derived from the same stock as the Tamil, though the resemblance is scarcely perceptible to a cursory observer. The two remaining Drávidas, however, belong, if their Tongue may be taken as a guide, to the genuine Hindi: stock; for the language of the Mahārāshtra, or Mahādrās, in the Northern part, and that of the Gurjars in the North-Eastern extremity of the Peninsula, have not only a close resemblance to each other, but are both dialects of the Hindi, the whole structure of their Grammar being deducible from their common parent, as well as a very large portion of their words: the inflections of their nouns and verbs, their pronouns and numerals, being equally derived from the Sanskrit, and having no affinity with the multiplied and singular forms of those which may be properly called the Peninsular Tongues. 4. The Mahādrās nation was formerly confined to a

VOL. XXIII.

mountainous tract, situated South of the river Narmadā, (Nerbudda), and extending to the Province of Kōṣkan, or Kōkan, on the Western coast; and its language, though now more widely spread, is not vernacular through any great extent of country. Its written character, which is a peculiar corruption of the Déva-nāgarī, is called Mūr, and an inference thence arises, that the Country of the Mahādrās is the territory anciently called Mūru. 5. Gurjars, or Gurjārāshtra, whence the modern name of Gujārāt, softened by the Persians into Guzarāt, is derived, does not appear to have been ever much more extensive than it is at present. Its language and written character are so nearly allied to the Hindi, that Mr. Colebrooke, whose opinion on such questions must always have the greatest weight, says, (*As. Res.* vi. 229.) "I cannot hesitate in thinking that the Gurjars should be considered as the fifth Northern nation of India, and the Uriyas should be ranked among the Tribes of the Dakshin, (i. e. South)."

The ancient History of these and the neighbouring nations is involved in great obscurity from the want of authentic documents. The Hindi:, if they ever possessed any genuine Historical Works, have long since lost them; and the only clue to the events of former Ages which now remains, is the Historical portion of their Purāṇas or Mythological Poems; but when it is considered that History is there given in the form of Prophecy, that the names and periods mentioned differ in different Purāṇas, and that, as is usual in fabulous History, the reigns of the earlier Princes are almost all of an inordinate length, it will be seen how little reliance can be placed on such authorities. It is only when there is a general agreement among themselves, that they can be said to afford even a shadow of probable evidence, and that evidence cannot be considered as fairly admissible, till corroborated by collateral proofs drawn from other sources. The late Colonel Wilford, a Hanoverian in the East India Company's service, who devoted his leisure to the study of Indian antiquities, took great pains in collecting Historical data such as can be gleaned from the writings of the Hindi:s; but his method of obtaining information was unfortunately so injudicious as to expose him to impositions on the part of his native assistants; and his eagerness to discover synchronisms in the Greek and Hindi: legends, made him rely too much on apparent resemblances in proper names, and he even ventured, by the aid of etymology, to create such resemblances when he did not find them. His papers, therefore, are such an amalgamation of what is fanciful and inadmissible, with what is new and really valuable, that it is no easy or agreeable task to separate the one from the other: his Chronological Tables, however, present the result of his inquiries, and the calculations by which they are supported are given at length in the accompanying papers, in which he names all his authorities.

1. The first coincidence which the Hindi: legends present, is that of an universal deluge. It was foretold by Vishnu, in the Matsya avatār or fish-incarnation, that "the three worlds should be plunged in an ocean of death; but" that "in the midst of the destroying waves a large vessel, sent by" the Deity, "should stand before Satya-vrata, or Menu, surnamed Vāsava-wat, or the Child of the Sun, who with seven saints, (rishi:s), together with pairs of all brute animals, should continue in this ark, secure from the flood, on one immense ocean without light, except the radiance of his holy

4 a

INDIA.

5. Gurjars.

History according to the Hindi:s.

Cairi: deities in Hindi: and Greek or Sacred History.

Satya-vrat, or Eshwara-wat.

INDIA. companions." (*As. Res.* i. 232.) Satyavrata, therefore, is Naab; and accordingly we find him living just before the commencement of the Kali or last of the four Ages, (*Yuga*), which the Hindûs believe to have taken place in 3101 a. c. fifty-seven years before the Flood, if the dates in the Samaritan Pentateuch be correct. The History of the preceding Ages is a tissue of astronomical and moral fables or allegories, which, excepting the account of the Creation, are irreconcilable to any known traditions, and are manifestly parts of an artificial system. Subsequently to the Flood, the synchronisms by which something like Truth may be obtained became more numerous; and as the period of certain History approaches, they serve to connect the History of India with that of the contiguous Countries. 2. There are probable grounds, derived from astronomical data, (*As. Res.* vii. 284. viii. 493.) for believing that the Vêdas or Sacred Hymns of the Hindûs were arranged in their present form as early as the fourteenth century before the Christian era, and as many of the Kings named in the Mythological Poems and genealogies are also mentioned in the Vêdas, it is probable they lived near that remote period. The place of the colures, as recorded by Pârâs'ara, gives 1391 a. c. as the date of his observation. (*As. Res.* ii. 395.) Varâha Mihîra, another celebrated astronomer, comparing this with the state of the heavens in his time, found that about 1890 years had passed since the time of Pârâs'ara. Varâha, therefore, lived about a. d. 499. He has, indeed, been supposed to have flourished at a much later period, and these results have been ascribed to a retrograde calculation, by which the former state of the heavens was ascertained and assumed as existing in the time of the writer; but independently of the want of proof under which that supposition labours, the Work containing these observations by Varâha is quoted as his, in a book translated into Persian in the middle of the sixth century, barely fifty years after the date which the observation affords. Pârâs'ara was the father of Vyâsa, who arranged the Vêdas in their present form, if he did not originally compile them: Vyâsa, therefore, may be supposed to have flourished in the middle of the XIVth century before the birth of Christ; and, as we have

Beginning of Kali yug. a. c. 3101. Flood. a. c. 3044.

Age of the Vêdas.

Pârâs'ara. Barâh Mi-hir.

Etolé Menasy.

already seen, the evidence afforded by those Works themselves gives nearly the same result; a coincidence which could hardly be the effect either of contrivance or accident. 3. Another epoch to which a near approximation is obtained from various independent data, is the reign of Chandragupta, the founder of a new dynasty after the death of Nandî, in whom the Kshatriya or royal race became extinct. Chandragupta, King of Pîrîchi, a large and powerful Empire, resided at Pataliputra, near the confluence of the Sô'nâ, or Iliravâ-bâhu, and the Gangâ, (Ganges.) But the Vêdas, as has just been shown, were probably compiled about 1850 years before the commencement of our era, and, according to the Pârâs'as, the royal race became extinct in Nandâ 1015 years after the birth of Parikolita, a descendant in the fourth generation from Vyâsa, the compiler of the Vêdas: it may be inferred, therefore, that Nandâ ascended the throne 385 a. c. He is said to have reigned 100 years, so that, allowing him a long reign, Chandragupta could scarcely succeed him later than 325 a. c., or 330 a. c., which is exactly the time of Alexander. Now we learn from the Greek Historians that a powerful sovereign, King of the Prasii, resided in Palliputra, at the confluence of the Gangas and Eravabou, at the time of Alexander's expedition against India; and that a constant and friendly intercourse was kept up between that Prince and Seleucus Nicator, one of whose daughters he received in marriage, with an accession of territory on the Western side of the Indus, having given in return five hundred elephants. When it is added that this Prince was named Sandrocottus, (Strabo, xv. 2. 9.) or Sandrocypus, (Athenæus, i. 15.) little doubt can remain that Chandragupta was the Indian King mentioned by the Greeks, and that another synchronism has been discovered, by which the scale of the Hindû chronology may be regulated. Taking these and a few more such coincidences as fixed points from which calculations either way may be formed, an attempt has been made in the annexed Table to show which of the most celebrated personages in the Hindû annals were contemporaries, and in what Age of our era each may be reasonably supposed to have lived.

INDIA.

3. Chand. Great. Alexander.

INDIA.

A very brief outline of the History of India will explain and illustrate the foregoing Table.

Swâyambhūva, or the self-existent, is considered by the Hindūs as the parent of the human race; Brahmā, the Supreme Being, in the form of Nārāyaṇa, having divided himself into two parts, or rather consisting of two parts combined, one of which was the first male, Swâyambhūva, and the other the first female, Sata rūpā. The Earth was then covered with primordial waters, but to the prayers of Swâyambhūva, a boat was granted for the abode of himself and his helpmate. Attaching his boat to the fins of a fish, (an *ardāra*, or incarnation of the Deity,) Swâyambhūva besought the Divinity to raise the Earth from this abyss of water, beneath which it was supported on the back of an immense tortoise, i.e. Vishṇu (the creator) in that form, in consequence of which he assumed the shape of a boar, and raised the Earth on one of his tusks above the surface of the waters. In the boat, Swâyambhūva dived the Vēdas, which had been recovered from the demon Hayagrīva, and placed there for the use and instruction of mankind, to whom they were imparted by the newly-created being under the name or title of Manu; for from then he drew the Mānuva Sāstra, or Institutes of Civil and Religious polity, which are still the basis of all Law and Religion among the Hindūs. (*As. Res.* ii. 116.) This event took place 1,840,335,770 years ago, according to their extravagant chronology; but as History, and not Mythology, is our present subject, it will be sufficient merely to make a slight mention of the few circumstances which seem to point to real events, in order to hasten to the Age of Satya-vrata, in which the dawn of true History may be said to arise. Priya-vrata, son of Swâyambhūva, divided the Earth between seven of his sons, giving, 1. Pāksha-dwīpa to Mēdhā-ti'thi; 2. Kāsa to Jōtish-mān; 3. Krauncha to Dutānā; 4. Sāka to B'havya; 5. Pushkara to Savala; 6. Sālmala to Vapushmān; and 7. Jambū to Agnīdhra. The latter is India in its largest sense, or, if Colonel Wilford's conjecture (*As. Res.* viii.) be correct, only that part of it which is to the South of Dillī; the level belt which bends round from the Indus to the mouth of the Ganges, having been anciently covered by the sea. The sons of Priya-vrata were placed by their father under the supreme command of Uttāna-pāda, his younger brother, and Vēna, his seventh descendant, being a worthless tyrant, died without issue from the curse of Durāsas and other Sages; but from his dead body they raised by their charms a son, named Prit'hū, who is considered as the first sovereign of India. As the Earth refused to grant her usual supplies, he began to beat and wound her; on which, assuming the form of a cow, she laid her complaint before the celestial Court on Mount Méru (the Hindū Olympus,) but was repulsed on the plea that as the wife of Prit'hū, she was bound to provide him and his children with food. This fable seems to represent allegorically the transition from the pastoral to the agricultural state, and the commencement of the Arts of civilized life; an interpretation which appears to be approved by the Hindūs themselves, as they ascribe the division of India into Provinces, and the establishment of useful Arts to Prit'hū. His family became extinct on the death of his fifth successor, Dakṣa; and with him the paramount sovereignty over the Earth ceased, each of the seven *durjap*, or islands, being thenceforward held by its own King, as an independent Prince, owing no allegiance to any superior lord. Of these Royal personages,

their seven sons, their Kingdoms divided into seven Provinces, separated by seven chains of mountains, and enclosed by seven seas; their inhabitants, who attained the age of 5000 years, and all the other marvels of those antediluvian days, nothing more need be said here, as they are either fables or allegories, and if founded on Truth, relate not to India, but to Countries beyond its limits. Jambū-dwīpa was divided by Agnīdhra into nine portions, one of which he gave to each of his nine sons, who married the daughters of Sumēru, the central mountain. His grandson, Rishabh's, son of Nābhī, again subdivided his Kingdom into nine parts, but gave the whole to B'hārata his first-born, who, retaining one part for his own particular territory, distributed the rest among his eight brethren, to be held as dependent Kingdoms under himself as their supreme head; from him the whole Country was called *Bhārata Varsa*, or the Country of B'hārata. It was subdivided into 1. Uddehya dēśa, the Northern Region, between the Himalāya mountains and the river Saraswati; 2. Medhya dēśa, the Middle Region, Hindū-chān Proper; 3. Pūrva dēśa, or the Eastern Region, beyond the Ganges; and 4. Dakṣina dēśa, the Southern Region, to the South of the Vindhya range of mountains and the Nermadā river. (*As. Trans.* i. 133, 226.) In Satrajit, the twenty-fifth successor and descendant of B'hārata, ended the race of Swâyambhūva, and the first Menwantara, or period of the first *Mēnu*, which continued during 71 divine yugas, or ages, each equal to 12,000 divine, or 4,380,000 human years. (*As. Res.* ii. 112.) The second *Mēnu* was Swārōchi, the third Uttama, the fourth Tāmasa, the fifth Rāivata, the sixth Chākusha, each presiding over a period of 71 divine yugs, or 852,000 divine years.

Over the seventh and last Menwantara, Satya-vrata, child of the Sun,* and therefore called Vaivasvata, presides. His period is believed by the Hindūs to have begun 1,230,797 years before the commencement of our era. From Ikshvāku, his eldest son, to whom the Medhya, or central region was given, a long series of Kings was descended in a direct line, called the Sārya-vansas, as being the lineal posterity of the Sun. From his daughter Ilā, the wife of Buddhā, son of Sōma, or the Moon,† was born Pururava, to whom a tenth part of B'hārata Varsa was given, and from whom the Chandra-vansas, or descendants of the Moon, the second line of Hindū Sovereigns, are traced. Ikshvāku was the founder of Ayōdhya, or Audh, (Oude,) supposed to be the Capital of his successors for many Ages. Pratishtādīn, or Vītara, near Lakṣmī, was the residence of the Chandra-vansas, or Lunar branch. Among the most distinguished of the Solar branch was Harischandra, who was famed for his munificence, and extended his empire over the whole Earth. Sagara, the first of that race who reigned in the Trētā Yug, or second Age, cleared his Kingdom of the Haliyayas, and other predatory Tribes, and introduced many improvements in the useful Arts. Bhāgu-ratna, his descendant in the fourth degree, is believed to have brought down the Ganges into the plains, by his extraordinary penances; but few of this race are more celebrated than Dasaratha, the father of Rāma, who has been immor-

* Himself the son of Kasyapa, or Uranus, the son of Marichi, or Light, the son of Brahmā, "a tale is clearly," as Sir William Jones observes, (*As. Res.* ii. 124.) "an allegorical pedigree."

† Where again we meet with an allegory purely Astronomical or Poetical." Sir William Jones, *ibid. supra*.

Priyavrat.

Jambū
Dweep.

Pāk.

Purva.

INDIA.

Agnīdhra

B'hārata

Uddehya
Varsa.

Division.

Satya-
vrata,
or Vivas-
vanta,
Seventh
Mēnu.Surya
Vansas.Chandra
Vansas.Haris-
chandra,
Saggar.

Halya.

Bhaghrat.

Dasarath.

INDIA. talized by Válmiki in his great Epic Poem the *Rámáyana*. With the reign of Ráma the Trétiá yug closed, about sixteen centuries before the beginning of our era. In the next Age, (*Dwápara yug*) the Solar line became extinct, according to some of the Hindú Genealogists, (Ward, iii. 19.) but was continued for nearly thirty generations in the last, (*Kali yug*), according to others. (*As. Res.* ii. 137.) The Lunar branch gave birth to Yáda and Puru, whose descendants, the Yádavas and Pauravas, had Principalities in various parts of India, and make a great figure in the Mythological Poems: but Kuru, son and successor of Samvarana, who reigned in the beginning of the Kali yug, was one of the most renowned. He removed the seat of empire from Prayága to Kuru-kshétra, or Káur-kshétra. His immediate successor was B'híma Séna, and his great-grandson Vichitra-vírya, who, having no children, was succeeded by Dhritarashtra, one of the three sons of his brother Vyása, called Védá Vyása, from his having collected and arranged the sacred Hymas which form the Védas. Duryódhan succeeded his father Dhritarashtra during his lifetime; but a dissension having arisen between him and the five sons of Páandu, a long and bloody war ensued, which terminated in the expulsion of Duryódhan and his father, and is as conspicuous in the early History of the Hindús, as the war of Troy is that of the Greeks; for this war is the subject of the *Mahá-b'háratá*, a Poem far exceeding the *Iliad* in length, as it consists of more than 100,000 stanzas, (*As. Miscell.* ii. 307.) and which, though greatly inferior in poetical merit, is highly interesting as an Historical record, for its fictions are evidently founded on Truth. It is held in the greatest veneration by the Hindús, as they believe its author to have been inspired. Yud'hishthira, the eldest of Páandu's sons, having been finally placed upon the throne as successor of Duryódhan, removed the seat of Government to Indraprasthá, afterwards called Dhilli. Parikshita, son of Arjuna, was the successor of Yud'hishthira. "I cannot leave the third Indian Age," says Sir William Jones, (*As. Res.* i. 134.) "without observing that even the close of it, is manifestly fabulous and Poetical; for Yud'hishthir, it seems, was the son of D'herma, the Genius of Justice; B'híma, of Pavan, or the God of Wind; Arjun of Indra, or the Firmament; Nakula and Sahadéva, of the two Kumáras, the Castor and Pollux of India; and B'hishma, their reputed great uncle, was the child of Gangá, or the Ganges." By the death of Káshinaka, the twenty-eighth successor of Parikshita, who was assassinated by his nobles, the Lunar race became extinct. Another branch of the same race formed the dynasty of the Várádráta has established in Magadh, or Báhár, then called Kikata, and deriving its name from Vráhadmáta, son of Uparichara, sixth in lineal descent from Kuru. Of these, Jará-Sand'hi, whose son Sahadéva was contemporary with Parikshita, was Mahá Rájá, or Lord Paramount of India. (*As. Res.* ix. 93.) Puranjaya, or Ripunjaya, the last and thirty-sixth King of this race, was put to death by his Minister Sunaka, who placed upon the throne his own son Pradyótá, who with his five successors formed the dynasty of the Sunakas. The accession of Pradyótá is believed to have taken place two years before the death of Buddha. (A. c. 544 years if the Simeuse era be correct.) The Sunakas were followed by the Sisunakas, of whom Ajáta Satra was one of the most distinguished, and Uddaki, grandfather of Mahá Bali, or Mahá Nanda, built Cansomá-puri, or Padma-vati, now called Patna, about 450 a. c. But Nanda, the son of

a Sódra mother, who destroyed or drove out the military caste, (Kshattriyas,) and was thence called a Sódra, was the most celebrated, his accession forming a sort of era among the Hindú Genealogists. (*As. Res.* v. 263. ix. 84. 87. 359.) He was son of Mahá Nandi, and being a great and successful warrior, subdued all the neighbouring Kings, and made himself master of the Empire of Práchi,* (the Prasii of the Greeks.) His residence was at Pátaliputra, or Patná, which extended from the modern town to the confluence of the Sóna and Ganges. (*As. Res.* iii. 26.) Mahá Nanda, or Mahá Bali, for so from his victories and paramount authority over other States he was styled, seems, at the close of a long and prosperous reign, to have fallen into a state of derangement, and was finally assassinated by his Prime Minister and succeeded by his legitimate sons, who reigned twelve years under the name of the Sumáti-yadikas, from Sumáti the eldest. They were, however, all put to death through the intrigues of a revengeful Brahmaa, named Chánuakya, who placed on the throne Chandragupta an illegitimate son of Nanda, also called Maurya, from his mother Maurya. He appears to have succeeded the throne n. c. 315.

According to the Puránas the ten Maurya Kings were succeeded by as many of the Sunga race, the eighth of whom was Vikrama-mitra. They were followed by four Kanva or Kanna Kings, a dynasty terminated by assassination and usurpation on the part of the Prime Minister, as has been too often the case in Hindústán. Vikrama-mitra seems to be no other than Vikramaditya, from whom the era used in the greater part of India dates, and if so, the Kanvas must have reigned in the 1st century after the birth of Christ. But a modern Historical Work by Mr. Mitra, used by Mr. Ward, (*History*, &c. iii. 50.) makes Vishádra, one of the Nanda race, successor of Kshéna the last of the Chandra-vansas. The Nanda dynasty, according to the same authority, terminated, after a lapse of 500 years, in Ból'há-malla, who was despatched by his Minister Viru-váhu, of the race of Gautama, A'ditya, the last of his fourteen successors, experienced the same fate at the close of 400 years more. The Mayúras, who came next, reigned for 318 years. But in the twenty-sixth year of Rájá Pála, the last of the Mayúras, Saká-ditya, a King ruling over part of the Kamán mountains, invaded his Kingdom and expelled him from the Throne. He was, however, vanquished in his turn, after having reigned thirteen years, by Vikramaditya, who lost his life in a battle against Sálváhana, King of Sálbahu Pratihá'sha, (Pattan.) South of the Nermeda (Nerbadda.) As the era of Vikramaditya dates from 57 Vikramá-ditya a. c., and that of Sálváhana from A. n. 78, it is evident that these Princes could scarcely have been contemporaries, or even the immediate successors one of the other: it is probable, therefore, that each of those names stands for a whole dynasty; and it is possible that the last enumeration may belong to a part of India not noticed in the Puráns, from which the others were extracted: at the same time it must be observed, that the latter are Works of considerable antiquity, not considered as sacred by the Hindús, while Mr. Mitra is a modern compiler, whose vouchers are not mentioned by Mr. Ward. That writer, or his native authority, are

* By Práchi or the East is understood all the country from Atáshádrá to the Easternmost limits of India." Col. Wilford in *As. Res.* v. 269.

INDIA.

also unfortunate in having selected from among the eight or nine Vikramādityas celebrated in the Hindú Poems and Romances, Garud'harpá, who is manifestly Baháram Gúr, King of Persia; for as that Prince flourished in the first half of the VIth century, he could not be the Vikramāditya from whom the era is named. Few parts of the Hindú Annals are, indeed, more involved in obscurity than the reigns of the two Princes from whom the era, now most generally in use, are derived. Vikramāditya and Sáliváhan (Bikramájit and Sál-háhan in the spoken dialects) are rather titles than names, and as such applied to several different Princes; and the romantic adventures of Baháram Gúr, (*i. e.* the wild ass,) the reputed father of a Sovereign of India, were so much to the taste of the Hindú Bards, (their only Historians,) as to have been ingrafted on the History, or rather Romance, of Kings before and after the Age of that Monarch. The reign of Sáliváhan is said, in the Puránas, to have begun "when 3100 years of the Kali Yugas were elapsed," that is, in a. o. 1. (*As. Res.* ix. 145.) This was probably the era of his birth, and a. o. 78 that of his death. He is said to have reigned at Pratiásthána, or Pattan, afterwards called Nehrwará, and doubtless extended his sovereignty over the whole Peninsula. In the Kanwas succeeded the Andhras, of whom Sá Karma Déva is the most distinguished. His reign, which forms an epoch in Indian History, seems to be determined by various concurring testimonies, especially by the mention in the Chinese Annals of the death of Pu-lo-myen, the Pulomá of the Puránas, in a. d. 648. He was the last of one branch of this dynasty, which continued for 438 years; the reign of its founder, therefore, must have begun a. o. 190. Few of the Indian Princes have had a greater diversity of names; for besides the one already given, he was called Bálin, Balihá, Báléya, Kshémaka, Sindhuka, Sipraka, Sindruka, Sudruka, and Sursaka. He is mentioned in the *Mahá-Bhárata* as having dethroned his master, the King of Magadha, and confined him in a place amid waters. (*As. Res.* ix. 163.) He was a great conqueror, having extended his dominion over Ashám beyond the Eastern boundaries of India. (*Ibid.* 202.) Gautami-putra, who reigned about a. o. 500, appears to have been a Baudha; and the only Prince of this dynasty who is recorded on account of his exploits is Pulisáha, the last of them, whose piety, as ardent as his conquests were brilliant, led him to close his days by drowning himself in the Ganges. (*Ibid.* 110.) His name, which is variously written, Pulóma, Lómáid, or Lómádráhi, is of use as it fixes the date of his reign: for the Chinese Historians, who call him Hú-lo-myen, or Hú-lo-myen-to, say that he conquered all India about a. o. 621, and died about a. o. 648. (Dequignes, *Hist. des Huns*, i. 57.) His Capital was Kin-so-mo-pou-lo, or Po-to-li-se, that is, Kusumá-pura, or Pátali-putra,* on the river Keng-lyu, (Ganges,) or Ganges, in the Kingdom of Mo-lyu-to, *i. e.* Magadha. The confusion and troubles which occurred, according to the same authorities, immediately after his death, exactly agree with the Hindú traditions.

Andhras,
Curu Des.Pulisáha, or
Pulomáha,
618.

Pulisáha may be considered as the last King of

* *M.* in Chinese, has the same signification as *pura* in Sanskrit; the former, therefore, was substituted for the latter. Pu-lo-myen-to, one of the Chinese names of India, is rendered by M. Dequignes *Beimam-country*, perhaps it may mean, as Col. Wilford supposes, the land of Pulomá.

Magadha, who was at the same time Emperor of all India, though the Sovereigns who reigned at Kandj, (Kányakubja,) Ujjain, (Avanti, or Ujjayini,) D'hár, in Gujarát and other parts of Hindústán, occasionally reduced their neighbours to vassalage and assumed the title of Mahá-rájá. The Gangetic Provinces (Anu-Gangam) were subdivided into several petty States, dependent probably upon their more powerful neighbours; such as Magadha, or South Bihár; Mithila, or Tirá-hukti, now Tirhut; Sákéta, now Audh, and Váránási, Káel, or Benáres; Prayag, or Allahábad; Népál, and Odra, or Udrýa-désa, contracted into O'rissá.

The weakness of the feudal system, except when the paramount Sovereign has a determined and enterprising character, is manifested by the facility with which first Alexander, and afterward the Musulmans, subdued the Indian States; and, it is probable that their Princes were bound together by very feeble ties, and continually carried on a petty warfare with each other; except when united by the dread of a common enemy, or when some one fortunate competitor succeeded in reducing his neighbours to vassalage, and thence acquired a preponderance, which gave him the title of Mahá-rájá or Emperor. Such were, for a few centuries, the Sovereigns of Kandj, Dhill in the East, those of Gwálíar, and Ujjayini in Central India, and the Balharas in Balharas. The West.

Among the most celebrated of the Rájás of Málava or Málwá, were those of the Punwár or Powár (properly Pramár) family, who, with the Cháthamána, Parikhá, and Sólanki branches, all belong to the Ágri-kula or Descendants of Fire, a royal race widely spread over Central India, and distinct, it should seem, from the Súrýa and Chaudra-vansha, celebrated in the Puránas. The Pramárs seem to have been the first who widely extended their power; and when they were beginning to decline, the Sólankis, under the title of Ballabhi-rájs, or Balha-rá, formed a powerful Empire in the West, of which Nehrwará or Pattan was the Capital. To these succeeded the Cháthamána or Chódhú branch, by whom the Parikhára dynasty of Mandáwar was subverted. (*As. Trans.* i. 207.) Ballabhi, whence the Ballabhi-rájs, so powerful at the time of the Arabian travellers in the IXth century. (*Ancient Trav.* p. 18.) received their name, is in the Peninsula of Sarikhtá of Guzerát; and Nehrwará, or Anharwará, from Anahávala, to which the seat of Government was at that time transferred, may be still traced in one of the suburbs of Pattan. They were Baudha, or worshippers of Buddha, as appears from Idrisi. (*Clim.* ii. 8. p. 62.) The Pramárs reigned at Avanti or Ujjayini, (Ougein,) and Vikramáditya is reckoned as one of the Princes of their race, as well as Bhódja, one of the most illustrious of the later Hindú Monarchs, celebrated for justice, liberality, and the encouragement of learning, who flourished, as appears from Inscriptions and other data, in the middle of the XIIth century. (*As. Trans.* i. 223.)

The chief seats of the Pramárs were Avanti (Auj-jáin) and D'hár-ogars, (D'hár,) and their dominions extended from the Setlé, or Garah, to the Neradá, (Nerbudda,) comprehending all the Central and Western parts of India, sometimes called Rájputáná. Their territory, a large part of which was aptly termed Maru-shall, or the Arid Desert, was subdivided into nine Lordships, each named from its strong hold. 1. Ar-

INDIA.

Powár, or
Pramár.Ballabhi
rýs.
Cháthamána.
Chódhú.

INDIA. buda, or Abis; 2. Parkar in the Desert; 3. Jalendra, or Jalor; 4. Dhāt, or Anara-cuta; 5. Mandāwar, near Jodhpur; 6. Pāgal, North-West of Bikanér; 7. Kharāla, in Guzerāt; 8. D'hār and Avant; 9. Lōdarwa, the Capital, before Jēhelahr was built.

Jaychand
Pit'hora

During three reigns, the authority of the Sovereigns of Nehrwarāsh extended over eighteen different States; they were succeeded by the Chaura dynasty, while Dihli was occupied by the Tuār race; Chitōr (Chitrakota) by the Rānds; and, soon afterwards, Kansuj (Kānwajia, from Kānwajūja) by the Rāhōr Rājās. (Rājaputras.) Of the last families were Jayachandra, vulgarly called Jay-chand, the last Lord Paramount of all Hindūstān, (*Ag. Akb. ii. 97.*) whose romantic contest with Rājā Pit'hōrā, (Prithwī Rāj,) so favourable to the progress of the Musulmān arms, is the favourite subject of the Hindū bards. Jayachandra, who reigned in the latter half of the XIth century, having formed an alliance with Shihāb-ud-dīn, in order to ruin Pit'hōrā, mainly contributed to the success of the Mohammedans in 1192, which soon gave them the undivided dominion of Hindūstān.

Musulman
dynasties.

The encroaching spirit of Mohammedanism had brought the Arabs to India as early as the time of the Khalīf Walīd, (A. n. 705—714,) and they then made themselves masters of Sind; but their incursions were not pushed to any considerable distance, nor followed by permanent possession, till after the establishment of the Turks in Ghaznah by Alptegīn, Governor of Khorāsān, who rebelled against his master, the Sultān of Bokhārā. Mahmūd, the son of Nasr-ud-dīn Sebuktēgīn, the Turkish slave and successor of Alptegīn, made no less than thirteen successful incursions into Hindūstān before his death, A. n. 421, (A. n. 1030.) His most extensive and destructive incursion was that upon the King of Nehrwarāsh, in A. n. 415, (A. n. 1024,) when he plundered and destroyed the splendid shrine of Sōmanāthā, (Gibbon, x. 339.) on a promontory of Guzerāt, opposite to the island of Diu. (Dēu, or Dēva, i. e. the Divine.) Except in the Penj-āb, however, no Mohammedan Sovereigns were yet established, and the successors of Mahmūd were merely Lords Paramount, holding the allegiance of the Hindūs by a very precarious tenure. Bahram, the thirteenth of the Ghaznawī Sultāns, an enlightened patron of learning, became the victim of an undue rigour, in putting to death the Prince of Ghaur, a small territory on the North-Western declivity of Fīrūz Koh, on account of the support which he had given to the rebellious designs of his father-in-law, Mohammed Bāyū Selīm,† commander-in-chief of the forces stationed at Lāhōr. Alāu-d-dīn-aḥlī, brother of the deceased, who boasted of his descent from Zobāk, the adversary of Ferīdūn, hastened from the mountains of Ghaur to avenge his death, and soon compelled Bahram to take refuge in his Indian territories, where he died, A. n. 547; (A. n. 1152;) and though his son Khosrāu Shah, or Khosrāu I., recovered the possession of Ghaznah, he held it only for a very short time, and in A. n. 582, (A. n. 1186,) his son

Khosrāu II. was taken by stratagem, and imprisoned in a fortress on Fīrūz Koh, where he was soon afterwards put to death. In A. n. 553, (A. n. 1157,) Mo'izz-ud-dīn Ghaurī, or Mohammed ibn Sam, afterwards styled Shihāb-ud-dīn, Ghaurī dynasty, had been appointed, by his brother, Ghayyās-ud-dīn, Sultān of Ghaur, commander-in-chief, and was, as Ferīstah observes, "in reality the Emperor," being of a far more vigorous and enterprising character than his brother. After getting possession of U'tūb (Adja, in Dow, i. 137;) by treachery, and receiving a severe check from the valour of H'ham Dēu's troops in Guzerāt, he, at length, after repeated trials, succeeded, as before mentioned, in inveigling Khosrāu II. into his power, and making himself master of Lāhōr. In A. n. 587, (A. n. 1191,) he took Tiberindah, then Capital of the Rāj of Ajāmēr; (Ajmir;) but hearing, on his return to Ghaznah, that Pit'hō Rāj, (Prithwī Rāj,) Prince of Ajāmēr, together with his brother, Khān Dē Rāj, Prince of Dihli, were marching at the head of a large force in order to retake the fortress of Tiberindah, he hastened back to its relief, and meeting their combined forces at the village of Narāyan, on the banks of the Serawati, (Serawati.) 7 cōs (about 14 miles) from Thānāsar, gave them battle. His army was completely routed, and he himself narrowly escaped. In the following year he renewed his hostilities, and challenged the Hindū Rājās to take the alternative of embracing the true Faith, or defending themselves by the sword. The Hindūs prepared for a determined resistance, and met him on the same field. Having experienced their resolute-ness, be, as on former occasions, had recourse to stratagem; put them off their guard by proposing a truce, and taking them by surprise, easily succeeded in completely routing their forces. Pit'hō was taken prisoner, and soon afterwards put to death. In the following year Shihāb-ud-dīn established the seat of his Government at Dihli; and in A. n. 591 (A. n. 1194) returned to Ghaznah, after defeating the army of Jay Chānd, (Jaya Chandra,) Rājā of Kanōj, and plundering the Temples at Benāres. According to the Hindū bards, Jaya Chānd was led by a desire of vengeance to form an alliance with the enemies of his Faith and Country, and was thus, without the same excuse, guilty of the same error as Count Julian, hastening the ruin of what he held most dear for the purpose of avenging a personal injury. (*As. Res. ix. 171.*) At the death of Shihāb-ud-dīn, his favourite and freedman, Kutub-d-dīn I'beg, a native of Turkistān, who was already his master's Viceroy in India, succeeded to that part of his dominions, and became the founder of the Iletmishiyeh dynasty.† He removed the seat of Empire from Lāhōr to Dihli; but it was reserved for another Tātār, or Turki freedman, Shams-ud-dīn Iletmish, (Altamash of Dow,) who raised himself to the Throne soon after his decease, to annex the Kingdoms of Bengal and Bahār to the Empire. This he effected in A. n. 622, (A. n. 1223,) having previously secured himself from the irruption of Jengiz Khān by a timely submission. Nāsiru-d-dīn Mahmūd, grandson of Iletmish, was the most estimable Sovereign who ever sat on the Throne of the Moghuls. Trained in adversity, he had learned to feel as well as to command, and owed his almost uninterrupted success to his clemency as much as to his vigour. He was both

Battle of
Thānāsar

Sultāns of
Ghaznah,
or Ghaz-
nawī, i. e.
Ghaznawī
dynasty.

his fa-
vourite
dynasty.

† Colonel Dow, indeed, probably, by ignorant Maunib, who dropped the final *s*, and did not know how to pronounce Turkish words, has so disguised these names, that it is scarcely possible to recognize them; yet Alāsingi, Sebuktēgīn, Altamash are written, and were no doubt pronounced, Alp-egīn, Sebuktēgīn, Iletmish, by Ferīstah, as well as by D'Herbelot, whom Colonel Dow would have done well to follow.

† Bala, according to Dow, l. 124.

• Mohammed Ghori, Dow, l. 131.

• Called by Dow and other writers the Patan Dynasty; erroneously, as these Princes were Turks, and not Patians.

INDIA.

Utlugh-
khani dy-
nasty.

Khiljiyyeh.

Tchikhah-
bi dynasty.A. H.
720.
A. D.
1320.
Mogul
invasion.Feroze
Shah.

learned and a patron of learning, as the celebrated *Tabakath Nâdirî*, dedicated to him, sufficiently shews. On his decease, after a reign of twenty-one years, he was succeeded, in A. H. 664, (A. D. 1265,) by his Vezir and relation Belben,* a native of Karâ Khaidî, and of the Tribe of Alberî. Hospitable and beneficent, a patron of the elegant as well as the useful Arts, he would have deserved unmitigated praise but for the cruelty with which he punished those whom he considered as traitors. His Court was graced by many men of distinguished talents, and among others by Mir Khosrau, the celebrated Poet; and he died in A. H. 685, (A. D. 1286,) when more than eighty years old, universally beloved and regretted by all his subjects. Firâz, surnamed Khilji, from the race to which he belonged, was descended from a soldier of fortune, and paved his way to the Throne by the assassination of Kalkobâd, his predecessor, in A. H. 688; (A. D. 1289;) but he seems almost to have acted in self-defence, and was not by nature inclined to harshness or cruelty. Through seventy years old when he ascended the Throne, his lust of dominion was not repressed by age; but he readily assented to a proposal, on the part of his nephew, 'Alâu-d-din, to invade the Dekan. The invaders were successful, captured the fortress of Dêgâr,† or Tagora, and carried off an immense booty; but this success was fatal to the Emperor, for 'Alâu-d-din was enabled, by the treasures thus acquired, to levy a large army, raise the standard of rebellion, and depose his uncle, whom he caused to be barbarously murdered in his presence in A. H. 695, (A. D. 1296.) A reign thus begun promised little for the happiness or security of his subjects, and few of the Indian Emperors have been more tyrannical or suspicious; but 'Alâu-d-din was an able though an oppressive tyrant; and while, on the one hand, he extended the bounds of his Empire far beyond the limits reached by any of his predecessors, on the other he made a most gallant defence when attacked by the Moghuls, who experienced under the walls of Dihli the severest check which they had yet sustained. His end was embittered by the treachery of his servants and the success of his enemies; and he died, after a reign of more than twenty years, a natural death, in A. H. 716, (A. D. 1317.) The Moghuls, however, though repressed, were not permanently repelled, and ten years later, in the reign of Mohammed III., Dihli was again invested, and delivered only by the payment of a very large ransom. That Emperor, who was weak and imprudent, made conquests only to lose them, and was completely routed on the frontiers of China, which he foolishly attempted to invade. Bêdâid-Dê, not, as Ferishtah affirms, founder of Iljânagar, or Bîzânagar, (Bîsnagar, from Vidyanagarî, *As. Res.* is. 420.) but at that time a powerful Prince in the Peninsula, formed an alliance with his neighbours, and wrested from the Mussulmâns all their Southern conquests, except Daulat-âbâd. On the death of Mohammed III., in A. H. 752, (A. D. 1351,) his subjects were released from the yoke of a worthless and profuse tyrant, whose vices were redeemed by scarcely one estimable quality. Hence the virtues of his successor, Firâz III., presented a brighter contrast. Bold and energetic, without being impetuous, more desirous of improving than of

enlarging his dominions, a judicious patron of learning, and an universal promoter of useful undertakings, no Indian Monarch has left more memorials of the wisdom of his Government, or of the beneficence of his disposition. Besides palaces and mansions, which might have been suggested by pride or a love of luxury, baths, çarâin-sârâis, and public gardens attest his munificence, while forty mosques, thirty schools, and five hospitals were monuments of his piety. The hundred bridges, one hundred and fifty wells, and fifty canals, made by his command, the most striking, as the most unusual, and at the same time the most useful, of all his public works, afford a lasting proof of the enlargement of his views, and give him a just claim to the gratitude of posterity; and the restoration of his celebrated canal from Karnâl to Hânsî Hîsâr, bears a powerful testimony to the beneficence of the British Government. Firâz closed a long reign and a long life in A. H. 790; (A. D. 1388;) and when scarcely ten years more had elapsed, during which different members of his family contended for the Throne, Amir Timûr, better known by the name of Tamerlane, (Timûr leng, i. e. the lone Timûr,) led his overwhelming armies into Hindûstân, and in A. H. 801 (A. D. 1399) took possession of Dihli. The Penj-âb, however, was the only part of India which he retained; and, excepting by a nominal vassalage, the power of the Emperor suffered no diminution from Timûr's success; but internal dissensions, and the evils inherent in the feudal system, were more fatal to the Sovereigns of Dihli than the inroads of the Moghuls. Mahmûd III. died, possessed of his precarious dignity, at the close of A. H. 816, (A. D. 1414,) and with him terminated the Turki dynasty, which had for so long a period enjoyed the supreme power in Hindûstân, on a footing somewhat similar to that of the Mamûlûks in Egypt.

Khîr, son of Suleiman, either nominally or really a Seyyid, or descendant of the Prophet, was confirmed by Timûr in the possession of the Subahdârî of Multân, which he inherited from his father; and his territories were augmented by the Viceroyalty of the Penj-âb, granted by the same conqueror. When thus strengthened, it was not difficult for him to dispossess Daulat Shâh Lûdî, the wretched phantom raised to the Throne of Dihli by the amârâ (conruls) after the death of Mahmûd, and in A. H. 817 (A. D. 1414) he became the founder of a new dynasty, possessing all the essentials of royalty, though nominally merely the vicergerent of the House of Timûr. The reign of the Seyyids was of short duration. Bâkhî Lûdî, a Pâchân Chief of a daring and enterprising spirit, whose grandfather, Ibrâhîm, had used the wealth acquired by commerce as a means of raising himself to the Government of Multân, taking advantage of the weakness and folly of his master, collected a powerful body of his countrymen, and was prepared at the proper moment to seize upon a Throne which its possessors evidently knew not how to preserve. The irresolution of the Emperor 'Alâu-d-din hastened that moment, and on the invitation of his Vezir, who found he was no longer trusted by his master, Bâkhî took possession of Dihli, and in A. H. 855 (A. D. 1451) assumed the title as well as the power of sovereignty. His son Ibrâhîm Lûdî rendered himself so odious, that his Umerâ, or Princes, formed a party to call in Mirzâ Bâbur, a descendant of Timûr, and at that time Sovereign of Mâvârrâ-n-nahr, or the Country beyond the Oxus. A decisive battle, fought on the

INDIA.

Tamer-
lane's sub-
sien.Khîr Kû-
bi dynasty.Pattan, or
Afghan dy-
nasty.

* Balin, according to Dow, whose MSS. doubtless, had Balin; but Belben, or Bel-Ben, appears to be the more correct reading.
† Perhaps Nirgîr, or Devagîr.

INDIA.

Mughals or
Timuri dy-
nasty.
Battles of
Panipat.Shirshāh
or Afghan
dynasty.Taimūrī
ages.

Acher.

plains of Panipet, near the Jamunā, on the 7th of Rejeb, A. H. 932, (A. D. 1526), and the success of Bābur's army, placed the Moghul dynasty on the Throne of Hindūstān; but another decisive engagement, fought on the very same ground 235 years afterwards, again decided the fate of India, and deprived his descendants of all but the name of their former dignity. Bābur, who was an able and an amiable Prince, did not long enjoy his conquests; and his eldest son, Humāyūn, who succeeded him in A. H. 937, (A. D. 1530,) had to contend with turbulent nobles and ambitious relations, who, after twelve years of intestine warfare, drove him into exile. The treachery of Shēr Khān, the Afghān, who succeeded him, was palliated in the eyes of the Hindūs by the merit of expelling a foreigner from the Throne; but his wise and beneficent measures for the convenience and security of his subjects gave him a better title to their esteem. His sons inherited neither his wisdom nor his good qualities; and Hindūstān, after having been desolated for nine years by anarchy and misrule, was again placed under the sole authority of Humāyūn, by the decisive victory which he gained at Sheriud in A. H. 962, (A. D. 1555.) This excellent Prince, distinguished alike for personal courage, mildness, and benevolence, was killed by an accidental fall just one year after he recovered his Throne, and succeeded by his son Akbar, the most illustrious as well as the most prosperous of the Moghul Emperors, on the 7th of Rebi'ul-aveel, A. H. 963, (A. D. 1556.)

Though little more than fourteen years of age at the time of his father's death, Akbar conducted himself, on his accession to the Throne, with a degree of prudence and dignity not to be expected at so early a period of life. He was placed under the guardianship of Behrām Khān, an able but ambitious and overbearing man, who, with a ward of less discretion and talent, would have either left him nothing but the shadow of authority, or have involved the Country in a deeper labyrinth of anarchy and confusion than that from which his talents, directed and checked by the firmness of Akbar, effectually rescued it. When no longer under the guardianship of Behrām, that Prince studied to consolidate and secure his territories, by granting a complete toleration of the different Religions professed by his subjects, promoting the intercourse of the Provinces with each other, and providing for the administration of justice without offending the prejudices of the Hindūs. Before the fortieth year of his reign, Kashmir, in the North, and Khāndāsh, Telinganah, with a portion of Berār, Golcondah, and Daulat-āldād, in the South, (Dekan,) had been added to his dominions; but he never succeeded in subjecting the whole of the Dekan, nor did the Southern part of the Peninsula ever form a part of the Moghul Empire. Though not at all deficient in personal courage, Akbar wisely committed the care of his military expeditions to his sons and the Viceroy of the Frontier Provinces, reserving for himself the general direction of the whole, and the superintendence of the Civil administration. Exact registers were kept of the revenue of every Township, and of the troops employed in each District; the number of officers employed, and the regulations observed in every department of the administration were also accurately recorded, and the whole embodied by his Vezir, Abū-l-fazl, under the name of the *Ayīn Akbarī*, or *Akbarian Register*, furnishes the most valuable materials for a statistical account of India. The mag-

INDIA.

nanimity, as well as the firmness and sagacity of this Prince, was called forth by the conduct of Behrām Khān, whose domineering spirit hurried him into acts of rebellion, when he found that Akbar was determined to be really and not nominally Sovereign. Under the colour of a pilgrimage to Mecca, Behrām collected an armed force, and openly bade defiance to his master. He was, however, soon overcome, and instead of being pursued as a rebel, was kindly received and forgiven by Akbar, who provided him with a princely retinue to escort him on his pilgrimage. Abū-l-fazl, the other illustrious Vezir of this Emperor, was worthy of the favour which he so long enjoyed; and if Akbar was fortunate in possessing such a minister, Abū-l-fazl was happy in having a master who so well understood the value of his talents. While the enlarged and benevolent views of this Emperor secured for him the affections of his subjects, the vigilance and activity of his administration repressed the turbulent, and afforded a security of person and property rarely enjoyed under a feudal Government. Never, therefore, was commerce in a more flourishing state, or industry more certain of its reward; and though he maintained a force of not less than 600,000 men, his treasury was never exhausted, for his annual receipts rarely fell short of £50,000,000 sterling.

Akbar was born while his father was in exile at the Court of Ajmir; he may, therefore, be considered as trained in the school of adversity, and to that, in conjunction with his own good sense and excellent disposition, may be ascribed the success and ultimate tranquillity of his long reign. He seems to have been entirely free from the influence of caprice, by which, from early habits of unrestrained indulgence, despotic Princes are so often enslaved; and though something may be ascribed to his good fortune in possessing such able ministers, much more is due to his own perseverance in maintaining them in their posts, and guarding himself against the artful misrepresentations which envy and jealousy never fail to insinuate into a Sovereign's ear.

After the death of Akbar, in Rebi'u-s-sani, A. H. 1014, (July 1605,) his only surviving son, Sellam, ascended the throne, and assumed the title of Jehāngir. (Conqueror of the World.) He had either more violent passions, or less self-control than his father, and therefore soon stained his hands in innocent blood; first, by sacrificing the husband of the beautiful and accomplished Nūr Jehān, (Light of the World,) who had long been the object of his affections. His ardent passions not only made him her slave, but diverted his attention from the duties of his exalted station, and prevented him from making the proper use of his abilities, which were considerable. His father-in-law, Shēr-afkan, however, otherwise called Ayyak, by birth a Tātār, who, with the title of *Timādud-d-daulah*, was his Prime Minister, treading in the steps of Akbar and Abū-l-fazl, made ample amends for the negligence of his master, and drew down upon his head the blessings of his subjects. The same toleration, the same encouragement of commerce, and a still greater attention to the improvement of agriculture, were still maintained; and it was probably with a view to profit by the rivalry of different European nations, that the English were allowed to establish a Factory at Surat, though the territory acquired by the Portuguese in Guzerat had

INDIA. already attracted the notice of the Court. The latter part of Jehángir's reign was embittered by the rebellious conduct of his son Mohammed, afterwards called Sháh Jehán, who found ready and willing agents among the feudal Chiefs, on whom the greater part of the Empire had been bestowed. The vigilance and severity of his father, however, effectually barred his success, and Jehángir died a natural death, while on his march into Kashmir, in the month of Sefer, A. H. 1037, (A. D. 1627,) after having reigned twenty-two years.

The History of India during the subsequent reigns is so intimately connected with that of Great Britain and other European States, that it is unnecessary to enter upon it here; and as the reader has seen the origin and gradual formation of the prevailing divisions in Hindústán, he will be prepared for some general remarks on them, and a more particular account of such Provinces as have been omitted, or only slightly noticed in this Work. In the fourth year of Akbar's reign, (A. H. 1002, A. D. 1594,) his dominions were subdivided into twelve Provinces called *Súbahs*, each governed by a *Súbah-dár*, containing 105 *Serkárs* or Districts, and 2737 *Kusbahs*, or Townships, producing an annual revenue, as fixed for ten years, of 3 arbs, 62 kúrd, 97 laks, 55,246 dams, (929,755,246,) or 9,07,43881 *sik-kah rūpiyahs*, 2 *ánas*, and 5 *pañah*, (nearly £4,600,000.) The *Súbahs* in the time of Akbar were, 1. Allah-ábád: 2. Agra: 3. Aúd'h, or Awadh: 4. Ajmir, or Ajmer: 5. Ahmed-ábád, or Gujrátr: 6. Bahár: 7. Bengál: 8. Dhilli: 9. Kábul: 10. Láhor, or Láhar: 11. Multán: 12. Málwah: 13. Berrá: 14. Khándesh, and 15. Ahmed-nagar, or Aóreng-ábád. The Southern States, which were not annexed to the Empire till the reign of Aóreng-zéb, were divided into three *Súbahs*: 1. Bijá-púr: 2. Mohammed-ábád, or Bider: 3. Haider-ábád. These Provinces contained 61 *Serkárs*, and, according to the Malirattah Records, produced a revenue of 8,11,30,877, *rūpiyahs*. Of these Provinces separate accounts will be found under their proper heads; and as additional information respecting AORAN and ALLAH-ABAD has been obtained since the former part of this Work was published, a fuller and supplementary account of those important *Súbahs* may properly be added here.

AGRA. The *Súbah** of AORAN is bounded on the North by Dhilli, on the West by Ajmir; on the South by Málwah, and on the East by Aúd'h and Allah-ábád. It is about 250 miles long, and 150 broad, and is subdivided into the following Districts: (*Serkárs*): 1. Agra: 2. the Dó-ab: 3. Itáwá: 4. Farrokh-ábád: 5. Kálpi, Góhad, and Gwálíar: 6. B'hart-púr: 7. Alvar and Mácheri: 8. 'All-gar'h: of these Itáwá, Farrokh-ábád, and 'All-gar'h are comprehended within the Dó-ab, and have been already described. (DOOD, GUALIOR, CALPI.) The river Chanbal, which traverses this Province in all its breadth, divides it into two nearly equal parts, and separates the bare and level country on its Northern, from the woody hills on its Southern side. Placed between 25° and 28° North latitude, its climate is more temperate than that of Bengal, or most parts of the Peninsula; but hot and suffocating winds are occasion-

ally felt, and the air of the woody districts is, as usual, unhealthy. The streams are not very numerous, and the fertility of the country, from want of means of irrigation, depends much upon the periodical rains. Indigo, cotton, and sugar are the kinds of produce for which the soil is best suited, and agriculture, even in the districts under the native Governments, is increasing. As this Country is not mountainous, mineral productions are neither found, nor to be expected, in any quantity, and its animals are similar to those of the neighbouring Provinces; but its horses are esteemed superior to any bred further East, except those from the Company's studs. Coarse cottons are the staple manufacture, and the raw produce, mentioned above, is exported in considerable quantities. The British districts are far more populous than those subject to native Princes, but the population of the whole Province probably does not exceed eight millions. The Country to the East of the Jamuná (Jumná) is immediately under the Presidency of Bengál. The tracts to the South of the Chanbal, with the exception of Kálpi, are a part of the territory of Daulet Ráo Sind'há. The Country to the North-West of Agra comprehends the domains subject to the Rájás of Mácheri, and B'hart-púr, and many petty independent Chiefs; all under the protection of Great Britain, and prevented by the Government in Bengal from continuing the intestine feuds which so long desolated their country. The natives are generally handsome and robust; and are for the most part Hindús or Mohammedans, with a few Sik'h. Of the first, many are Jats and Méwatties, the latter of whom celebrated for their predatory habits; and the universal prevalence of the Hindú Faith is a striking evidence of the inefficiency of compulsion to produce a change in long-established opinions and prejudices. The Persian may be termed the official language of this Province; it is also spoken by the higher classes, and next to it the Hindústáni, or the Hindí, is the common medium of intercourse both among Mohammedans and Hindús; the Braj, or Brij-bhákhá, (Vraja-b'hákhá,) a cultivated dialect of the Hindí, is also spoken from the neighbourhood of Agra to the Vindhya mountains.

The district of Agra extends along the banks of the District Jamuná, from Kósi to its junction with the Chanbal. Dig. B'hartpúr. D'hól-púr, Bárl, and Rájá-kérá, are its Western boundaries. The neighbourhood of native Principalities, where banditti and freebooters find a ready asylum, is a great check on the improvement of this country. The jurisdiction of Chait, on the borders of Dhilli and the dominions of the Nawáb Ahmed Bakhsh Khán, has 175 villages, but they are separated by thickets favourable to robbery and insubordination. Kósi is a large commercial and wealthy town. Nand-gó and Barsáná are much frequented as places of pilgrimage. Sook is a considerable frontier town. Mat'hurá (Muttra) and Bindrában (Vrindaban) are celebrated Hindú sanctuaries, and thence populous and flourishing; and by the erection of gates at the end of the principal streets, their police has been much improved. Highway robbery, the most prevalent crime, is with difficulty repressed. In 1813 this district contained 1,222,667 small big'háhs of land in cultivation, yielding a revenue of 1,425,802 rupees. (£720,000.) 330,807 big'háhs fit for cultivation, and 902,740 entirely waste.

Agra, the Capital of this Province, is situated in 27° City of Agra.

* *Súbah*, in Arabic, means a large heap of grain, dates, or other produce, and thence a granary or storehouse; so that the term was perhaps used in its present sense, because there was a large public granary in the chief city of each Province.

INDIA.

11° North, and 77° 53' East, on the Southern bank of the Jamunâ, which is there of a very considerable breadth, and never fordable. It was the favourite residence of Akbar, and, on that account, called *Akbar-âbâd*, (Akbar's abode,) and its former extent and splendour are manifested by the ruins with which it is surrounded; but the greater part of it is now uninhabited, and, excepting that which lends from the fort to the Mat'hurî gate, its streets are as narrow and inconvenient as those of most Asiatic towns. The citadel is a large fort of red sandstone, from the quarries near Fatah-pûr, strongly fortified in the Indian fashion, and, as such, still tenable against a native force; but the *Tâj-mahall* (Dindem of the Place) is the most remarkable of all its public edifices. It is a mausoleum formed of white marble like that of Carrara, and erected by Shâh Jehân in honour of Nûr Jehân Bégum. Its general beauty is still unimpaired; and from the airy lightness of its minarets, contrasted with the ponderous granitic of its gateway, mosque, and *jamî'at-khâneh*, (hall of assembly,) it is altogether one of the finest specimens of Mohammedan architecture existing in India. The rows of lofty cypresses and fountains, which render the great square in front of it an agreeable place of resort, are kept up at the public expense. The *Mâtî mejid*, or pearl mosque, a small but exquisitely finished building of white marble, the *Jâmî mejid*, or principal mosque, the great square, (*chakrî*) and the tomb of Fîrâzûd-daulah, with its delicate lattice-work and rich mosaics, are lasting records of the wealth and piety, as well as of the taste and skill, of the Moghuls, and still render Agra one of the most splendid cities in Asia. But the form, extent, and magnificence of the city, is best estimated by the prospect from one of the minarets of Akbar's Mausoleum at Sikandarah, six miles to the North of the present town. From this the spectator looks over a level of not less than thirty miles in a straight line, covered with ruins. The present population of Agra is of a very small amount compared with the multitudes it contained when that area was covered with habitable buildings; and it has not yet probably risen to 100,000, though the tranquillization of Râjputânâ had, eleven years ago, (in 1818,) occasioned a very rapid increase in the amount of the Customs, and no doubt a proportionate augmentation in the numbers of the inhabitants. Agra came into the possession of Great Britain in 1803, and has since that time been the headquarters of a large military corps, as well as the residence of a Civil magistrate and collectors of revenues, subordinate to the Court of Circuit at Barrill.

Futepoor.

Fatehpûr, (more properly Fat-h-pûr, i. e. the City of Victory,) called Sikrah, to distinguish it from another town of the same name, is now a mere village, though the area, surrounded by its embattled walls, built by Akbar, is very large. It is in 26° 6' North, and 77° 34' East, and is remarkable on account of the sepulchral chapel of Shâh Selim Chelî, a Mohammedan saint, to the efficacy of whose prayers the birth of Jehângîr was believed to be due. Within the sacred enclosure surrounding the *turbah*, or chapel, many of Akbar's family lie interred; and there are several beautiful specimens of the Saracenic style of architecture among the Palaces and monuments erected in the reign of Akbar, who was much attached to this place.

Muttra.

Mat'hurâ, on the Western bank of the Jam'nâ, in 27° 31' North, and 77° 33' East, is celebrated in the

INDIA.

Hindû legends as the scene of Krishnâ's early adventures, and as one of the first shrines plundered by the Musulmâns, having been destroyed by Mahmûd, Sultan of Ghaznah, in A. D. 1018. Under Âleng-zêb it was again the object of similar zeal; and from the materials of the finest Temple erected by Vîra Sing'h Dêva Râjâ, of Ucheh'nâ, who restored the shrines after the devastation of Mahmûd, was a mosque built by order of that bigoted tyrant. Another curious relic is the Observatory erected in the fort by Jay-Sing'h Râjâ of Jay-pûr, or Jay-nagar. A place held so sacred, and so intimately connected with the legends of idolaters, could not fail to provoke the hostility of fanatical Musulmâns; and after having suffered so much in more barbarous Ages from that cause, the inhabitants of Mathurâ were again the object of a general massacre by Ahmed Shâh, the Abdâlî, in 1756. The town was afterwards granted by the Sind'hîs to General Perron, commander in chief of their forces, but was taken by the British troops, without resistance, in 1803, notwithstanding the additional works with which the fortifications had been strengthened: it has since that period been the headquarters of a brigade stationed to the South of the city. The sacred monkeys, bulls, parrots, and peacocks, with which it abounds, as well as the *cade fish* in its streams, cannot fail to remind the classical traveller of the XVth *Satire* of Juvenal.

Bîndrâban, (from Vrîndâvana,) i. e. the Grove of Tulasi trees, (*Oxyrum gratissimum*.) is a large town on the Western bank of the Jam'nâ, on 27° 34' North, and 77° 34' East, on the spot which, according to the Parâns, was the scene of Krishnâ's infancy and youthful days, and of his revels with his beloved Râdhâ.

Bîndrâban.

White Yamunâ, whose waters clear
Fused Indraghat's village cheer,
With Sarnavall's hut in myrtle clasp,
Gurgles o'er the vocal plain
Of Mat'hurâ, by sweet Bîndrâvan's grove,
Where Gôpa's lovers daughters rove,
And built his azure stream amble.

Few places have been more completely hallowed by superstition, or possess more striking monuments of mistaken piety. The great Pagoda in the shape of a cross; the various pools (*kunda*) sacred to Râdhâ, Syâma, and Jayâchâ, the waters of which cleanse from internal as well as external pollutions; the *ghât*, or landing-place, where Krishnâ destroyed the hydra; the *kadambâ*, (*Nauclea Orientalis*) under which he played upon his flute; the overhanging mount, *gôvêrdhan*, with which he protected the herdsmen from the overwhelming showers from heaven, (Indra,) and his favourite retreats in the adjoining woods, are devoutly visited by pilgrims, and becoming the abodes of *chôdhâ*, i. e. religious mendicants; the only part of the population who shew a disposition to oppose the measures taken, in 1812, for the purpose of aiding the police in checking the frauds and depredations so easily committed, and so difficult to repress, where such vast crowds are continually brought together.

Gôhad, the Capital of a district in the Province of Agra, in 26° 24' North, and 78° 70' East, was an insignificant village belonging to the district of Gwâlâr, at so late a period as the middle of the XVIIth century; and its Zemîndâr, or landholder, was a Jât of the Bâmrôll Tribe. In the period of anarchy and confusion which followed the death of Âleng-zêb, his

Gôhad.

INDIA.

successors became independent Chieftains, and assumed the title of Rājā. B'hm Singh, who was reigning in 1761, made himself master of Gwālfār, but it was retaken by Mad'hājī Sind'hā. In 1784. At the close of 1805, the Rājā relinquished the fort and territory of Gōhad, and received the districts of D'hōl-pūr, Bārī, and Rājā-kērā, yielding an annual revenue of about 400,000 rupees, in perpetual sovereignty. Gōhad has since that period been generally tributary to Dādēt Rājā Sind'hā. Though hilly, it has a fertile soil, along the course of the Chanbal, and in 1805 produced a revenue of 18 lacs (£198,000) per annum, 9 of which were appropriated to the payment of the subsidiary force furnished by the British Government.

Fort, or B'har-pūr.

B'har-pūr, (from B'harata-pura, the city of Bharat,) the Capital of a small State, and celebrated as one of the strongest fortresses in Hindūstān, is in 27° 17' North, and 77° 23' East, and commands a territory which contains about 5000 square miles, being rather larger than that of the Rājā of Māchēri, and forming the Western boundary of the district of Agra. B'har-pūr, Dig, Kōmh'ēr, Weir, Karā, and Bīyānāh are its chief towns; and the latter is its Southern, as Gō-pāl-g'n'h, a strong fort, is its Northern boundary. From Dig to B'har-pūr, the country is inundated in the rainy season.

Jāts.

It is inhabited by Jāts, a low Tribe of Sādras, very different from the Jāts, or Jāts of the Penjāb, who are Mohammedans. In the latter end of the XVth century they migrated from the banks of the Indus, in lower Multān, and settled near the Ganges and Jam'nā. The Civil wars which arose shortly afterwards, were favourable to their predatory habits, and they soon acquired treasure and territory by their plundering excursions. Chār-man, who erected the fortress of B'har-pūr, derived his funds from the pillage of Aḍreng-z'h's army on its march, in his last expedition to the Dekan. Sūrj Mall, one of his successors, was killed, in A. D. 1763, in an engagement with Najaf Khān; and when his son J'wār Singh was murdered, in 1768, the Jāt territory extended from Agra to Dīhlī one way, and to Itāwah another, besides having a tract South of the Chanbal, and possessing three fortresses, believed to be impregnable; but in 1780 Najaf Khān succeeded in subduing the greater part of that Country, leaving the Rājā little more than B'har-pūr, and a domain producing about 7 lacs of rupees (£77,000) per annum. In 1803 an alliance was formed between Ranjīt Singh, then governing this petty State, and Great Britain, and districts producing an annual revenue of 7,54,000 rupees (£82,500) were ceded to it. The Rājā, however, violated his engagements in 1805, by receiving into his fortress Je-want Rājā Hōlkār, the Mahrattah chief, who had just been defeated by Lord Lake. The town and fort, about eight miles in circumference, were strongly fortified by a mud-wall of great height and thickness, flanked with bastions, well provided with artillery, and enclosed by a very wide and deep ditch. The great extent of the town, the strength of the garrison, the abundant provision of stores in the magazines, and the facility with which supplies were obtained from without, as the besieging army was too small to invest the place, all gave a great advantage to its defenders, who maintained their post with great resolution. The perseverance of the British commander, however, induced the Rājā to capitulate; and a second Treaty was signed on the 17th of April, 1805, by which the ceded territory

INDIA.

was resumed, the Rājā engaged to pay 20 lacs (£220,000) as an indemnity, and to deliver up his son as a security for his future good conduct. The necessity of such measures was clearly manifested by the continual encroachments which he attempted to make; his immediats submission, however, when he apprehended that force would be used, prevented the necessity of having recourse to arms, and he died in the peaceful possession of his domain in 1824. The capitulation of B'har-pūr is memorable in the History of our wars in India, as having been purchased at the severe price of no less than 3100 men killed and wounded. In 1824, Bol-want Singh, a boy only seven years old, succeeded to the Throne, on the sudden death of his father, and was placed under the guardianship of his mother and uncle; but early in the following year, they were attacked by one of his cousins, Darjant Sāl, who murdered the uncle, and took the Rājā prisoner. As negotiation was attempted in vain, it was necessary to have recourse to more effectual means, and the place was captured by storm, after a siege of six weeks, on the 10th of January 1826, with the loss of 103 killed, and 466 wounded, while the garrison lost about 4000 men. Darjant Sāl and his family were taken, while flying, and imprisoned at Allahābād. The fortifications were destroyed, and the other strong holds in the neighbourhood occupied, without resistance, by British garrisons.

Derg.

Dig, situated in 27° 30' North, and 77° 12' East, was strongly fortified by Rājā Sūrj Mall in A. D. 1760, and captured by the British troops in 1808. It is in a hilly country, liable to violent and sudden inundations from mountain torrents, against which the town is preserved by large embankments. The remains of some very fine Palaces and Gardens show that it was anciently a place of importance.

Combere.

Kōmh'ēr, in 27° 17' North, and 77° 14' East, is remarkable on account of its saline wells, from which large quantities of the kind of salt called *balambāh* are extracted. It is of a fine grain, and is much used in upper Hindūstān.

Bīyānāh, (Byānā.) in 26° 57' North, and 77° 8' East, was the Capital of the Empire before the Emperor Sikander (Alexander) Lōdī (*Ay. Akb. ii. 37. 106, 107.*) made Agra the royal place of residence. It was conquered by the Mussalmāns A. D. 1197, and is still a large town; but the hill, at the foot of which it stands, is also covered with ruins, and shows what its magnitude once was. A high pillar in the fort, which was repaired in 1820, is conspicuous at a great distance. It was famous in Akbar's time for its mangoes, the whiteness of its sugar, the water of a well with which the gāndārāh cakes were made, the excellence of its indigo, and the high colour of its hīnnā (*Lawsania inermis*). There were mines of copper and turquoise-stone in its neighbourhood, but they were no longer worked.

Tydrāh was, in the time of that Prince, a *arkār* or *Tajrah*, district, measuring 740,000 *big'hahs* and 5 *hīnnāhs*, (1952 square miles,) and yielding a revenue of 1,770,460 dāms. (£3200.) It contained 18 *perganahs*, or townships, and furnished 1327 horse and 9650 foot soldiers. (*Ay. Akb. ii. 219.*) Its territory is now divided among the neighbouring Chieftains. The town so named, which was the Capital of Mēwāt, is in ruins, but the fort is kept in repair in order to curb the neighbouring mountaineers.

Macherry, or Mewat.

Māchēri, a Principality in the North-Western

INDIA.

Mewat.

angle of the Province of Agrah, is frequently called *Méwāt*, and its inhabitants *Méwāties*, though that is properly the name of a particular Tribe. It is a tract of woody hills, separated by low lands from the Jam-nā, and nearly equidistant from Agrah and Dihli Westward. The ferocity and predatory character of its inhabitants are almost proverbial; nor was it till a very late period that it formed a separate State. *Pertāh Singh*, agent at *Māchēri* for the *Rājā* of *Jay-pūr* about a. n. 1780, revolted from his master, and obtained a grant of lands from *Najaf Khān*, with the title of *Rājā Rājā*. He soon afterwards wrested Alwar from the *Rājā* of *B'hart-pūr*, then at war with *Najaf Khān*. The latter, with whom *Pertāh* imprudently quarrelled, drove him out of all his possessions, except *Lakshmangarh*, and would have entirely ruined him, had not his attention been drawn away by more formidable opponents. *Pertāh*, therefore, recovered his power, and by temporizing, escaped the hazards to which the unsettled state of the neighbouring Countries exposed him. In 1803 he placed himself under the protection of the British Government; and in 1805 was rewarded for fidelity to his engagements, by a considerable addition to his territories, taken from those of *B'hart-pūr*. At first, the Government of this little State discouraged agriculture, in order to avoid offering any temptation to its more powerful neighbours, but since the reduction of the great *Mahrattā* Chiefs has put a stop to the internal warfare maintained by their system, the *Māchēri* *Rājās* have promoted the improvement of their territory, and in 1823 few Countries in India were in a more flourishing condition. It consists of about 3900 square miles, and contains the towns of Alwar, *Māchēri*, *Tijārāh*, *Rājgarh*, and *Ali-nagar*, or *Ghōdālī*. The *Lāswārī*, its principal river, was formerly lost in the sand, but is now by means of an embankment conducted in various channels, so as to irrigate most parts of the *Rājā's* and the *B'hart-pūr* domains. The second range of mountains beyond Alwar is inhabited by *Méwāties*, renowned for their turbulence and insubordination. In 1807, their predatory incursions had rendered the high-road from *Rēwārī* to Dihli impassable. A band of these robbers, who are called *kazdās*,* attacked *Rēwārī*, and, being well mounted, escaped with impunity. The difficulty of driving them from a country so full of defiles and fastnesses, rendered conciliatory measures the more desirable, and their fidelity, when their word is once pledged, rendered the success of such a method highly probable; in 1807, therefore, the British Resident at Dihli opened a correspondence with some of their Chiefs, which terminated in the establishment of such amicable regulations as greatly repressed, if they did not entirely extinguish, the habits of rapine which render these Tribes such dangerous neighbours.

Alwar, or Alore.

Alwar, Alwar, or Alor, the *Rājā* of *Māchēri's* Capital, is 27° 44' North, and 76° 32' East, is strongly fortified, and placed at the base of a steep hill, on the summit of which there is a fort, well supplied with water. The family of the *Rājā* is generally lodged in *Rājgarh*, (Fort-royal,) a strong hold in the neighbouring mountains.

Macherry.

Māchēri, whence the Principality receives its name, is in 27° 31' North, and 76° 22' East, separated by a

range of hills from *Rājgarh*. It was once a place of considerable extent, but is now little better than a heap of ruins.

Firūz-pūr, in 27° 58' North, and 76° 39' East, is the capital of *Ahmed Bukhsh Khān*, whose territory consists of the *perganah* of that name, together with *Nagīnāh* and *Pūnāhārā*, and the *talukks* of *Bībhor* and *Sakrās*; these were anciently a part of the Country called *Méwāt*. The small *perganah* of *Lāharā*, in the *Shikāwatī* territory, formerly belonging to the *Rājā* of *Māchēri*, is also held by him as a *jāgir*, (feudal tenure,) at a fixed rent in perpetuity. The town is surrounded by a stone wall.

Nārūdī, a district which, in the time of *Akhar*, Narwāl, contained 17 *mahalls*, measured 2,090,046 *big'ahs*, and yielded a revenue of 50,046,711 *dāms*, (£147,300,) furnishing 7520 horse and 37,220 foot soldiers, is at the North-Western extremity of the Province of Agrah on the frontiers of *Jay-pūr*. The town of *Nārūdī*, in 28° 5' North, and 75° 58' East, now much reduced, has a *nālā*, or brook, running through it.

Kānūn is the chief town of a *perganah*, on the *Caacoo*, borders of the Desert, in 28° 18' North and 75° 51' East. Three miles to the East of it are sand-hills, covered with brushwood, gradually becoming more and more bare, till they are naked undulations of loose sand, furrowed by the wind like drifted snow. Ten miles beyond *Kānūn*, in the same direction, begins the *Rāj-pūt* territory, called *Shikāwatī*. In 1805, 1,47,000 (£14,700) rupees were offered to the Government for the three *perganahs* of *Kānūn*, *Kātic*, and *Nārūdī*.

Narwar, or *Nara-vara*, on the East side of the *Sindh*, Narwār, in 29° 40' North, and 77° 51' East, is the Capital of a district in a hilly and woody, but fertile tract. It was taken by the Muslims in a. n. 1251, and in 1809 was guaranteed by the British Government to *Rājā Ambājī Rād*, its revenues being estimated at 10 lacs of rupees (£110,000) per annum. It was, however, in 1810, surrendered to *Dādēt Rād Sindhī*, by whose agents the garrison had been bribed.

The *Sūbsh* of *ALLAH-ABAD*, *Ilāh-ābād*, or *Ilāh-ābās*, *Allah-abad*, which in the time of *Akhar*, (*Ay. Akb.* ii. 30, 201.) contained 10 *serdārs* and 177 *perganahs*, yielding a revenue of 5,310,695 *sikkah rupiyahs*, (£531,061,) with 1,200,000 betel-nut leaves, and maintaining 11,375 horse, 237,570 foot soldiers, and 323 elephants, was augmented in the time of *Aurang-zib* by the tract called *B'hattah*, or *Bāndhū*,* a part of *Gondwānāh*, comprehending the six jurisdictions of 1 *B'hattah*; 2. *Sohāg-pur*; 3. *Chibūlis garh*, or *Ratn-pir*; 4. *Samh'al-pur*; 5. *Gang-pūr*, or *Pādī*; and 6. *Jash-pūr*, an area of 25,000 square miles. (See *GOANWANA*.) This Province is at present divided into eight Districts. 1. *Allah-ābād*; 2. *Benāras*; 3. *Mirzā-pur*; 4. *Jān-pūr*, or *Jōn-pur*; 5. *Rēwāh*; 6. *Bundēl-khānd*; 7. *Kān-pūr*; 8. *Mānīk-pur*. Of these *Allah-ābād* and *Kān-pūr* are included in the *Dō-āb*. (*Doon*.) *Bundēl-khānd* (*BUNDELKUNN*) long formed a separate territory; and *BENARÉS* is the fountain head of *Hindū* learning. An account of *Mānīk-pur* and *Rēwāh* will be given under their respective heads.

Ayeen Akbery; *Rennel's Memoir of a Map of Hin-*

* That is, "robbers" in the Turkish language; whence the Russians have borrowed their term *Kassak*, which is changed by us and most other Europeans, into *Cossack*.

* *B'hattah*, or *B'hād*, commonly spelt *Batta*, signifies an extra allowance to troops; and *Bāndhū*, a barrier or bulwark; because this tract was considered as an extra addition to the Province, and its mountains served as a bulwark against invasions from the South.

INDIA.
INDIAN
RUBBER.

dontan; Bernoulli's *Beschreibung von Hindustan*; Hamilton's *Description of Hindostan*, vol. i.; Hamilton's *Gazetteer*, 2 vols. 8vo. Lond. 1828; Captain Franklin's *Memoir on Bundelkhand*, in *Asiatic Transactions*, vol. i. p. 259; *Parliamentary Reports respecting the Affairs*

of the East India Company; Dow's *Translation of Ferishtah's History of Hindostan*; Colonel Briggs's *Ditto*; Colonel Tod's *Account of Rajputana*, vol. i. Lond. 4to. 1829; Sir John Malcolm's *Memoir of Central India*, 2 vols. 8vo. Lond. 1833.

INDIA.
INDIANA.

INDIAN Rubber, so called from the purposes to which it is usually applied, the erasure of pencil marks, &c. by friction, is properly the dried juice of the *Siphonia Elastica*, referred by Martin, in his Edition of Miller's *Gardener's Dictionary*, to the genus *Iatropa*, a large and branchy tree which grows in Brazil, Quito, Guiana, and all that portion of Tropical America. The Carib name of this tree is *Cauchuc*, corrupted into *Caoutchouc*, and written by Willdenow, after the Spanish manner, *Siphonia Cahuicu*. In Para it is called *Manarandub*. In the Province of Emerald, to the North of Quito, *Herc*. Many other trees, in other Countries, produce a similar substance; as the *Urceola Elastica* of Penang and Sumatra, the *Artocarpus Integrifolia*, and others not yet described. The Chinese have long been acquainted with this substance, and it is much used in Madagascar, especially for lights. The *Cauchuc* was first described by Condamine, in a *Mémoire* read before the *Académie des Sciences*, and afterwards published in his *Relation abrégée d'un Voyage fait dans l'Intérieur de l'Amérique Méridionale*, 1745: (78.) he spells the name *Cahuicu*, and says that it was pronounced *Cahout-chou*.

In order to obtain the inspissated juice of the tree in the form in which it is imported to Europe, incisions are made to the bark, chiefly in wet weather. The flux from them is abundant, and of a milky white colour; and is conducted by tubes into vessels placed for its reception. It does not appear to be certainly known whether it hardens spontaneously, or in consequence of a secret process. It is formed into pear-shaped bottles by being spread over moulds of clay, and it receives its dusky exterior coating by exposure to smoke, in order that it may be thoroughly dried. It is then scratched on the outside with various figures, and the clay, after having been softened with water, is picked out.

The natives apply it to various uses; for water-proof boots, for bottles, for flambeaux, which give a very brilliant light, and burn for a great length of time; so much, that a torch of an inch and a half in diameter, and two feet in length, is said to keep alight for twelve hours.

With us, besides the purposes above-mentioned, it is employed for flexible syringes, tubes, &c. and by means of turpentine or linseed oil to compose a varnish, which is used for air-balloons. It may be dissolved by ether; but the process is very expensive. Tubes are readily made from it, by splitting a piece of cane, and putting a slip of whalebone between the segments. If the Indian Rubber be cut into slips, twisted closely round the cane, and boiling water applied, the slips will become consolidated; it is then very easy to remove, first the whalebone, and afterwards the cane. Cloth of all kinds may be made waterproof by impregnation with the fresh juice of the *Cauchuc*; and such cloth, when made into articles of apparel, may be joined without sewing, (and

more durably and in better shape than by sewing,) if its edges be moistened with the same juice.

Humboldt, in his *Personal Researches*, states that the Image of Tlalocueculi, the principal God of the Toltecs, was placed on the top of a high mountain, having before it a vase, in which *Caoutchouc* and seeds were offered to him. (*Engl. trans.* l. 216.)

INDIANA, one of the United States of North America, is bounded on the South by the Ohio, between the Big Miami and the Wabash; on the West by the latter river and a meridian line, commencing about 40 miles above Vincennes and terminating in the parallel of the Southern shore of Lake Michigan; this parallel constitutes the Northern boundary of the State, and is limited towards the West by a meridian line, which, commencing at the mouth of the Big Miami river, separates Indiana from the State of Ohio. The length of Indiana from North to South is about 280 miles, and its breadth, which is tolerably uniform, about 135; the area is estimated at 39,000 square miles, or 24,960,000 acres.

Extent.

Throughout this extensive territory there are no Soil, &c. mountains; a chain of low hills called the Knobs, rising to the height of 500 feet, diversify the country between the Ohio and the Wabash; towards the Western side of the State also, from the Miami to the Blue River, are several ranges of hills of inconsiderable elevation; the remainder of the territory is a level, in general thickly covered with lofty forests. Near all the rivers, except the Ohio, is found a tract of rich alluvial soil, unincumbered with timber, and rising into open prairies, or dry meadows, which are bounded by the woods. The herbage in these meadows is six or eight feet high in the summer time. In the Northern part of the State, near Lake Michigan, are several swamps, or small lakes, the sources of numerous streams. From the moderate elevation of this country, and the great number of rivers which flow through it, a great portion of the land is liable to periodical inundations, which are not, however, of a violent or impetuous nature, and merely fertilize the country without occasioning any damage. The chief river rising in this State is the River Wabash, which winds through it from the North-Eastern to the South-Western frontier in a course of above 500 miles. The banks of this beautiful river are in general high and little exposed to inundation. The width at its mouth is about 300 yards, and its depth allows good-sized barges to navigate it for a distance of 250 miles; small boats and canoes ascend almost to its source. The frontier of this State, which is watered by the Ohio, is 471 miles in length; the numerous confluent and tributaries of these two great rivers are almost all navigable for some distance, so that the whole extent of the navigable waters of Indiana is said to amount to 2487 miles.

River
Wabash.

The lakes to the Northern part of the State are sup- Lakes.

INDIANA. posed to be nearly a hundred in number; in the latest Maps not more than forty of them are laid down, varying from two to ten miles in length.

Climate.

The climate of Indiana is in general healthy; the low alluvial tracts alone, which are exposed to inundations, being found productive of ague and febrile disorders. The winters are mild and short; the frosts in the severest years not lasting above three weeks. Tobacco thrives as well here as in Virginia; the vine is cultivated with success, and cotton also is produced in the Southern parts of the State. Peaches and common garden fruits grow in the most exposed situations. In general fertility and salubrity the central portion of this State, through which the tributaries of the Wabash fall into that river from the South and South-East, has the reputation of being the finest country in the Western World.

The chief mineral treasures of Indiana are the caves of native salts which occur near the banks of the Ohio; saltpetre, sulphates of soda and of potash are found in inexhaustible quantities; good coal has been found, it is said, near White River; iron ore is met with in the same situation, and silver ores have been found near Onitania on the Northern bank of the Wabash.

Productions.

The vegetation of Indiana resembles that of the back country in general; (see *ILLINOIS*;) but the mulberry is more abundant in the forests. The hills are covered with oak, elm, ash, hickory, walnut, sugar maple, &c.; the papaw, honey-locust, spice-wood, &c. cover the swamps and low grounds; the ginseng grows to an uncommon size on the banks of the Whitewater River, and canes are abundant towards the junction of the Ohio and Wabash.

The soil is well adapted to maize, wheat, rye, and other grains; some tracts are favourable to the cultivation of rice. A colony of Swiss from the Pays de Vaud established itself in 1805 on the banks of the Ohio, on a tract to which it gave the name of New Switzerland, and where it successfully introduced the culture of the vine. The vines brought from Madeira are found to suit the climate best.

The woods are well stocked with deer and wild turkeys. Bears and wolves are still common, but do not molest the settlers so much as the moles, mice, polecats, and squirrels.

The greater part of this Country is still in a wild state; the Indian nations being indeed recognised as the lawful proprietors of the portions to which they have not sold their right. The increase of the colonists, however, is so rapid as to threaten, at no great distance of time, the extirpation of the native possessors. The population of Indiana, which amounted in 1800 to 475, is supposed at present to exceed 150,000, so rapid has been the tide of immigration towards this fertile Country. "The settlers in this State" (says Mr. Birbeck) "are of a character very superior to that of the first settlers in Ohio, who were generally very indigent people; those who are now fixing themselves in Indiana bring with them habits of comfort and the means of procuring all the conveniences of life; I observe this in the construction of their cabins, their well-stocked gardens, and general neatness; the manners of the people are kind and gentle to each other and to strangers; the laws are respected and are effectual."

Towns.

The first European settlers in this Country were the French, who descended the Wabash from the Canadian lakes; their chief town was Vincennes, which still re-

tains, in the polite manners and personal neatness of **INDIANA.** its inhabitants, abundant proof of its Gallic origin. In 1805, some Swiss emigrants built the town of Vevay on the Ohio; subsequently, some Germans, under the guidance of one Rappe, an enthusiast, founded the thriving Town of Harmony. The peculiar tenets of the Harmonists, which discourage without actually forbidding marriage, have not prevented the increase of their settlement. Harmony is at present a populous manufacturing town, exporting fine merino cloths to the Eastern States. Corydon was originally the seat of Government, which has been since transferred to Indianapolis.

Brookville, Princeton, Vevay, and many other towns, scattered over the prairies of Indiana, attest the rapid growth of the Western States, and surprise the traveller for the comfort and intelligence he finds among their inhabitants.

By an Act of Congress, of April, 1816, a Convention of Delegates was held in June of the same year, at Corydon, for the purpose of framing the Constitution of the State. By this proceeding, Indiana, which had previously been under a territorial government, became an integral member of the Union. The Constitution and laws framed on that occasion by the Delegates for the Government of Indiana, agree in their general character with those prevailing in the other States of the Union. The legislative authority resides in a Senate and House of Representatives, both elected by the people; the members of the latter annually, those of the Senate every three years. The Representatives, at first 25 in number, are to be increased as the population of the State augments, but never to exceed 100; the number of Senators is never to be less than one-third, nor more than one-half of the number of Representatives. The Governor holds his office for six years. Slavery or involuntary servitude cannot be introduced into the State, except for the punishment of crimes; and indentures of negro slaves executed in the neighbouring States are of no validity within the boundaries of this.

By the IXth Article of the Constitution, the General Assembly is authorized to grant lands for the support of seminaries and public schools; and so soon as circumstances permit, they are to provide for a general system of education, ascending in gradation from Township Schools to a State University, in which education shall be afforded gratis to all. In laying off a new County, the General Assembly is to reserve at least one-tenth of the proceeds of each town-land for the establishment of a Public Library therein. The Constitution may be revised, amended, or changed by a Convention, to be held every twelfth year for that purpose, if a majority of the qualified electors at the general election of a Governor vote in favour of the measure.

Birbeck's *Notes of a Journey to the Illinois*, 1817; Bradbury's *Journey*; Brown's *Western Gazetteer*; Warden's *United States*, vol. ii.

INDICATE. } Fr. *indiquer*; It. *indicare*; Sp. *indicar*; Lat. *indicare*, *quasi dicendo*
INDICATIVE. } *significare vel denuntiare*; to signify or denote by telling.

To signify or give sign or notice of, to announce, to betoken, to show, to point out, to disclose, to discover.

To suppose a watch, or any other the most curious automaton, by the blind hits of chance, to perform diversities of orderly motions, to indicate the hour, day of the month, tide, age of the moon, and the

INDICATE
Vevay.
Harmony.

Constitution

Population.

Vincennes.

INDICATE like, with an unparallel'd exactness, and all without the regulation of art, this was the more pardonable absurdity.

INDICT.

And that in the plain table there had not been only the description and indication of hours, but the configurations and indications of the various phases of the moon, the motion and place of the sun in the ecliptic, and divers other curious indications of celestial motions.

And I understand, though not the degree and excellency, yet the truth of this manner of operation in the instance of Isaac blessing Jacob, which in the several parts was expressed in all forms, indication, optative, assertive.

Topler. Sermons, part i. fol. 38. *The Divine Institution of the Office Ministerial*.

The wise and sovereign physician of souls, who considers not so much what we do wish, as what we should wish, often discerns, that this preternatural third indicator and calls for a lancet, rather than a julep, and knows it best to attempt the cure, rather by taking away somewhat that we have, than by giving that, which only a spiritual superiority reduces us to want.

Bayle. Works, vol. ii. p. 370. *Onomastical Reflections*, sec. 2. used, 4.

I believe what you who are call just and sublime, in opposition to timid and humbled expression, may give you an idea of what I mean, when I say modesty in the certain indication of a great spirit, and impudency the affectation of it.

Spectator, No. 350.

Above the steeples shines a plate,

That turns and turns to indicate

From what point blows the weather;

Look up—your brains begin to swim,

'Tis in the clouds—that pleases him,

He chooses it the rather.

Cooper. The Jackdaw.

The dominion which our Lord exercised over that usually almost (the sea) is an indication of the dignity of his nature, and that by him all things were made; and none besides himself ever wrought this miracle.

Joris. Works, vol. ii. p. 10. *Remarks on Ecclesiastical History*.

That they do coincide, that is, that truth is productive of utility, and utility indicative of truth, may be thus proved.

Warburton. Works, vol. vi. p. 91. *Alliance between Church and State*, ch. ii.

INDICIBLE, It. *indicibile*; Fr. *indicible*. "Un-speakable, unexpressable by words." Cotgrave.

If the malignity of this and contagion spread so faster before winter, the calamity will be *indicible*.

Everis. Annals, vol. ii. p. 150. *To Lord Cornbury*, Sept. 9, 1665.

INDICT, or
INDICTER, } Also written *Endict* or *Endite*,
INDICTMENT, } q. v. Fr. *endictier*, *enditer*; It. *indicare*, *indicare*. With us (Skin-
INDICTING, n. } ner's) dictate, *seu actionem inten-*
INDICTION, } dere, to dictate, (i. e. to say or
INDICTIVE. } speak, what another shall write.)

to propose an action or suit at law. Spelman (in v. *Indictamentum*) derives the Fr. *endictier* from the Gr. *endeiknais*, to show or point out, sc. the accused. To *indite*, consequently,

To write, sc. what the male or mind of the writer may dictate; what the law, or, in the form and manner, which the law, may dictate or prescribe; to charge or accuse in a dictated or prescribed form of words; and, generally, to prescribe, declare, or pronounce; to charge or accuse.

All denials of cunning and experience

Manner of *indicting*, reason and eloquence.

Chaucer. Certain Balades, fol. 343.

And that sometime such as are in conclusion more *indigested* neither, but after all that belongeth by premisses, & yet good causes in y^e cause whye they were hept so.

Sir Thomas More. Works, fol. 985. *The Detraction of Salem and Bismarck*.

And the minister More with yet further that upon *indigestedness* at *Saville* the *indigestedness* you not to shew y^e names of the that give them information.

Id. lb. fol. 767.

Whistle the *indicators* of the deale,
(For so their name they have)

Be led by pompe with sergeants and
The epigrams to grace.

Drant. Horace. Epistles. To Meuman, sig. D. 3.

Even in lyke wyse (I trust) it may no comen to passe, that this *male translation* voyde of ornaite termes and eloquent *indigling*, may (as it were) in his plain and homely English, cote, be as well accepted of the *laureate reader*, as when it were richly clad in *Romayne vesture*.

Arthur Golding. Juvenal. To the Reader.

Faire *Mirabella* was her name whereby
Of all those crimes shee there *indict* was.

Spenser. Faerie Queene, book vi. cant. 7.

But why not the king's parliament, since the king summons them? I'll tell you why; because the commons used to *indict* a meeting of the *senate*, yet were they not lords over that council.

Milton. Works, vol. i. fol. 521. *A Defence of the People of England*.

In them [sing's suite] (if they be follow'd in course of *indictment*) there passeth a double jerie, the *indicators*, and the tygers; and so not twice men, but hours and twentie.

Blount. Henry VII. fol. 146.

While himself will be acknowledged by all that read him, the basest and the basest *indigiter*, that could take the baseness to look abroad.

Milton. Works, vol. i. fol. 303. *Doctrine and Discipline of Divorce*.

The *indictment* was drawn, and the case pleaded before the governor of Macedonia, for that the Romans did send an governor at that time into Greece.

Sir Thomas North. Plutarch, fol. 410. *Cicero*.

And therefore as secular princes did use to *indict* or permit the *indictment* of synods of bishops, so when they saw cause, they confirm'd the sentences of bishops and pass'd them into laws.

Topler. Rule of Conscience, book iii. ch. 10.

On the twenty-ninth of April, in the same year, 1511, one William Carder of *Westminster* being *indicted* as the former articles, he desired them all but one. That he had said it was enough to pray to Almighty God alone, and therefore we needed not to pray to saints for any necessities.

Burnet. History of the Reformation, June 1511.

'My God, my God, why hast thou forsaken me?' Certainly, there is something in them more than ordinary. For, could a common grief have *indict* such expressions?

South. Sermons, vol. ix. p. 15.

That if the Gentiles, whom so law *indict*'d;

By nature did what was by law requir'd;

They, who the written rule had never known;

Were to themselves both rule and law alone;

To nature's plain *indictment* they shall plead;

And by their conscience be condemn'd or freed.

Dryden. Religio Laici.

It is the simplicity of the heart, and not of the head, that is the best *indict* of our petitions.

South. Sermons, vol. ii. p. 105.

He agreed that neither he nor they should accept of the *indictment* of a General Council, but by all mutual consent.

Burnet. History of the Reformation, June 1536.

The *funus publicus*, which we meet with so often, may be sometimes understood as entirely the same with the *indictment* funeral, and sometimes only as a species of it.

Remer. Antiquities of Rome, part ii. ch. x. p. 336. *Of Funerals*.

Paros of all those luckless brains,

That, in the wrong side leaning,

Indite much metre with such pains,

And little or no meaning.

Cooper. Ode to Apollo.

If the characters of private men are insulted, or injured, a double remedy is open to them, by action and *indictment*.

Junius. Preface, p. xii.

Art thou not angry, Learning's great protector,

To hear that stony author, the inspector's

Of cent. of puff, that daily was *indict*er,

Call Addison, or Steele, his brother writer?

Smart. The Hibernian. Epigram in the Notes.

INDICT.

INDICTION.

There are some other combinations or systems of years, that are of use in chronology, as that called the *indiction*, which is a period of 15 years, at the end of which a certain tribute was paid by the provinces of the Roman Empire, and by which the emperors ordered public acts to be dated.

Præface. Lecture 14. On History, part iii.

To the brief mention which we have already made of the *Cycle of Indiction*, under CHRONOLOGY, the following particulars may be added.

Petrus.

The Jesuit Petrus, or as he is better known by his Latinized name Petavius, devotes only a very few lines to the matter, the obscurity of which, as he confesses, baffles his research. *Indictionum originem vulgo Constantini ætate, proditiisse putant, ejusque anno vi, Christi cccxii. Sed ego, qui res sentiunt, divinare eos arbitror, non certum dicere. Nam nullum idoneum testem citant. Apud Ambrosium fit ejus mentio verba istis: 'Indictio enim Nptembri mense incipit' (Ep. ad Episc. Æmil.) et in Cod. Theod. 'Valentiana Indictio nominatur. (Leg. ii. cod. de Indul.) Antiquiorem his auctorem, qui quidem explorata sit fidei, non facile reperias. Unde porro Indictionis vox manaverit, quæque sit ei subjecta notio, non magis perspicuum est hætenus. Illud inter doctos convenit Indictiones nihil aliud esse quam præstationes et tributa, quorum canon, id est modus, quotannis indiciebatur. Sed cur spatium annorum, quot oris Indictionum colligit, finire placerit, et quâ de causâ, quove tempore, primum id usurpari cepisset, cum nullæ multorum conjecturæ sint, nulla satis probabilis asseritur.*

Spelman.

Spelman goes a little further by collecting some of these conjectures; and first for the etymology, of the source of which indeed there cannot be a doubt, though it is by no means easy to give it a meaning; ab *inducendo*; ad *Pontificis perinet, iusta illud,*

Eluciat Reges, Indicti frata Sacra.

There is an old opinion, he continues, that the Roman Emperors imposed an annual tribute upon such of their subjects as were near the seat of Government—from those more remote, gold was demanded at the close of every five years: the tribute at the end of the second *lustrum* was to be made in silver, which was dedicated to the payment of the soldiery; at the third, brass and iron were required for their arms; hence the Indiction itself was called *ærea* or *ferrea*. Little, it should seem, is added to our knowledge of its nature or origin by these particulars.

Bede.

He then goes on to cite the various conjectures which we give below. Bede, he says, in his *Tract de Ratione Temporum*, (48.) has affirmed that the Emperors established Indictions as correctives in Chronology; lest confusion should arise from the practice of Historians in computing by reigns. Thus if an Emperor died in the middle of a year, that year might be attributed by one Historian to the deceased Prince, by another to his successor; and the error might be remedied by having a fixed cycle of recurrence.

Cedrenus.

Cedrenus in his *Annals*, under Theodosius, assigns the first computation by Indictions to the reign of that Emperor, and says that the point from which they were counted was the 15th year of Augustus Cæsar; from which assumption he deduces a very absurd etymology, *anaktiva di 'Indictio, rovevci 'lustrum, q' xpi vi 'Actus vlt.*

Ozaphrius.

Ozaphrius Panvinius, *Pæst. ii.*, dates the first Indiction from the victory of Constantine over Maxentius VII. Cal. Octob.

VOL. XXIII.

Scaliger, in his *Treatise de Emend. Temp. v.*, has a long argument to show that Indictions depended upon the exhibition of Games at the expiration of five, ten, and twenty years. Thus he adds, very gravely, fifteen years elapsed from the celebration of Games in the fifth year of Constantine to that which took place in the twentieth of the same Emperor; and this interval was afterwards shown for computation, because the Council of Nice broke up in the twentieth year, that is, fifteen years after the celebration of the Games which occurred in the fifth; and he concludes this solemn indication with no small self-gratulation, *verissima hæc est Indictionum institutio, non ex causâ quas alii asserunt*. His dates are, for the commencement of the reign of Constantine, A. D. 308; for the *Quinquennalia* 312; for the *Viennalia* and dissolution of the Council 325. We need not point to the great obscurity in which the matters connected with the 1st Council of Nice are involved. Scaliger, to the three commonly received Indictions, adds a fourth, that of Antioch, commencing in May.

Baronius (*Ann. 312, n. 194, &c.*) dates the first Indiction from A. D. 312, and he refers the cycle of fifteen years to the same number which under Constantine formed the period of military service. The veterans at their close might receive his dismissal, or if he continued in arms he obtained some extraordinary privileges. Baronius considers *Distributio* and *Fusio* to be synonymous with *Indictio*.

After this, Spelman proceeds to state, that whatever may be the origin of the term, (and from the above conjectures the reader will probably coincide in the opinion which we have cited from Petavius, that nothing satisfactory is known about it,) nevertheless all authorities concur in fixing the starting point at A. D. 312 or 313. He himself decides for the first. The Imperial or Cæsarean Indiction was reckoned from the 24th or September, because the first month, according to that calculation, began with the new moon after the Autumnal Equinox. The Romanists, on the other hand, dated their Pontifical Indiction from the Calends of January, which commenced their year, when they ceased to count from the 25th of December.

To find the Roman Indiction add 3 to the year of our Lord, (because our Saviour is supposed to have been born in the fourth year of Indiction,) divide the whole by 15, and the remainder will be the year required; if there be no remainder, it is the last year of the Cycle. Thus the year 1829 is the second of Indiction.

1829

3

15) 1832 (182—2 remainder.

The same rule applies to the Greek Indiction, except that 4 must be added instead of 3. The following memorial lines embody the above process:—

*Si per quatuordecim Dominis dæparis annos,
Illa tribus adjunctis Indictio certe patet.
Si nihil excedit quatuordecim Indictio currit.*

Du Cange gives many of the above particulars, and adds, that the Greek Indiction prevailed in France, England, and Germany; that the Roman Indiction is not used in the *Letters* of Gregory the Great, of John VIII., nor of Gregory VII.; but that, on the contrary, the Greek date from September is observable in Acts of the Vatican as late as A. D. 1158; yet in that same year Baronius cites an Act of Alexander III. plainly referring the Indiction to the 1st of January; from

INDICTION.

Scaliger.

Baronius.

Point of commencement.

To find the Roman Indiction.

The Greek.

Du Cange.

47

INDICTION.
—
INDICTMENT.

Necessity of distinguishing the Indictions.

which variation we may believe that the usage at that time was by no means fixed.

A careful observation of the differences of the three Indictions is very necessary in the perusal of History for the correct adjustment of Chronology. Thus it is evident that as the Constantinopolitan Indiction begins on the 1st of September, 312, the Imperial on the 24th of September of the same year, and the Pontifical on the 1st of January, 313, an event occurring on the 5th September, 313, would fall in the second year of the Constantinopolitan Indiction, and in the first of the Imperial and Pontifical; another happening on the 25th September, 313, would be included in the second of the Constantinopolitan and Imperial, and the first of the Pontifical; and again, a third on the 10th of January, 314, would fall in the second year of all three Indictions.

The learned Benedictine who wrote the Preliminary Dissertation to *L'Art de vérifier les Dates*, mentions an Indiction commencing in October, and used in the Register of the Parliament of Paris, another employed by Gregory VII. from the 25th of March, and a third by Innocent II. from Easter. We need not observe how much the obscurity, of which Petrus complained, is increased by enlarging the number of these Cycles.

An **INDICTMENT**, in Law, which has been often very lengthily and confusedly described, is defined by Blackstone in a few plain and simple words to be "a written accusation of one or more persons, of a crime or a misdemeanor, preferred to, and presented on oath by a Grand Jury."

Indictments are preferred to a Grand Jury in the name of the King, but at the suit of any private prosecutor. The Grand Jury hears evidence on the part of the prosecution only, for its duty is not more than to inquire whether there is sufficient cause to call upon the party accused to answer the Indictment at a subsequent Trial. We have already shown the process if the Bill is rejected under an *IGNOMINIA*. If, on the other hand, twelve at least of the number (which may not exceed 23, nor be less than 12) are satisfied of the truth of the accusation, they write upon it a *true Bill*, and the Indictment is said to be found, and it is publicly delivered into Court.

As an Indictment is the King's suit, the prosecutor may be a witness, but he cannot receive damages for his grievance, unless by some particular Statute, nor may he address the Jury in his own person.

The Grand Jury being sworn only for one particular County, cannot, unless enabled by Statute, inquire concerning an offence committed without that County. Thus at Common Law, if a man was wounded in one County and died in another, since no complete act of Felony was committed in either, so he was not indictable in either. This absurdity was corrected by 2 and 3 Edward VI. c. 24, which fixes the Indictment in the County wherein the party dies; and by 2 George II. c. 21, repeated but re-enacted by 9 George IV. c. 31, if the death take place at sea, or elsewhere out of England, the Indictment lies in the County wherein the cause occasioning death was applied. There are a few special exceptions, but in general the Indictment must be laid in that County wherein the fact was perpetrated. If no town or place be named, the Indictment is void; but a mistake in the name is not of any consequence, provided the fact be proved in some other place in the same County.

The great object in which Indictments are addressed is the attainment of precision and certainty; thus the *person* of the offender must be ascertained by setting forth his christian and surname, degree, mystery, and residence. The *time* and *place* of offence must also be ascertained, by naming the day and the township in which the fact was committed. By a strange contradiction, however, a mistake on these points is in general not held to be material, provided the *time* be laid previous to the finding of the Indictment, and the *place* be within the jurisdiction of the Court; unless where the place is laid not merely as a *venue*, but as a part of the description of the fact. The time necessarily becomes of great importance, when there is any statutable limitation of the period within which an offence may be prosecuted; and so also in a case of murder, wherein the death must take place within a year and day after the time assigned for its cause.

There are also particular technical words necessary for the description of an offence; and for these synonymous terms are not to be substituted. In Indictments for Treason the offence must be laid as done "treasonably and against his allegiance." In Murder that word must be employed; so too in all Felonies and Burglaries, *feloniously* and *burglariously* are held to be the only words by which the crime is accurately defined. In order to show that the wound is mortal, its length and breadth must be expressed in Indictments for murder; and as the instrument whereby it is committed is forfeited as a deadweight to the King, its value must be stated; so too in Larcenies, the value of the thing stolen must be stated; and this custom still continues, though the reason for it has ceased to exist by Mr. Peck's late Acts. Of old, if the thing stolen was worth more than 12d. the offence was *Grand Larceny*; if less, *Petit*. The distinction is now abolished.

An Indictment drawn upon a private Act ought to pursue the words of that Act. Upon a public Act the recital is unnecessary, because the Judges are officially bound to take notice of all such Acts; and it is unwise, because a misrecital is fatal, if a word of substance be omitted. The most usual way of concluding, therefore, is by a summary statement, "against the form of the statute." False Latin anciently did not hurt an Indictment, if by any intendment it could be made good; and the necessity of this extensive license must be evident to any one conversant with the barbarous jargon of Courts and Records. If any word, however, was not Latin, (*i. e.* *Law Latin*), or allowed by Law as a term of Art, or if it had been insensible to a material point, the Indictment was insufficient. An exception also was made in favour of puny Latinists, whereas Priscillian would have been sorely heart-stricken; an Indictment, it seems, was not set aside for a false concord, as the expressions were considered to be significant enough to make the sense appear.

All Felonies and capital crimes sever, and all inferior crimes of a public nature, (or such as by a legal fiction may be so considered,) are Indictable; but no injuries of a private nature are so, unless they in some way concern the King.

INDIFFERENT, { Fr. *indifferent*; It. and Sp. *indifferente*; Lat. *indifferens*, (in, and *differs*, present participle of *differe*, to bear part, (*dis*, and *ferre*.)

Having no or but little difference or distinction; no

INDICTMENT.
—
INDIFFERENT.

INDIF-
FERENT.
—
INDI-
GENT.

cause for, no qualities deserving of, distinction, or preference, or choice; and thus, as applied to persons or things, middling or moderate; as applied to persons, impartial, disinterested; having no anxiety or solicitude; careless.

For with indifferent eyes my self can well discern,
How some to guide a ship in storms woe for to take the stern;
Whose practice if were proved in calms to steer a haze,
Amuredly indeed it well, it were to great a charge.

Sermon. An *Answer* in the *Staff* of a Woman, &c.
And because also all ceremonies and shadows ceased while
Christ came. So that they might be done or left indifferently.

First Works, fol. 96. *A Declaration of Insipience.*

Maister More in his said Apology doth immediately to those
wordes of mine, warden of his owne putting in, which be these:
That he is through such pryde farr from such indifferency as equitie,
as ought and must be in the judges which he saith I assigne.

Sir Thomas More, Works, fol. 1008. *The Debellation of Salvo*
and Rissene.

And furthermore though it were as Maister More taketh it to be,
that my wordes shoulde sounde in that effecte that the judges that
were then, nor those who such pryde farr from the indifferency and equitie
that I assigne: yet y^e groweth not but that they be now indifferently
and righteous. *Id.* *ib.* fol. 1009.

In choice of committees, for ripening business, for the counsel,
it is better to choose indifferent persons than to make so indifferency,
by putting in those, that are strong on both sides.

Bacon, Essay 20. p. 123. *Of Council.*

Dia is my doe: yet see my wretched state,
You, whom my hand averging destine
Hath made judge of my life or death indifferently.

Spranger. Fanny Queer, both i. can. 1.

Those neighbouring differences, or rather indifferences, are what I
speak of, whether in some point of doctrine or of discipline: which
though they may be many, yet need not interrupt the unity of spirit,
if we could but find equity in the heart of peace.

Milton, Works, vol. i. fol. 139. *Of Education's Printing.*

If we lov'd passionately, what we ask for daily, we should ask
with hearty desires and an earnest appetite, and a present spirit; and
however it is very rare to have our thoughts wander, yet it is our
indifferency and lukewarmness that makes it so natural.

Taylor. Sermon 13. *Of Lukewarmness and Zeal.*

Even the greatest masters commonly fall short of the best faces.
They may flatter as indifferent beauty, but the excellencies of nature
can have no right done to them.

Dryden. Fanny Queer, vol. i. p. 186. *Declaration of Don Sebastian.*

In matters of religion [the upright man] hath the indifferency
of a traveller, whose great concernment is to arrive at his journey's
end; but for the way that leads thither, be it high or low, all is one
to him, so long as he is but certain that he is in the right way.

Shakespeare, Works, vol. i. p. 124. *Sermon* 5.

Some passion (if we are not impassive) must be moved; for the
general conduct of mankind is by no means a thing indifferent to a
reasonable and virtuous man.

Young. Love of Fame. Preface.

We find the knights errant, as they were now properly styled,
wooden the world over in search of occasions on which to exercise
their generous and disinterested valour, indifferently to friends and
enemies in distress.

Hurd, Works, vol. iv. p. 247. *On Chastity and Romance*, let. 3.

The advantage attending the second kind of justice (where the
judge is determined by lot at the time of the trial, and for that turn
only) is indifferency.

Fairy. Moral and Political Philosophy, book vi. ch. viii.

INDIGENT, } Fr. indigent; It. and Sp. ind-
INDIGENT, } gente; Lat. indigens, present parti-
INDIGENT, } ciple of indigere, (in, and egere, of
uncertain Etymology), to be in need or want.

Needy, wanting, necessitous, poor.

Therefore that word matrisie is translated to the act of man,
that when they be done with such moderation, that nothing in the
dunage may be seen superfluous or indigent, no may say that they be
maturely done.

Sir Thomas Eliot. The Governour, book i. ch. xli.

But men intent is easily for to write
The envy of such as lyve in need,
And all their lyfe in yfenesse death lede,
Whereby death can such indigencye,
That they must erke in necessitous indigencye.

Early Popular Poetry, vol. i. p. 5. *Preface* of Robert Copland.

All men deem that, that to have need grow before indigence,
supposing him that standeth in need of things which are not ready at
hand, nor easy to be gotten, is indigent. To make this more plain,
no man is said to be indigent of horns or of wings, for that he hath no
need of them; but we say truly and properly that some have need of
money, of mercy, and of apparel, when in the poverty and want of
those things they either have them, nor can come by them, to sup-
ply their necessity.

Holland. Plaster, fol. 853. *Conceptions against the Stoicks.*

Themistocles, the great Athenian general, being asked whether he
would chuse to marry his daughter to an indigent man of merit, or to
a worthless man of an estate, reply'd, that he should prefer a man
without so estate in an estate without a man.

Spectator, No. 311.

All which various methods being so nicely accommodated to the
indigencies of those helpless vegetables, and not to be met with in
any besides, is a manifest indication of their being the contrivances
and work of the Creator.

Derham. Physico-Theology, book 2. p. 430. *Of Vegetables.*

Have you examined the precepts of the Gospel, and taken notice
how much they excel the morality of the best philosophers, and how
wonderfully they are contrived and accommodated to the men and
indigencies of all sorts of men, in whatever state and condition they
be?

Sharpe. Works, vol. v. p. 191. *Discourse* 7.

Those who speculate on charge always make a great number among
people of rank and fortune, as well as amongst the low and indigent.

Burke. Works, vol. vi. p. 255. *Appeal from the New to the Old*
Whigs.

When Vandyke's Gen'l, whose victories spaz
Sash Fenn's pride, and check'd the Goli's career,
Of service paid with indigent complaisance,
And sighless age on daily smiles amaze,
How the young chief th' affecting scene surveys,
How all his form the amorous d' soul betrays.

Sott. Essay on Painting.

INDIGEST, } Fr. indigeste; It. and Sp. in-
INDIGEST, } digesto; Lat. indigestus; in, and
INDIGESTEDNESS, } digestus, past participle of dige-
INDIGESTIBLE, } rere, (dia, and gerere), i. e. di-
INDIGESTION, } stium vel digerum gerere; to
to bear or carry diversely; to divide or separate. See To
DIGEST.

Unseparated, undivided into parts or portions; lying
in a mass or lump; indistributed, unsorted, not ar-
ranged or methodized; not well considered.

Indigested food, i. e. food not borne away (concocted)
into the different parts of the body.

He thinks a troubled thought is thus express,

To be a chaos rude and indigest.

Brown. Britanno's Plaster, book i. song 2.

Like onto him that fear, and fair would step

An insatiable working on space,

Runs to the breach, hence mightier matter up,

Throws indigested burthens on the place.

Daniel. History of Civil Wars, book iii.

They said, "They touched on the Common Law as a study that could
not be brought into a scheme, nor formed into a rational science, by
reason of the indigestion of it, and the multiplicity of the cases
in it."

Hale. Conspiracies, vol. i. p. 50. *Life* by Horace.

New for the pains and wrings which often times torment the poor
belly; all the kinds of panaces and betesie are singular to assuage
and slay them clean, unless they be such as are occasioned by cru-
dity and indigestion.

Holland. Phisic, vol. ii. book xxvi. ch. viii. fol. 253.

Scoring aloud, and belching from his maw

His indigested lean, and morals raw.

Dryden. Virgil. Aen vi, book iii.

4 T 2

INDI-
GENE.
—
INDIGEST

INDIGEST
—INDIGN.

See, from afar, yon rock that mates the sky,
About whose feet such heaps of rubbish lie;
Such indigested ruin, black and bare,
How desert now it stands, expand its air!

Dryden. Virgil. Æneid, book viii.

They [gums] are so locked up, that they can communicate nothing to it, [the human body,] especially being indigestible and unconquerable by so small a heat, as that of the stomach and other parts of the body.

Boyle. Works, vol. iii. p. 542. An Essay about the Origin and Virtues of Gums.

The approaches or harplings of the gout, the spleen, or the surly, say, the very fumes of indignation, may indigest men to thought and to cure, as well as diseases of danger and pain.

Sir Wm. Temple. Works, vol. iii. p. 250. Of the Cure of the Gout.
In hot reformations, in what men, more zealous than considerate, call making clear work, the whole is generally crude, harsh, and indigest.

Burke. Works, vol. iii. p. 248. On the Economical Reform.
I knew a person troubled with indignation, for which he had three several remedies, each of which would give him relief at times when the others would not.
Saunders. Light of Nature, vol. i. part i. p. 395. Imagination and Understanding, ch. xii.

INDIGITATE, } *In, and digitate. See DIOT.*
INDIGITATION. } *Lat. digitus; that which pointeth to or sheweth; a finger.*

To point to or show, (as with a finger.)

Antiquity expressed numbers by the fingers of either hand. On the left they accounted their *digits* and articulate numbers unto as hundred; on the right hand hundreds and thousands; the depressing this finger, which in the left hand implied but six, in the right indigited six hundred.

Sir Thomas Brown. Fulgor Erroneum, book iv. ch. iv.
Hæc, therefore, Juvenal, and Persius were no prophets, although their lines did seem to indigite and point at our times.

Id. B. book i. ch. vi.

Which things I conceive so obscure indigitation of Providence.
Morr. Against Atheism.

INDIGN, } *Fr. indigne; Sp. indigno; Lat. indignus, (in, and dignus, of uncertain origin.)*
INDIGNIFY, }
INDIGNITY, } *Unworthily, undeserving, (either of reward or punishment;) without or against worth, desert, or merit; consequently, contumelious, disgraceful. And indignity, Unworthiness; treatment undeserved, contumely, disgrace; a sense of undeserved treatment, contumely, or disgrace.*
INDIGNANT, }
INDIGNANTLY, }
INDIGNANCE, }
INDIGNATION. }

Indignant; unworthily; sensible of undeserved treatment, of contumely or insult; of ill conduct, and, consequently, offended, provoked, angry; feeling a disdainful or contemptuous anger or resentment.

Wending upon this thing, quaking for drede,

She saide; Loed, indigne and unworthy

Am I, to thinke honest, that ye me beile.

Chaucer. The Clerk's Tale, v. 8235.

At bitterness, and writhle, and indignacions, and cry, and blasphemys be taken ewel fro ghou, with all malice.

Wiclif. New Testament. Efræm, ch. iv.

And for as much as the paine of the accusation is judged before, as should not sodainly breken, he panisshen unworthigly Albino, a counsaillour of Roome, I putte me against the hatred and indignacions of the accuser Ciprian.

Chaucer. The first Booke of Boecius, fol. 213.

It were the most indigne and detestable things that good lawes shoulde be subiecte and under eyell men.

Sey. Expensives of Danet, ch. v.

Our generals at this place and time thinking themselves, both in respect of his private injuries received from the Spaniards, as also of their contempt and indignities offered to our country and prince in general, sufficiently satisfied and revenged, &c.

Holboys. Voyages, &c. vol. iii. fol. 440. Sir Francis Drake.

INDIGN.

So much her malice did her night surpass,
That euen th' Almighty selfe she did maligne,
Because to man so mercifull he was,
And vnto all his creatures so benigne,
Sith she her selfe was of his grace indigne.

Spremer. Faerie Queene, book i. can. 1.

Thou, when that villaine he av'd, which late
Affrighted had the fairest Florimel,
Full of force fury and indignation hate,
To him he turned.

Id. B. book iii. can. 5.

With great indignance he that night forsooke,
And dawne againe himselfe dide forsooke,
Absenting, th' earth with his faire forsooke strooke.

Id. B. can. 11.

And as for the crosses and grievances that befell us during that time, we may report them with lenne griefe and indignation, since those that this day light upon us.

Holland. Leuen, fol. 503.

The Israelites were but slaves, and the Philistines were their masters; so much more indignity, therefore, must they needs take it, to be thus afflicted by one of their own vassals.

Hall. Works, vol. i. fol. 973. Contemplation. Solomon's Victory.

To take defiance at a ladies word,
Quoth hee, I hold it no indignity.

Spremer. Faerie Queene, book vi. can. 1.

Therefore in cleare of a thankfull mind,
I deeme it best to hold eternally,
Their bounteous deeds and noble favours chryd,
Then by discourse them to indigne.

Id. Colin Clouts come Home againe.

Which when she saw, with suddaine glossing eye,
Her noble hart with night thereof was fill'd
With deepe disdain, and great indigne.

Id. Faerie Queene, book iv. can. 7.

Fie on the pelle, for which good name is sold,
And loseth with indignity debased.

Id. B. book v. can. 11.

He had rather complain than offend, and hates sin more for the indignity of it then the danger.

Hall. Works, vol. i. fol. 156. An Humble Man.

To others he wrote not, especially the mayor, because he took himself so indignantly used by him, as he disdain'd so low to grace him.

Spremer. Life of Archbishop Whigge, vol. ii. p. 461. Anne 1672.

Fierce from his seat at this Ulysse springs,
In generous vengeance of the king of kings:
With indignation sparkling in his eyes,
He views the wretch, and sternly thus replies.

Pope. Homer. Iliad, book ii.

They [the Spaniards] took it as the greatest indignity in the world, that Holland should pretend to oblige the crown of Spain in accept the very conditions of France, after an invasion so unjust as they esteemed this last.

Sir Wm. Temple. Works, vol. i. p. 393. Letter to my Lord Keeper, March 23, 1689.

The indignant heart disdainning the reward
Which very hardly grants.

Alfred. Ode 4. st. 3. To the Honourable Charles Townshend.

Now e'er the smacking vane each giddy street
Relaxes from the favour of his speed;
Push'd up the busy, indignant they feel
The clanking lash, and the motoried steel.

Brookes. The Fair-Child.

Indignation expresses a strong and elevated disapprobation of mind, which is also inspired by something flagitious in the conduct of another.

Ogden. On the Pamphlet, vol. i. p. 179. Misvalent Down, &c.

Say, is it much indignities to bear,
When God for thee thy necke design'd to wear?

Harte. The Meditation of Thomas a Kempis.

INDIGO-
FERA.
—
INDIGO.

INDIGOFERA, in Botany, a genus of the class *Diadelphia*, order *Decandria*, natural order *Leguminosæ*. Generic character: calyx spreading; corolla pea-flowered; the keel with a subulate spur on both sides; pod linear, small, round, or quadrangular.

The species of this genus are very numerous; more than seventy have been described, natives of hot climates. Many of the species produce the valuable colouring matter called Indigo. *I. tinctoria* and *Anil* are the species usually cultivated in the East Indies and Mexico.

INDIGO is described by Beckmann (iv. 101.) to be not only the substance made from the plants referred by Botanists to the *Indigofera tinctoria*, but "every kind of blue pigment separated from plants by fermentation, and converted into a friable substance by desiccation." He thinks it probable that Indigo was brought into Europe and employed in dyeing and painting as early as the time of Dioscorides and Pliny. The accounts given by each of these writers severally of *Isidicus* (Diosc. v. 107.) and *Indicum* (Plin. xxv. 27. Ed. Hard.) are very similar, and that of Isidorus (Orig. xix. 7.) is probably copied from the latter. We subjoin Pliny's statement in Holland's words:—"After this rich and lively roset or purple-red, Indigo is a colour most esteemed; out of India it cometh; whereupon it took the name. And it is nothing else but a slimie mud cleaving to the foam that gathereth about canes and reeds: while it is panned or ground it looketh black; but being dissolved, it yieldeth a wonderfull lovely mixture of purple and azur. There is a second sort of it found swimming upon the coppers or vats in purple-dyers' work-houses; and in truth nothing else but the verie foam or scum that the purple casteth up as it boileth, in manner of a foamy. Some there be that doe counterfeit and sophisticate Indico, selling instead thereof pigments dung, Sellinusian earth, or Tripoli, died and deeply coloured with the true Iodice; but the proofe thereof is by fire: for cast the right Indico upon live coles, it yieldeth a flame of most excellent purple, and while it smoketh, the fume smelteth of the sea; which is the reason that some doe imagine it is gathered out of the rocks standing in the sea. Indico is valued at twenty *denarii** the pound. In Physicke there is use of this Indico; for it doth assuage swellings that doe stretch the skin; it representeth violent rheums and inflammations, and drieth ulcers." (xxv. 6.) In another place he rates it at a little lower value. "It is not long since another azur or blew, named Indico, began to be brought over unto us out of India, which is prized at seventeen deniers the pound. It serveth painters well for the lines called *Incisura*, that is to say, for to divide shadows from lights in their works," (xxiii. ult.) With this Indigo, as above described, the moderns are unacquainted.

To return to Beckmann. He considers, and we believe justly, the *Isidicus* of Arrin and of Hippocrates to have been a very different substance from Indigo; for *Indicus* with the Ancients, as *Indiana* with ourselves, was a general appellation for numerous Oriental commodities. The *Indicum* of Pliny was so dear, that painters were furnished with it, not from their own funds, but by their Patrons; and they frequently employed cheaper

materials as substitutes. Modern landscape-painters still use it to produce a pale gray; but it will not harmonize with oil; and Prussian blue, smalt, &c. are the pigments employed since the discovery of that mode of painting.

Beckmann continues to trace the knowledge of Indigo through the Arabian Physicians; but their accounts are confused, and we depend for them upon very incorrect Latin translations. In a Latin Treaty between Bulgaria and Ferrara in a. d. 1193, *Indigum* is reckoned among costonable articles. (Muratori, *Ant. ii.* 894.) Marco Polo, who travelled through Asia in the XIIIth century, describes the process of making *Endicum*, which he saw in the Kingdom of Coulan, or Coilum; and he adds that, after having been dried in the sun, it was cut into small cakes, *quales ad nos inferri solet.* (iii. 31.) Francesco Balducci Pegolotti, in the following century, mentions various kinds of *Indaco*; and Nicolo Conti, a traveller in India about the middle of the XVth century, speaks of *Endego* among the merchandize of Cambioa. The price current of good Indigo at Calcutt is stated by Barbosa, a Portuguese, in 1516; but its general European introduction does not appear to have taken place till the establishment of the Trading Company in the Netherlands, in 1602. So great was its consumption within thirty years from that time, that in 1631 seven vessels brought from the East Indies to Holland 535,345 lbs. of Indigo, which, at a low valuation, are estimated at 500,000 dollars. A similar, or perhaps the same plant as that producing the Oriental Indigo, was found in America, and soon became an article of commerce. It was first brought from Guatimala, and for a long time was furnished by no other Island except St. Domingo. The sale of wood became so much injured by the new plant, that a prohibition was issued against it in Saxony in 1650; and it appears to have been included among certain "pernicious, deceitful, eating, and corrosive" substances, which constituted what was bitterly named "the Devil's dye." Other prohibitions followed; and the Netherlanders established a law by which Dyers were obliged annually to take an oath not to use Indigo; a law which was suffered to exist even when Beckmann wrote, sorely to the spiritual peril of the cultivators of the dyeing craft, who thus openly and notoriously perjured themselves once at least every current year. Indigo was forbidden in Languedoc in 1598; but, in less than a century afterward, Colbert partially removed this enactment; and in 1737 the French Dyers were left to their free choice.

The Spaniards call Indigo *anil*, or *aniz*, a word corrupted from the Arabian *niz* or *nill*. (Humboldt, *Recherches*, book iv. ch. x.) By the Chinese it is known as *Tien laam*, i. e. sky-blue. The Mexicans gave the names *monitilli* or *thouahuilti* to the dried cakes, and one yet more unpronounceable, *Xihquihpitzahuac* to the plant itself. (Humb. *ut sup.*) Heronandez recommended its introduction into the South of Spain; and it was common in Malta till the close of the XVIIIth century. (*Ibid.*)

The English Sugar-Colonies during their infancy cultivated Indigo largely; but an impolitic home-taxation, and the superior demand for sugar, checked and at length destroyed the trade; so that till the middle of the last century the French Islands (with the exception of East Indian and Spanish-American importations) supplied the greatest part of Europe, and the annual

INDIGO.

* Herodotus understands here sea dew, and in the second paper (which Holland at all events should have translated *syndrom*) eight.

INDIGO.
—
INDILIGENT.
—
INDIS-
CERN-
BLE.

balance paid by the British Empire to France for Indigo has been estimated at £900,000. In 1747, a great exertion in this branch of commerce was made in Carolina, wherein the Indigo plant had been found a few years before, growing spontaneously in great abundance. 200,000 lbs. w eight were shipped for England; and though it was not quite so well cured as that from the French Islands, it found a good market; and by 21 Geo. II. c. 30. its cultivation was encouraged by a bounty of 6d. per pound on all Indigo raised in any of the British Colonies and imported into Great Britain directly from the place of growth. (Mac Pherson, *Ann. of Com.* iii. 259.) In 1763, the bounty was reduced to 4d. The following account of the quantities of Indigo imported into Great Britain in each of the respective years named below was presented to the House of Commons in 1799.

Years.	Lbs.	Years.	Lbs.	Years.	Lbs.
1788.	1,330,396	1792.	707,210	1796.	2,831,195
1789.	1,588,711	1793.	968,095	1797.	2,609,453
1790.	1,226,616	1794.	920,376		
1791.	975,907	1795.	1,441,905		

A full account of the method of cultivating the plant and procuring the Indigo from it may be found in the *Nouveau Voyage aux Isles de l'Amérique* of Labat. The plant is infused in water in huge vats of masonry, and the liquor, being tapped after a sufficient degree of fermentation, is admitted into other vats, wherein it is beaten and agitated, for a considerable length of time, with buckets fixed to long poles, till the colouring matter is united in a body. After its precipitation the water is let off, and the blue matter having been yet further drained, is exposed in shallow wooden boxes to the air, but not to the sun, till it becomes thoroughly dry. Before it is completely dried, it is cut into small pieces of about an inch square, and as it loses much weight during the first month, its sale is diligently hastened. It is packed either in barrels or in sacks of coarse linen, sewed with the greatest nicety into an ox hide. These packets are called *arcons*, and two of them make the load of a beast.

Good Indigo is moderately light, when broken exhibits a shining surface, burns almost entirely away upon a red-hot iron, and when placed in water becomes diffused through it and subsides very slowly: to make it wholly soluble in water, at least an equal quantity of fixed alkaline salt must be added. Every kind of cloth may be dyed with Indigo without the assistance of any mordant; and the colour produced is distinguished for its permanency.

INDILATORY. See *INDULGE, ante*.

INDULGENT. } *Fr. indiligent; It. indiligenza;*
INDULGENTLY. } *Sp. indiligencia; Lat. indiligens;*
INDULGENCE. } *in, privative, and diligen, present*
participle of *diligere*, (*dr.* and *legere*.) to choose, to prefer; to be choice of, careful of.

Careless of or about; having no care to perform or execute; indolent, idle.

Take as heretic, a relief, a person that hath an ill cause to assuage; what he wants in the strength of his reason, he shall make it up with *indulgence*; and a person that hath right on his side is cold, *undiligent*, late, and assuaging, trusting that the goodness of his cause will do it alone. *Taylor. Sermon 7. part ii. fol. 66.*

I had spent some years (not altogether *undiligently*) under the seals of such masters as the place afforded, and had here attained to some competent reputation for the University.

Hall. Works, vol. ii. fol. 3. Life, &c.

Were it not a dishonour to a mighty prince, to have the majesty of his embassy spoiled by a careless ambassador? and is it not as great an indignity, that an excellent council and capacity, by the indigence of an idle tongue, should be disgraced.

Bra. Jonan. Discoveries, fol. 122.

I easily believe his case will neither believe the time long nor me altogether *indiligent*, if he do not receive this historic as soon as otherwise he might have expected.

Essex. Memoirs, vol. ii. p. 198. To the Lord High Treasurer. (Coffey.)

INDIMINISHABLE, *in, privative, and diminishable, from diminish, q. v.*

That cannot be or become less, cannot be lessened.

Have they not been bold of late to check the common law, to slight and brave the indiminisshable majesty of our highest court, the law-giving and sacred parliament.

Milton. Works, vol. i. fol. 21. Of Reformation in England.

INDIP, *in, and dip, A. S. dippan, to sink, to immerge, to plunge. Dipt in.*

Whose garment was before *indipt* in blood,

But now indipt'ned into best'ly flames,

The sun itself outglitters, though he should

Climb to the top of the celestial frame

And force the stars to hide themselves for shame.

G. Fletcher. Christ's Triumph after Death.

INDIRECT, } *Fr. indirect; It. indiretto; Sp. inoirectio, indirecto; Lat. indirectus, in, privative, and directus, past participle of dirigere, to rule or order.*
INOIRECTNESS. }
Not ruled or ordered, not straightforward, fair, and open; crooked, oblique, sinister, unfair, clandestine.

There is no way to get up to respect,

But only by the way of worthiness;

All passages that may seem *indirect*,

Are stopt up now.

Daniel. To the King's Majesty.

Hist. ——— If King James,

By any *indirection*, should perceive

My coming near your Court, I doubt the issue

Of my employment.

Ford. Prokin Warbeck, act iii. sc. 3.

Therefore Cato to fetch it about *indirectly*, did prize every citizen's goods, and rated their apparel.

Sir Thomas North. Plutarch, fol. 297. Marcus Cato.

King David found this deduction and *indirection* in our minds, when he proclaimed, that varieties are diminished from the scenes of men, they speak vanity every one with his neighbour, with flattering lips and double heart.

Montaigne. Devoute Enneide, Treat. 10. sec. 5.

The judges ought to be plentifully provided for, that they may be under no temptation to supply themselves by *indirect* ways.

Barnet. Own Times, vol. iv. p. 434. The Churchmen.

Virgil loves to suggest a truth *indirectly*, and, without giving as a full and open view of it, to let us see just so much as will carefully lead the imagination into all the parts that he conceals.

Aldrich. Essay on Virgil's Georgics.

The state not knowing how to tax, directly and proportionately, the revenue of its subjects, endeavours to tax it *indirectly* by taxing their expense, which, it is supposed, will in most cases be nearly in proportion to their revenue.

Smith. Wealth of Nations, vol. iii. book v. ch. ii. p. 328. Taxes upon consumable Commodities.

INDISCERNIBLE, } *In, and discernible, from inoiscernantleness, discern, q. v. Lat. discernere, to separate one thing from another; to distinguish.*

Not to be seen or perceived distinctly, not to be distinguished or discriminated; indistinguishable; invisible.

I should have shew'd you also the *indiscernibleness* (to the eyes of man) of the difference of these distant states, till God by his premeditated sentence have made the separation.

Hammond. Works, vol. iv. p. 494. Sermon 4.

INDIS-
CRINI-
BLK.
—
INDIS-
CRETS.

And these small and almost indiscernible beginnings and seeds of ill humor, have ever since gone on to a very visible increase and progress.

Barnes. Own Times, vol. iii. p. 3. *William and Mary*, Anno 1689.

The greatest mischief find it necessary to use art and flattery to make their approach indiscernible by the smallness of their beginnings.

South. Sermons, vol. i. p. 389.

INDISCREPABLE. } *In*, privative, and *discrep-*
INDISCREPABILITY. } *ible*, q. v. *Lat. discrepare*; to
INDISCREPABLE. } pluck or tear asunder, (*dis*,
and *carpere*.)

Not to be sundered, or separated, or disovered; inseparable, indisoluble.

Which supposition is against the nature of any immaterial being, a chief property of which is to be *indiscrepable*.

Glasse. Prevalence of South, ch. iii. fol. 28.

I have taken the boldness to assert, that matter consists of parts *indiscrepable*, understanding by *indiscrepable* parts, particles that have indeed real cohesion, but so little, that they cannot have less and be any thing at all, and therefore cannot be actually divided.

Henry More. The Immortality of the Soul, fol. 3. Preface.

For his wisdom is infinite, and therefore it were so impious piece of boldness to confine him to one certain way of framing the nature of a being, that is—of endowing it with such attributes as are essential to it, as *indiscrepability* is to the soul of man.

Id. B.

It is answered, first, That supposing any particle of matter could be truly an individual, that is, an indivisible or *indiscrepable* being; yet it would not therefore follow, that it could be capable of thinking.

Clarke. Works, vol. iii. fol. 761. *A Defence of the Immateriality and Natural Immortality of the Soul*.

First, That we have no way of determining by experience, what is the certain bulk of the living being each man calls himself: and yet, till it be determined that it is larger or bulk than the solid elementary particles of matter, which is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even though it should out be absolutely *indiscrepable*.

Baxter. The Anatomy of Religion, part i. ch. i. *Of a Future Life*.

INDISCIPLINABLE, in, and **disciplinable**. See **DISCIPLINE**.

Not to be trained up or educated,—to learning or knowledge, to good order or good habits.

Necessity renders man of phlegmatick and dull natures stupid and *indisciplinable*.

Hale. Proverbs for the Poor. Preface.

INDISCOVERY. } *In*, and *discovery*, q. v. and
INDISCOVERABLE. } **UNDISCOVERABLE**.

The miss of a *discovery* or finding, of a detection or disclosure, the failure of a search or inquiry.

Although in this long journey we miss the intended end, yet are there many things of truth disclosed by the way; and the collateral view may, onto reasonable speculations, require the capital *indiscovery*.

Sir Thomas Brown. Fulgur Erratum, book vi. ch. xii.

Nothing can be to us a law, which is by us *indiscoverable*.

Campden. Sermons 2. p. 166.

INDISCRETE, or } *Fr. indiscret*; It, and Sp.
INDISCRET. } *indiscretto*; *Lat. indiscretus*.
INDISCRETLY. } *In*, privative, and *discretus*,
INDISCRETION. } past participle of *discernere*, to

perceive, to distinguish.

Without distinction or discrimination, examination or circumspection; and thus, heedless, improvident, or imprudent, incautious, inconsiderate, unadvised, rash.

Many women that lose *indiscretely* break concord at once: therefore most their *discretion* be helped forth with some teaching, and their foresees shewed.

Fives. Instruction of a Christian Woman, book ii. ch. v.

What if my youth hath offer'd up to lust
Licentious fruits of indiscreet desires,
When idle hours of vainer years did thrust
That fury on.

Deane. History of Civil Wars, book ii.

So *indiscretely* sort out thy rhetoric,
To shut that in a melancholy cell,
Which is a Court adorned was to dwell.

Drayton. The Legend of Mordred the Fair.

Your virtues, by your follies made your crimes,
Have issue with your *indiscretion* join'd.

Deane. Mordredus.

I always lay it down as a rule, that an *indiscreet* man is more hurtful than an ill-natured one; for as the former will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.

Spectator, No. 23. col. 3.

There are others, who, out of an *indiscreet* devotion, are so solicitous to increase the number and the wonderfulness of mysteries, that, to hear them propose and discourse of things, one would judge, that they think it in the office of faith, not to elevate, but to trample upon reason.

Bogle. Works, vol. iv. p. 158. *Considerations about the Revocability of Reason and Religion*.

To speak *indiscreetly* what we are obliged to hear, by being heaped up with thee in this political vehicle, is to some degree assaulting us on the high road.

Spectator, No. 132. col. 3.

Much of this I take to proceed from the *indiscretion* of the books themselves, whose very titles of Weekly Preparations, and such limited godliness, lead people of ordinary capacities into great errors, and leave in them a mechanical religion, entirely distinct from morality.

Id. No. 79. col. 3.

Yet some there are who *indiscreetly* stray,
Where publick practice only points the way,
Who e'er y theoretic truth disdain,
And blunder on, mechanically.

Mason. Fromy. Art of Painting.

Christianity was too frequently seen in the false light, in which these rash adventurers had placed it; and men of shallow minds, and libertine principles, were ready enough to take advantage of all their *indiscretions*.

Hurd. Works, vol. vii. p. 423. *Sermon* 64.

INDISCRIMINATE. } *In*, privative, and *discrim-*
INDISCRIMINATED. } *minate*, q. v. *Lat. discriminare*,
INDISCRIMINATELY. } *natus*, past participle of
INDISCRIMINATION. } *discriminare*, to separate,
(*dis*, and *crimen*; from *Gr. krisis*, to separate.)

Undistinguishing, without distinction, discernment, or difference; undiscerning; without particularity.

Could ever wise man wish, in good estate,

The use of all things *indiscriminate*!

Hall. Satire 3, book v.

If error or interest had not overruled the secret, and looked too far into the sanctuary, where they could see nothing but a cloud of fire, majesty, and secrecy *indiscriminately* mixt together, we had kneel'd before the same altar, and adored the same mystery.

Taylor. Pastoral Discourses, fol. 182.

The pagans had two mistakes, from which they never departed: the one was to divide us; and the other was to keep themselves united, and either to set on an *indiscriminate* liberation, or a general persecution; for so we love to soften the harsh word of persecution.

Barnes. Own Times, vol. i. p. 250. *Charles II. Anno* 1663.

God Almighty never meant to deliver such a gospel to mankind, as that all *indiscriminately*, both good and bad, should be equally capable of perceiving the evidence of it.

Sharpe. Works, vol. vi. p. 358. *Sermon* 18.

The leaving of a slander is usually upon a level with his integrity. The *indiscriminate* defence of right and wrong contracts the understanding, while it corrupts the heart.

Junius. Letter 66. *To Lord Mansfield*, Jan. 21, 1772.

Since, then, in our own order of being, the power of the individual over external bodies is not at all proportioned to his piety or his morals, but is exercised *indiscriminately*, and in equal degrees by the good and by the bad, we have no reason from *necessity* to suppose, but that the *indiscriminate* may obtain in higher order, and

INDIS-
CRETE.
—
INDISCRIMINATE.

INDISCREMINATE. that both the good and evil angels may exercise powers for transcending any we possess, the effects of which to us will seem preternatural. *Herdley. Sermon II. vol. i.*

INDISPOSE.

INDISCUSSED, in, privative, and discuss, *q. v.* discussus, past participle of *discutere*, to shake apart. Not stirred, searched into, or examined.

But upon reasons light in themselves or undiscussed in me, I might mistake your silent long and busy letters.

Dunne. Letters. To Sir H. G.

INDISPENSABLE, } In, privative, and dispen-
INDISPENSABLY, } sible, from *dispense*, *q. v.*
INDISPENSABLY. } Lat. *dispensare*, to distribute, to apportion, to set apart. Low Lat. *dispensare*, *Canone vel legis solvere*. Vossius de *Vitiis*, l. 34.

That cannot be set aside or apart; *sc.* as unnecessary, or not wanted, or not required; that cannot be done without, cannot be spared, exempted, or excused.

Pope Belshazzar was the first after Sithas coming forth, *y^e* fashioned out his preties & bys milkes by the, & that made the indispensible, unless it were for great stacks of money, as *y^e* chronicles of all *y^e* christen macle declareth.

Bale. Apology, p. 133.

If the priest pardon no sins but these which are enumerated, the penitent will be in an evil condition in most cases; but if he can and dare pardon those which are forgotten, then the special enumeration is not indispensably necessary.

Taylor. Polemical Discourses, fol. 481. *Dissuasive from Popery*, book i. part ii. sec. 9.

Those few [learned men] that were about the pope, thought the prohibition of such marriages was only positive, and might be dispensed with by the pope: whereas all other learned men thought the law was moral and indispensable.

Barnet. History of the Reformation, Anno 1532.

Men being thus bound by the peremptory, irreverible decree of heaven, must by virtue thereof, indispensably obey or suffer.

South. Sermons, vol. i. p. 228.

The author begs leave to assure those who have no time to spare from their attention on the public, that the protection of religion is indispensably necessary to all governments; and for his warrant he offers them the following volume.

Warburton. Works, vol. i. p. 192. *The Divine Legation. Preface.*

Contrary to all their notions about the eternity and indispensability of the natural law. *Skellon. Deum Revivens*, dial. iii.

INDISPersed, in, privative, and disperse, *q. v.* from *dispersum*, past participle of *dispergere*, to scatter.

Not scattered, spread, or dissipated.

So perfect clear,

So perfect pure it is, that outward eye

Canst behold this inward subtle vires,

But indisposed in this bright majesty,

Yet every where out shining in infinity.

Merc. On the Soul, book iii. can. 2. a. 33.

INDISPOSE, } *Fr. indisposé*; It *indisposto*;
INDISPOSABLENESS, } *Sp. indisposto*; Lat. *indisposi-*
INDISPOSITION. } *itus*; in, privative, and dispo-
situs, past participle of *disponere*, to put or set apart, in separate places.

To displace, to disarrange, to disorder; to unfit or unsuit to be, or cause to be, unfavourable or adverse, to discline.

By our laws, as that Modus lays them down, the king neither can, nor ought to absent himself from his parliament, unless he be really indisposed in health; nor then neither. All twelve of the peers have been with him to inspect his body, and give the parliament an account of his indisposition.

Milnes. Works, vol. i. fol. 525. *A Defence of the People of England.*

The apostle of the Gentiles charges us, to pray continually. Not that we should in the midst of a sensible indisposition of heart fall suddenly into a fashionable devotion; but that by holy ejaculations,

and previous meditation, we should make way for a feeling invocation of our God, whose ears are never but open to our faithful prayers. *Hall. Works*, vol. ii. fol. 460. *The Extremes of Devotion.*

All which I will bid you remember, is, that the Pythagorean doctrine doth not only carry one soul from man to man, nor man to beast, but indifferently to plants also; and therefore you must not grudge to find the same soul in an Emperor, in a poor horse, and in a Miceon; since no unreason in the soul, but an indisposition is the organs, works this.

Dunne. Progress of the Soul. Epistle.

Being now at Sir William Bowyer's in the country, I cannot write at large, because I find myself somewhat inured with a cold, and am sick of hearing, worse than I was in town.

Dryden. Prose Works, vol. i. part i. p. 51. Letter 21. September 3, 1697.

But the conversation I had with this pious author during my stay at Geneva, and the present he was pleased to make me of this treatise before it was printed, in a place where I had opportunities to enquire both after the writer, and some passages of the book, did at length overcome in me (as to this narrative) all my settled indisposition to believe strange things.

Bayle. Works, vol. i. p. 222. *Preface*, &c. of *M. Bayle. To Dr. Peter de Montan.*

And this is not from any failure, or defect in the illumination itself, but from the indisposition of the object, which being thus blacken'd, can neither let us, nor transmit the beams that are cast upon it.

South. Sermons, vol. iii. p. 58.

In this view of things, the proposing of those mysteries under the inexpressible cover of paradoxes was the greatest of all mercies to them, since a farther degree of light would not only have undiddered them in the reception of it, but must have aggravated their guilt beyond measure, and have left them totally without excuse.

Hurd. Works, vol. vii. p. 157. *Sermon 38.*

The circumstance which, from time to time, occasioned a defection from the law, was no neither an indisposition to its establishment; nor any incoherence in its general form and constitution; nor aversion to any particular part, nor yet a debility or weakness in its sanctions. *Warburton. Works*, vol. i. p. 71. *The Divine Legation*, book v. sec. 2.

INDISPUTABLE, } In, privative, and dispute,
INDISPUTABLY, } *q. v.* Lat. *dis-putare*, (*dis*
INDISPUTABLE. } *putare*, that is, *opinari*),
to think, *nam cum disputatur, diversis opinionibus constentitur*.

That cannot be debated, contended, or contested, opposed, or controverted; incontestable, incontrovertible.

For it shall be sufficient for him to have equity on his part, or the bare words of the law, or a witness and unerring understanding of the same, or else (which with good and just judges is of greater force than all laws be) the king's indisputable prerogative.

Sir Thomas More. Utopia, vol. i. p. 114. *Introductory Discourse to the Description of Utopia*, book i.

The picture concerning the death of Cleopatra with two asps or venomous serpents upon her arms, or breasts, or both, requires consideration: for therein (beside that variety is not excusable) she says it is questionable; nor is it indisputably certain what manner of death she died.

Sir Thomas Brown. Vulgar Errors, book v. ch. xii.

This moral principle of doing as you would be done by, is certainly the most indisputable and universally allowed of any either in the world, how ill never it may be practised by particular men.

Sir Wm. Temple. Works, vol. iii. p. 44. *Of Popular Discontent.*

Where [Germany] he became acquainted with Cornelius Arippea, a man very famous for great and curious learning, and so satisfied him in the king's cause, that he gave it out that the thing was clear and indisputable.

Barnet. History of the Reformation, Anno 1530.

As for that other objection of his joining in the Queen's imprisonment, it is indisputable that: which every man, if he examines himself, would have done on the like occasion.

Dryden. Prose Works, vol. i. part ii. p. 329. *Preface to the Maiden Queen.*

INDISPOSE.

INDISPUTABLE.

INDIS-
P.TABLE.
—
INDISSO-
LUBLE.

The interest of learning requires that they [the faults of a writer of acknowledged excellence] should be discovered and stigmatised, before they have the sanction of antiquity conferred upon them, and become precedents of indispensible utility.

Johnson. The Rambler, No. 93.

INDISSOLUBLE, } Fr. and Sp. *indissoluble*;
INDISSOLUBENESS, } It. *indissolubile*; Lat. *indis-*
INDISSOLUBLY, } *solubilis*, in, and *dissolubilis*,
INDISSOLUBILITY, } from *dissolvere*, (*dis*, and *sol-*
INDISSOLVABLE, } *vere*), which, as Vossius
INDISSOLVABLE, n. } thinks, means *sejungere* *vincu-*
culis liberando, to disjoin by delivering from bonds. See *Dissolve*.

That cannot be disjoined or disunited, loosened or relaxed, that cannot be destroyed; as, as to the solidity or continuity of its parts; that cannot be changed or converted from solid to liquid; inseparable, indestructible.

Expressing the *indissoluble* fact of the manne and of the wife, not Menes, but God himself the maker of the marriage, says: for this mutual charitie, man shall forsake father and mother, and bee faced and coupled unto his wife.

Fuller. Matthew, ch. six.

But if priores be coupled in the chains of indissoluble unity, and will mutually & faithfully defende their common enemies, and accepto their mutual inierities, there is an power or strength of the common people, that either can hurt or cutt them from the throne.

Hall. Henry IV. The eighth Year.

To enjoy the *indissoluble* keeping of a marriage found unit against the good of man both soul and body, as both been evidenc'd, is to make an idol of marriage, to advance it above the worship of God and the good of man.

Milton. Works, vol. i. fol. 182. The Doctrine and Discipline of Divorce.

Of these perfections some were accidental or admissions to the human nature by the benignity of Almighty God, and condescended thereto upon condition of his obedience to the command of God; and upon the breach of that condition were either utterly lost, as the *indissolubility* of the union of the composition.

Hale. Origin of Manhood, ch. iii. sec. 4.

Adam the first created man, though consisting of a composition intrinsically *dissolvable*, had he continued in innocency; should not have held by the continued influx of the Divine will and power a state of immortality and *indissolubility* of his composition.

Id. B. ch. v. sec. 1.

On they move
Indissolubly firm; nor obvious hill,
Nor streatching vale, nor wood, nor stream divides
Their perfect ranks.

Milton. Paradise Lost, book vi. l. 69.

Know, that this is a true, real, essential, substantial union, whereby the person of the believer is *indissolubly* united to the glorious person of the Son of God.

Hall. Works, vol. iii. fol. 591. Christ Mystical.

The softer veils of chrysalis remain *indissoluble* in scorching territories, and the Negro land of Coeger.

Sir Thomas Brown. Vulgar Errors, book ii. ch. l.

The composition of bodies, whether it be of divisible or indivisible, is a question which must be rank'd with the *indissolubility*.

Glanvil. The Fancie of Digmatizing, ch. v. p. 53.

Those things which are made by me are *indissoluble* by my will, and though every thing which is composed, be in its own nature *dissolvable*, yet it is not the part of one that is good, to will the dissolution or destruction of any thing, that was once well made. Wherefore though you are not absolutely immortal, nor altogether *indissoluble*, yet notwithstanding, you shall not be dissolved, nor ever die.

Cudworth. Intellectual System, book i. ch. iii. fol. 119.

The most durable perseverance of the *indissolubility* of the alcaic salt, that is one of the two ingredients of glass, notwithstanding its being very easily dissolved in water and other liquors, and not

VOL. XXIII

essentially even in the moist air itself, is (in great part) a lasting effect of the same violence of the fire.

Boyle. Works, vol. v. p. 209. A Free Inquiry into the received Notion of Nature.

Those powers unfold the Greek and Trojan train
In War and Diocles's adamantine chain,
Indissolubly strong; the fatal tyre
Is stretch'd on both, and close-compell'd, they die.

Pope. Homer. Iliad, book xiii.

If I much misremember so, we found it as *indissoluble* in aqua regia too.

Boyle. Works, vol. iii. p. 24. Considerations and Experiments touching the Origin of Qualities and Forms.

The union between these two natures is only by intimate *indissoluble* relation one to the other.

Smith. Sermons, vol. vii. p. 21.

He [Cromwell] was persuaded, that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind away from Revelation, and to represent the whole course of things as a necessary consequence of indissoluble fatality.

Johnson. Life of Pope.

But as to the contract itself, this not receiving its essential quality of *indissolubility* till made on the terms which civil laws prescribe, it was null and void from the beginning.

Warburton. Works, vol. ix. Sermon 17.

What then, it may be asked, are the distinct parts which God and the magistrate claim as their peculiar, is this solemn contract? It is from God that two are made one by an *indissoluble* tie; and this is the law of religion.

Id. B. vol. ix. p. 300. Sermon 17.

INDISTANCY, in, privative, and distance, q. u. Lat. *distans*, standing apart.

Standing close; closeness, iuseparation.

The soul thus existing after death, and separated from the body, though of a more spiritual, as really and truly in some place, if not by way of circumscription, as proper bodies are, yet by way of determination and *indistancy*; so that it is true to say, that it really and truly present here, and not elsewhere.

Pharmer. On the Creed, art. 5.

INDISTINCT, } Fr. *indistinct*; It. and Sp.
INDISTINCTABLE, } *indistinto*; Lat. *indistinctus*,
INDISTINCTION, } in, and *distinctus*, part
INDISTINCTLY, } ticipale of *distingere*, (*dis*,
INDISTINCTNESS, } and *stingere*; Gr. *στίγειν*,
INDISTINGUISHED, } *pungere vel notare pungendo*
INDISTINGUISHABLE, } *infingere*, to point or to fix
marks or notes by points;) but see DISTINCT.

Not separated by marks or notes, (or by different tints or colours,) not having the separation or difference, the separate or different qualities, marked or noted, discernible or perceptible; and consequently, confused, obscure, uncertain, indeterminate, indefinite.

The Gauls, Cismerians and Celts, under *indistinct* names, when this Western world was undiscovered, over-ran Italy, Greece, and part of Asia.

Selden. Illustrations to Drayton's Polycolium, song 1.

As tydes that from their sev'ral channels haste,
Assemble rarely in th' Ubrun bay,
And meeting there in indistinctuous waste,
Strive to proceed, and force each other's stay.

Devenant. Goodfellow, book i. can. 5.

[The phantastic compounds those images into some things not unlike propositions, though confusedly and indistinctly.]

Hale. Origin of Manhood, ch. ii. sec. 1.

The true seeds of cyprus and rumpions are indistinguishable by old eyes.

Sir Thomas Brown. Cyrus Garden, ch. i. p. 51.

In that indistinguishable mass, all things were one.

Id. Vulgar Errors, ch. xiv. p. 268.

4 u

INDISSO-
LUBLE.
—
INDIS-
TINCT.

INDISTINCT.

The city awakes intense. The public haunt,
Felt of each theme, and warm with fixed discourse,
Hums indistinct.

INDIVIDUAL.

I find the doctrine of volatile souls (though in my poor judgment worthy of a serious enquiry) perfectly, and indistinctly enough, handled by the chymical writers I have met with.

Boyle, Works, vol. ii. p. 237. *An Appendix to the First Section of the Second Part.*

I have met with a sort of sand so indistinguishable from that we call Calais sand, that it has been sold for as much (because for use as good) as that commonly is.

Id. *ib.* vol. vi. p. 84. *Dr. Plot's Letter to Mr. Boyle, July 21st, 1674.*

The colours of objects, according as they are more distant, become more faint and languid, and are tinged more with the azure of the intervening simiphere; so that we may say, that their minute parts become more indistinct, and their outline less accurately defined.

Reed, Inquiry into the Human Mind, ch. vi. sec. 22. *Of Seeing*, p. 394.

A favourite old romance is founded on the indistinguishable likeness of two of Charlemagne's knights, Amys and Amelios; originally celebrated by Turpin, and placed by Vincent of Beauvais under the reign of Pepin.

Warton, History of English Poetry, vol. iii. *A Dissertation on the Gothic Romance*.

Wild indistinctive did their place supply;
Half heard, half lost, th' imperfect accents die.

Ilarte, The Christian's Mason.

When the object is removed beyond the farthest limit of distinct vision, it will be seen indistinctly; but more or less so, according as its distance is greater or less; so that the degrees of indistinctness of the object may become the signs of distances considerably beyond the farthest limit of distinct vision.

Reed, Inquiry into the Human Mind, ch. vi. sec. 22. *Of Seeing*, p. 269.

INDISTURBANCE, *in*, private, and disturbance. See DISTURB. *Lat. disturbare, dis, and turbare; Gr. τριβή, a mob or multitude.* For the usage see the Example.

What is called by the Stoics apathy, or indispersion; by the Scepics indisturbance; by the Platonists quiescent; by the common men peace of conscience; seems all to mean but great tranquillity of mind.

Sir Wm. Temple, Works, vol. iii. p. 210. *Of Gardening.*

INDITCH, *in*, and ditch, *g. v.* Put into, buried in, a ditch.

Deen't thou dost thou? well were thy name and thou,

Wert thou inditch'd in great secrecy;

Where no no passenger might curse thy dust,

Nor dogs suphrical sate their gawling lust.

Hall, Satire 2. book iii.

INDIVIDUAL, *n.*
INDIVIDUAL, *adj.*
INDIVIDUALITY,
INDIVIDUALLY,
INDIVIDUATE, *v.*
INDIVIDUATE, *adj.*
INDIVIDUATION,
INDIVIDUITY.

Fr. individu, individuel; It. individuo, individuale; Sp. individuo, individual; Lat. individuum, in, and dividuum, that may be divided, from dividere, to divide, g. v. and see also INDIVISIBLE, infra.

Undivided, inseparable, (*sc.* in its component parts;) joined, united, *sc.* into one body or substance, person or thing; and, thus, distinct, disconnected from any thing else; and, thus, further, single; identically or numerically, one.

These are they who have bound the land with the ale of sacrifice, from which mortal engagement we shall never be free, till we have totally renour'd our own labour, as one individual thing, prelate and sacrifice.

Milton, Works, vol. i. fol. 133. *An Apology for Smectymnus.*

There is an obscure astrologer that saith, if it were not for two things that are constant, (the one is, that the fixed stars ever stand at like distance one from another, and ever come nearer together,

nor go further asunder;) the other, that the diurnal motion perpetually keepeth time,) no individual would last one moment.

Bacon, Essay 58. Of Vicissitude of Things.

But the soul subsisting, or matter clothed with due accidents, may survive the individuality. Yet the souls we observe arise from graves and monuments about the holy city.

Sir Thomas Brown, Urn Burial, ch. iii. p. 19.

He likewise knows that as they concenter in one rational nature, so every one of that species hath yet an individual principle of his own, that individuals and personal distinctions rest from another.

Male, Origin of Misbelief, ch. i.

And if it [the soul after death] keeps its individuality, it must be by the power and interposition of Almighty God.

Id. *ib.* ch. iv. sec. 4.

Others deny the immortality of the soul in its individuality, supposing it to resolve into a certain common element of souls; and others, as the Pythagoreans, though allowing the immortality of souls in their individuality, yet suppose a finite number of souls might supply the infinite successions of man by transmigration of these in their due time.

Id. *ib.* ch. iv. sec. 1.

The statute of additions was made in the first of King Henry the Fifth, to individuality (as I may say) and separate persons from those of the same name.

Puller, Worthies, vol. i. p. 45. Of England.

This law th' Omnipotent Power was pleas'd to give;

That every kind should by succession live;

That individuals die his will ordain'd,

The propagated species still remains.

Dryden, Palamon and Arcite.

As to spirituality, the individual consciousness of One Immense Being is so truly one, at the present moment of time is individually one, in all places at once.

Clerke, Works, vol. ii. p. 753. *The Answer to the Sixth Letter concerning the Being and Attributes of God.*

Though the want of individuality or distinctness is, indeed, the sole reason urged in the present argument, why a system of matter cannot bear a power of thinking or an individual consciousness; yet it could not therefore be said, that it is only required that a thing be an individual being, in order to its being a proper subject of a power of thinking.

Id. *ib.* vol. ii. fol. 761. *A Defence of the Immortality and Natural Immortality of the Soul.*

Other beings there may be innumerable, besides the one Infinite Self-Existent; but no other being can be self-existent, because so it would be individually the same, at the same time that it is supposed to be different.

Id. *ib.* vol. ii. p. 542. *On the Being and Attributes of God.*

To which reserved portion, at the last day, the soul, as the prime indistinguishing principle, and the sad reserved portion of matter, as an essential and radical part of the individuation, together with a sufficient supply of more matter (if requisite) from the general mass, shall, by the Almighty Power of God joining all those together, make up and restore the same individual person.

Swift, Sermons, vol. iv. p. 248.

To them the will, the wish, the want, the liberty, the toil, the blood of individuals is as nothing. Individuality is laid out of their scheme of government. The state is all in all.

Burke, Works, vol. viii. p. 253. *On a Regicide Peace.*

Having settled with ourselves that mind has a being of its own, distinct from that of all other things, and is a pure, unmingled, individual essence, nevertheless, for any thing that has yet appeared, it may be a single atom of matter, since we have supposed existence and individuality to reside in atoms.

South, The Light of Nature, ch. v. Spirit.

Whilst the legal conditions of the compact of sovereignty are pre-empted by him, (as they are performed,) he holds his crown in contempt of the choice of the Revolution society, who have not a single vote for a king amongst them, either individually or collectively.

Burke, Works, vol. v. p. 48. *On the Revolution in France.*

INDIVINITY, *in*, and divinity, *g. v.* Want of divinity; humanity; mere mortality.

How openly did he betray his indivinity ante Christum, who being raised by his anthropology, and apostatizing with him for so ungrateful a deceit, received no higher answer than the excuse of his insipidity upon the extralocation of fate, and the sealed law of powers beyond his power to contrive.

Sir Thomas Brown, Fulgar Errors, book i. ch. x.

INDIVIDUAL.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDIVIDUALITY.

INDO-
LENT.
—
INDRE.

state between pleasure and pain, and very much unbecoming any part of our life after we are out of the ocean's arm.

Spectator, No. 100.

For mere *indolence* resulting from idleness, or join'd with it, it is the happiness, is a happiness infinitely dimini'd; that is, it is no more a happiness, than an unappetite; upon the confound of both, but neither.

Waldston. The Religion of Nature. Sermon 2. sec. 17.
The delight of that [a contented poor man] sinketh deep into the heart, the pleasure of this [of any rich man] dath only first in the outward senses, or in the fancy; one is a positive comfort, the other but a negative indolence in regard to the mind.

Burrow. Works, vol. ix. p. 99. *Sermon 3. Of Contentment.*

Or if the Sea in fluming Leo rols,
By shady rivers *indolently* stray
And with my Delia, walking side by side,
Hear how they murmur, as they glide away.

Husson. Love Elegies, eleg. 13.

Some [great Princes] have amur'd the dull and years of life,
(Life spent in *indolence*, and therefore sad)
With schemes of monumental fame; and sought
By pyramids and mausoleum pomp
Shardiv'd themselves, to immortalize their bones.

Copper. The Task, book v.

No more shall I beneath the heavy shade
In rural quiet *indolently* bide;
Behold you from afar the cliffs ascend,
And from the shrubby precipice depend.

Beattie. Pastorals of Virgil, part. 1.

INDOMITABLE, *Fr.* indomptable, untameable.
From the *Lat.* dom-are, to tame.

It is so fierce and *indomitable*.

Sir T. Herbert. Travels, p. 383.

INDORSE, more commonly written *Endorse*, *q. n.*
Lat. dorsum, the back.

To back; to put on, write on the back.

The direction is individual, as Beza himself takes it; as if a letter be *endorsed* from the lords of the council to the Bishop of Durham or Salisbury, concerning some affairs of the whole clergy of that diocese, can we say that the name bishop is there no other than a collective, because the business may require many.

Hall. Works, vol. iii. fol. 225. *A Defence of the Humble Remembrance.*

Which, it appears, he yielded his allowance of, by several intermingles of his own hand, and by himself also thus *endorsed*, The 4, Feb. 1590. Articles for a general Acknowledgment of the Laws Ecclesiastical.

Stryke. The Life of Archbishop Whiggle. Anno 1590.

INDRAUGHT, *in*, and *draught*, the past participle of *drag-on*, to draugh, or draw.

Any thing drawn in; in the place where any thing is drawn in; an inlet.

We suppose these great *indrafts* do grow and are made in the neighbourhood and reflection of that same current, which at our coming by Ireland, met and crossed us.

Habington. Fingoes, &c. vol. iii. fol. 81. *M. Finkler.*

From the four cardinal winds, four *indraughts* that command;
Let any of those falls, if the wandering bark doth light,
It buried is away with such tempestuous flight,
Into that swelling gulph, which seems as it would draw
The very earth itself into the infernal main.

Dryden. Polydorus, song 19.

I have commonly observ'd, that the greatest *indraughts* of rivers or lagoons, have commonly the strongest tides.

Dampier. Voyages, vol. ii. part iii. ch. viii.

INDRE, a Department of central France, comprising the Southern portion of the ancient Province of Berri. It is encircled by the Departments of Loire and Cher, Creuse, Upper Vienne, Vienne, and Indre and Loire. The superficial extent is 701,661 hectares, or about 2860 square miles, with a population, in 1827, of 237,628.

The rivers Indre and Creuse with a great number

of tributary streams water this Department, which is tolerably fertile, and produces more corn than it consumes. It is, nevertheless, considered backward in agricultural improvements: barren heaths and marshes occupy a great share of the Department, and numerous extensive woods afford a shelter to wolves. The imperfect cultivation of this country, however, is as much to be ascribed to the parsimony of nature as to the inertness of the inhabitants; the heights are formed of barren gravel piled on the stiff tenacious clay which predominates in the low grounds. There are but few vineyards in the Department, but the successful culture of hemp in some measure compensates their absence. The iron mines are numerous, and afford the best iron in France; the other manufactures are paper, leather, and woollen cloths. The Department is divided into the Arrondissements of Châteauroux, Issoudun, Le Blanc, and La Châtre.

Châteauroux, the chief place in the Department, is situated on the Indre in a fine plain. The woollen factories round this place are said to employ 10,000 men; iron works of great extent, also, exist in its neighbourhood. The great road to Limoges passes through this town, which is 158 miles South-West of Paris. Population 8,500.

INDRE and LOIRE, (the Department of the,) situated to the North-West of the Department of the Indre, embraces nearly the whole of the Touraine. With an area of 612,679 hectares it has a population of 290,160. This country has been long designated the garden of France, rather, perhaps, from the mildness of its climate and the general amenity of its appearance, than on account of its wealth or luxuriant cultivation. The surface is diversified with hills of moderate elevation, clothed with vineyards or orchards of fruit trees, and the Loire, in some places, contributes to make what may even be called a beautiful landscape.

This is the part of France in which the rearing of the silk-worm was first attended to as an object of outsool industry, and in which the first extensive plantations of the mulberry were formed. Silk still continues to be the principal manufacture and article of export; but as the rivalry of Lyons, independent of the reverses which the national commerce and industry have had to support, has diminished the local importance of this branch of business, it is no wonder that the Touraine, with all its natural advantages, should exhibit symptoms of distress. The statistical researches of M. C. Dupin and Dareu de la Malle assign but a low place to this Department in the scale of industry and mental improvement. According to the map constructed by M. Dupin to illustrate the moral condition of France, (see *Forces Productives de la France*, 1837, par M. C. Dupin,) the number of male children instructed in schools in this Department is to the whole population as 1 to 225, while in other Departments the proportion is as 1 to 10. Some writers of the Touraine, however, question the accuracy of this statement, or suppose a great improvement to have taken place since the year 1822, when the details were collected on which it rests; and aver that the proportion of males at school to the whole population is as 1 to 33 throughout the Department, and to some places, as Tours for example, as 1 to 9. Wine, hemp, and silk are the principal exports. Preserved prunes, for which Tours is famous, bring in a revenue of 250,000 francs. Lacorice, anise, coriander, and the Italian poplar, which attains

INDRE.
—
INDRE
AND
LOIRE.

Châteauroux.
—
INDRE.

INDRE
AND
LOIRE.INDUBI-
TABLE.

Tours.

a great size on the banks of the Loire, may be also enumerated among the important articles of produce. The poor receiving relief from public institutions are a thirty-seventh part of the population. The Department is divided into three Arrondissements, Tours, Leches, and Chinon.

Tours, situated between the Loire and Cher, a little above their confluence, is a conspicuous object in one of the finest plains in France. The houses are in general low, and numerous gardens are interspersed among them; owing to these circumstances, the town occupies a more extensive site than seems proportioned to its population, which does not exceed 22,000 souls. The avenues to the town are planted to a great distance; the main street, called the *Rue Royal*, or *Rue Neuve*, built by aid from Government in the reign of Louis XVI. after part of the town had been destroyed by fire, is constructed with a uniformity of design which is rarely seen in continental towns: the houses are of great height, and faced with a white stone, and this street conducts to the bridges, viz. that over the Cher on the South side, and the bridge over the Loire on the North: the latter is considered to be one of the finest structures of the kind in Europe, being composed of fifteen elliptical arches, having a span of 75 feet each, and measuring in its whole length 1400 feet. The *Mail* is a continuation of the Rue Neuve, and is esteemed the finest promenade in France.

Tours has been always a distinguished archiepiscopal seat. The revenues of the Archbishop, before the Revolution, amounted to 60,000 livres. The Cathedral is a vast Gothic pile, remarkable for the rich workmanship of its portal, and for its light and lofty towers. Some valuable manuscripts are preserved in the Canon's library. St. Gatien, to whom the Cathedral is dedicated, was the first Bishop of Tours, and died at the end of the III^d century. The Church of St. Martin is one of the largest in Europe, but of heavy architecture. Its Chapter, previous to the Revolution, was the most numerous as well as the noblest in France; the King was the Abbot, and the chief of the French Nobility were reckoned among the Canons. Tours has been distinguished in History from a very early period; it was here that the Saracens were defeated by Charles Martel, in 732. The Parliament of Paris, and the chief Courts were transferred to Tours, during the wars of the League, and the States of the Kingdom were on several occasions assembled in the same city. 145 miles South South-West of Paris.

INDRENCH, *in* and *drench*, q. v. A. S. *drenc-an*; to merge, to drown.

Immersed, drowned.

Theo. Oh Pandemon! I tell thee, Pandemon;
When I do tell thee, there my hopes I've drownd'
Reply not in how many fathoms deep
They lie indrench'd.

Shakespeare. *Troilus and Cressida*, 11. 78.

INDUBITABLE, } Fr. and Sp. *indubitable*; It.
INDUBITABLY, } *indubitabile*, Lat. *indubitabilis*, in, and *dubitabilis*, (see
INDUBITATE, } *INDUBIOUS*, and *DOUBT*.) from
INDUBIOUS, } *dubitare*, i. e. *in duo itare*.

That cannot be doubted, distrusted, suspected, questioned; and therefore, certain, assured.

Thus I pray you remember the yeres & accompte the dayes and you shall fully perceive that kyng Edward the third (was) the very *indubitable* layre general to the crowne of France.

Hall. *Henry F. The eighth Yere*.

Both which are accordingly with much clearness of *indubitable* truth, accomplished in that persecuting tyrant Antiochus Epiphanes.

Hall. *Works*, vol. iii. fol. 896. *The Revolution Unrevelled*.
Adam after the taste thereof, perceiving himself still to live, might yet remain in doubt, whether he had incurred death; which perhaps he did not *indubitably* believe, until he was after convicted in the visible example of Abel.

Sir Thomas Brown. *Fulgar Errours*, book 1. ch. i.

If first my title steadily were planted

Upon a true *indubitable* succession,

Confirmed by nations, as by nature granted,

Which lawfully deliver'd me possession.

Drayton. *The Barnard Wars*, book v.

Hesiodus stoutly defended it to be a matter of faith that Tohye had a dog; because it rested upon the authority of that which he supposed canonical scripture, the *indubitable* truth whereof is the first principle of christianity.

Hall. *Works*, vol. iii. fol. 37. *Christian Moderation*.

Hence appears the vulgar vanity of reposing an *indubitable* confidence in those insipid philosophical spirits.

4. The mind of man may and must give a firm assent to some things, without any kind of hesitation or doubt of the contrary, where yet the evidences for such things are not so infallible, but that there is a possibility, that the things may be otherwise. (c. v.) There may be an *indubitable* certainty, where there is not an infallible certainty.

Bishop Watson. *Of Natural Religion*, book 1. ch. iii.

If we assert not the theory of the planets rightly, and upon such grounds as are *indubitably* demonstrable, we shall never be free from errors and disagreements in opinion about their motions, and the right calculations of them.

Egyle. *Works*, vol. v. p. 638. *The General History of Art*, title xii.

That the Americans are able to bear taxation is *indubitable*; but their refusal may be overruled is highly probable; but power is no sufficient evidence of truth.

Johnson. *Works*, vol. viii. p. 145. *Taxation no Tyranny*.

INDUCE,	} Fr. <i>induire</i> ; It. <i>indurre</i> ; Sp. <i>inducir</i> , <i>induzir</i> ; Lat. <i>inducere</i> ; to lead or bring in, in, and <i>ducere</i> ; of uncertain origin.
INDUCEMENT,	
INDUCER,	
INDUCIBLE,	
INDUCT,	
INDUCTRON,	
INDUCTIVE,	
INDUCTIVELY,	
INDUCTOR,	
INDUCTATIVE,	
To lead, draw, or bring in; to lead or draw, at, the mind; to guide it; to move, to influence, to persuade, to prevail upon.	
To induct, (technically,) to bring in, put or place in possession of a benefice.	

For the Metaphysical application of the word *induction*, see the Quotation from Stewart; and LOCKE, *Essay*. Met. vol. I. PURE SCIENCES, p. 250.

Or natural goodness of every substance, is nothing else than his substantial being, which is *inducible* goodness, so as it is *inductively*, by means into the first goodness.

Chambers. *The Testament of Love*, book ii. fol. 367.

But they thynke that the great habitation, that is in y^e church, doth great hurt, and *inducteth* in many of them, a lease to worldly thynge.

Sir Thomas More. *Works*, fol. 880. *The Apology*.

For the ancestor of this book concludes solemnly thus by *induction* of the premises, that even so the body of Christ was after incarnation changed into the godly substance.

Stephen, Bishop of Wyndesore. *Of Transubstantiation*, fol. 125.

In Venice, if any senator should discourse against the power of their senate, as being either too sovereign or too weak in government, with purpose to draw their authority to a moderation, it might well be offered; but not so, if it should appear he spoke with purpose to induce another state by depraving the present.

Crommer. *Letter to Mr. Richard Hooker*.

But thee, faire Titan's child, I rather weene,

Through some vague error or indignant light,

To see that mortal eye have seen some secret.

Spenser. *Ferris Queene*, book vii. cno. 6.

That the extreme and remote parts of the earth were in this time inhabited is also *indubitable* from the like testimonies.

Sir Thomas Brown. *Fulgar Errours*, book vi. ch. v.

INDUBI
TABLI.

—

INDUCE.

INDUCE. So soon as any one is *inducted* and brought in thither, she or he is delivered to the priests as a very sacrifice to be killed.

England. Læmus, fol. 1029.

Plots have I laid, *inductions* dangerous,
By drunken prophesies, threats, and denunces,
To set my brother Clarence and the king
In deadly hate, the one against the other.

Shakespeare. Richard III. fol. 173.

Moreover, they used the helps and favour of the gods besides, by a strange kind of *induction* and initiation of the soldiers, binding them in take their oath, after an old ceremonial custom, as if they were to take orders in some holy mystery.

Holland. Livina, fol. 379.

But of these two, first is the chief, and both denounce, which a man may evidently know by this *induction*. For the earth, if it be not excluded by souls but substance, in barren, and begeth forth no fruit; but when as free spreadeth itself upon it, it softens into it a certain power, which causeth it to swell (as it were) and have an appetite to increase.

Id. Platonick, fol. 811.

His [Plato] advice was, seeing that persuasion certainly is a more winning, and more manlike way to keep men in obedience than fear, that to such laws as were of principal moment, there should be used as an *induction*, some well tempered discourse, shewing how good, how grateful, how happy it must needs be to him according to honesty and justice.

Milton. Milton, vol. I. fol. 39. The Reason of Church Government.

Themselves they vilified
To serve ungentle lords' appetites, and took
His image whom they serv'd, a brutish vice,
Inducive mainly to the evil of Eve.

Id. Paradise Lost, book vi. l. 519.

There are, who, fondly studios of increase,
Rich images mould on their ill-star'd land
And vain labourers, and with fattening stock
Besmeer the mould.

Philips. Cider, book I.

"The true, coarse diet, and a short report,"
She said, "were weak *inducements* to the taste.
Of one so nicely bred, and so sens'd to fast."

Dryden. The Hind and the Panther, part II.

The apostle here [James, i. 14.] directs these words and the foregoing, as an anticipation of, and as answer to a secret objection, that might possibly arise in some minds against God himself, as if he were the great impeller and inducer of men to sin.

South. Sermons, vol. viii. p. 85.

The other [prosperity] issuing from sense, is subject to all the changes, *inducible* from the restless commotions of outward causes affecting and stirring sense.

Burrow. Works, vol. iii. fol. 90. Sermon 9. Of Contentment.

The prior, when *inducted* into that dignity, took an oath not to alienate any of their lands.

Barnet. History of the Reformation, Anno 1553.

His [Immanuel Tremellius] patent was dated Octob. 24, with a clause to be non-resident, as long as he read the said Hebrew lecture, with letters, or a writ for his *induction*.

Styple. Memorials, Edward IV. Anno 1552.

I shall fasten only upon this one consideration; namely, that it [swilling] is utterly useless to all rational intents and purposes, and this I shall make appear *inductively*, by recounting the several ends and intents, in which, with any colour of reason, it may be designed; and then, by shewing how utterly vain it is to reach or affect any of them.

South. Sermons, vol. viii. p. 197.

Offer a man a gratuity for doing any thing, for seizing, for example, an offender, he is not obliged by your offer so to do it; nor would he say he is; though he may be *induced*, persuaded, prevailed upon, tempted.

Foley. Moral Philosophy, book ii. ch. II. Moral Obligation.

Let then the fortune, or the honour (for both are included in the magical word silver) which eminent worth may propose to itself, be among the *inducements* which erect the hopes, and quicken the application, of a virtuous man.

Hurd. Works, vol. vi. p. 373. Sermon 23.

When by thus comparing a number of cases, agreeing in some circumstances, but differing in others, and all attended with the same result, a philosopher connects, as a general law of nature, the event

with its physical cause, he is said to proceed according to the method of *induction*.

Stewart. Elements of the Philosophy of the Human Mind, vol. n. ch. ix. sec. 1. p. 328.

Upon this principle of our constitution, not only acquired perception, but all *inductive* reasoning, and all our reasoning from analogy, is grounded; and therefore, for want of another name, we shall beg leave to call it the *inductive* principle.

Rind. Inquiry into the Human Mind, ch. vi. sec. 24.

After Institution to a Benefice, the Ordinary issues a mandate for *INDUCTION*, directed to the person who has power to Induct. This by common right is the Archdeacon, but others may also perform it, by composition or prescription. Thus the Dean and Chapter of St. Paul's, and the same Body at Litchfield, Induct by prescription; so also does the Chancellor or Commissary, if a Church be exempt from Archidiaconal jurisdiction: or if it be a Peculiar, the Dean or Judge within such a Peculiar: and when an Archbishop collates by lapse, the mandate goes not to the Officer of the Archbishop, but of the Bishop. If a Bishop dies or is removed, after Institution given, and while a mandate of Induction is either not issued or not executed, the Clerk may repair to the Archbishop for such mandate. The person to whom the mandate is directed, may direct a precept to some other Clerk. The Induction consists in vesting the Incumbent with full possession of all the profits belonging to the Church; and is usually performed in the following manner. The Inductor takes the Clerk by the hand, and lays it upon the Key or the Ring of the Church door, or if neither of these are to be had, or the Church is in ruins, then on any part of the wall of the Church or Church-yard; or even presents him with a clod or turf of the glebe, and saith to this effect, "By virtue of this mandate I do Induct you into the real, actual, and corporal possessions of the Church of C. with all the rights, profits, and appurtenances thereto belonging." After which the Inductor opens the door, and puts the person Inducted into the Church; who usually tolls a Bell, to make his Induction public and known to the Parishioners. Which being done, the Inductor endorses a certificate of Induction on the Archdeacon's mandate, and they who are present testify the same under their hands.

Donatives are given and fully possessed by the single donation of the Patron in writing, without Presentation, Institution, or Induction. So also, if the King grants one of his Free Chupels, the grantee shall be put in possession by the Sheriff of the County, not by the Ordinary of the place. A Preliminary of Westminster ceters also without Induction, upon the King making collation by his Letters Patent. The Fees are now generally regulated according to the custom of the place. The Clerk is not complete Incumbent till after Inductum, whereby he becomes seized of the temporalities of the Church, so that he hath power to grant them or sue for them, he is entitled to plead that he is *parson imparsoned*, and the Church is full not only against a common person, (for so it is by Institution), but also against the King, on which account it is compared in the Books of Common Law to Livery and Seisin. And what Induction works in Parochial Cures is effected by Instalment into dignities, Prebends, and the like in Cathedral and Collegiate Churches. Being an Act of a Temporal nature, it is cognisable in the Temporal Courts, and the Inductor, if he refuse or delay, is liable to an action at Law as well as to spiritual censure.

INDUCE

INDUCT

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUCTION

INDUC-
TION.
—
INDULGE.

Every Incumbent of a Benefice with Cure, within two months after Induction, (computing twenty-eight days to each month,) must read the Commemorative Prayer, morning and evening, openly and publicly, upon some Lord's day, within the Church to which he is Inducted, and declare his assent thereto in a prescribed form of words. If he neglects this without some lawful impediment allowed by his Ordinary, (and in case of such impediment within one month after it be removed,) he shall be immediately deprived of the Benefice. (13, 14 Charles II. c. 4.) He is also to read and declare his assent to the XXXIX Articles within like time and under like penalties. (13 Elizabeth, c. 12.) The Ordinary must give six months' notice of such deprivation, to the Patron, before any title can accrue through lapse. The Incumbent must also publicly read the Ordinary's certificate, that he has subscribed the declaration of conformity to the Liturgy. This must be done, under penalty of deprivation, within three months after subscription, upon a Lord's day, in his Parish Church, in the presence of the Congregation, during the time of Divine Service. It is considered a necessary precaution that a Clergyman should keep a written memorandum that he has complied with these forms, signed by some trusty persons present at their fulfilment. A convenient form for such Memorandum may be found in Burn's *Ecc. Law*, ad v. *Benefice*, ad fin. Lastly, within six months from Induction he must take the oaths of supremacy, allegiance, and abjuration, in one of the Courts at Westminster, or at the General Quarter Sessions of the Peace, on pain of being incapacitated to hold the Benefice, of being disabled to be in any action, to be guardian, executor, or administrator, to be capable of any legacy or deed of gift, to bear any office or vote at any election of Member of Parliament, and of forfeiting £300. 1 George II. c. 13; 9 George II. c. 26.

INDULGE, } Also written *Endue*, q. v. which
INDU'EMENT. } Skinner thinks is so written, corruptly,
for *Endue*, q. v. *Indue* is also certainly used as if de-
rived from the Lat. *indure*, to put on, to clothe, to in-
vest; as in Spenser and Dryden.

1. To give or bestow; as, any qualities of mind or body.
2. To put on, to clothe, to invest.

He it *indued*, of his liberality,
With pleasant possessions & large liberty.
R. Gloucester, vol. ii. p. 597. *Appendix. The Foundation of the*
Abbey of Gloucester.

What young man comely can be *founde indue'd* with so much
virtue and so good qualities, which agitate and prick'd with the
hote youth, shall not force and decline from the right path and
directe waye.
Hall. Henry IV. Introduction.

Of those, some were so from their source *indue'd*
By great Dame Nature.
Spenser. Florio Queen, book ii. can. 2.

Infinite shapes of creatures there are bred,
And voucht formes, which none yet ever knew,
And every sort is in a slender bed
Set by its selfe, and made in comely row:
Some fit for reasonable soules to *indue*,
Some made for beasts, some made for birds to weare.

Which time she chaunted statches of old times,
As one incapable of her owne distresses,
Or like a creature out of and *indue'd*
Veto that element. *Shakespeare. Hamlet*, fol. 276.

Metaphors Solomon's experience should disclose all men in
the relying upon the virtue of their spirit, when we see that his so singular
indue'd with the Holy Spirit was not security against the danger of
this presumption. *Maurice. Devoute Exercises*, Treat. 13. sec. 6.

Indue'd with robes of various hue she flies,
And flying draws an arch (a segment of the skies).
Dryden. Ovid. Metamorphosis, book 2.

The times of old supply'd a martial race,
Not less *indue'd* with every gentle grace.
Hooker. Orlando Furioso, book xxvi.

INDULGE.

INDULGE, } Fr. *indulgent*; It. *indulgere*,
INDUL'GENCE, } *indulgent*; Sp. *indulgente*; Lat.
INDUL'GENCIA, } *indulgentia*, which Casaubon thinks
INDUL'GENCIA, } is so written for *indulgent*, non
INDUL'GENCIA, } *urgere*, (not to urge or press, and
INDUL'GENCIA, } therefore, to yield, to concede, to
INDUL'GENCIA, } give way;) and this is approved
INDUL'GENCIA, } by Vossius.

Not to urge, press, or exact; and therefore, to give
way, to concede; in yield; to grant, as an act of favour,
or kindness, or gratification, not as an act of duty; to
allow, to humour, to gratify, to practise or permit a gra-
tification or enjoyment.

INDULGED, i. e. *indulged* or *indulgently*, granted;
from *indulgam*, past participle of *indulgere*.

And purchase at by parcels of Pampelson and of Rome
And indulgences yowre. *Pierre Plouman. Fison*, p. 332.

And for to be a wif be yst me leve,
Of indulgence, so o' it is non reprove.
To wedden me, if that my make die.

Chaucer. *The Wif of Bathes Prologue*, v. 566.

By his indulgences by Gregory the Great established certain
stations, and pilgrimages into images in the city, according to the
people's desires.

Stodley. *Papent of Popes*, book ii. fol. 33.

And that there be so many magnificent colleges, almshouses,
houses and schools, founded and erected for them and their pro-

cessors, and endowed with lands, and revenues by the ancient kings
and princes of this land, and by other noble, and warlike bene-
factors, and voucht royal privilege *indulged*, who can then deny
that London is not only the third Colonist of England, but also
to be preferred before many other Colonies in Europe, or in any
other part of the world known.

Stow. *Of the Universities*, ch. xlviii. fol. 958.

11. Ancient privileges, favours, customs, and acts of grace *in-
dulged* by former kings to their people, must not without high reason
and great necessities be revoked by their successors.

Taylor. *Holy Living*, ch. lii. sec. 2. p. 156.

Thus it shall befall
Him who to worth is wondrous overruling
Late her will rule; restrain she will not break,
And left to herself, if evil thou entice,
Shee first his weak indulgence will accuse.

Milton. *Paradise Lost*, book ii. l. 1186.

This kind dealing and indulgence of the sultan, kept the city after-
wards (notwithstanding their hard distress of siege and famine) so much
encouraged and united, that the moment she will not break,
and destroyed the name of K. K.

Holland. *Levens*, fol. 56.

They that are the first releasers of their houses, are most *indulgent*
towards their children; indulging them, as the continuance, not only
of their kind but of their works; and so both children, and crea-
tures.

Bacon. *Essays*, p. 33.

My mother, father,
And uncle love me most *indulgently*,
Bring the only branch of all their stocks.

Beaumont and Fletcher. *Worship*, vol. ii. p. 543. *Four Plays* in
One.

INDULGE. And if (as Saint Peter saith) the severest watchers of their salutes have task hard enough, what shall be hoped of the indulgers of it?

INDUL-
GENCE.

Montaigne. Devoute Esmerge, Treat. 13. sec. 5.
'Tis but getting some of those rusty pieces, which Pope Sixtus the Fifth found once under the rubbish of an old wall, then presently you are fitted with rare indulgential privileges.

Perrot. Saul and Samson, ch. x. p. 251.

Mean time, my son, indulge thy just disdain;
Vex all thy rage and then the hostile plain,
Till Jove returns. *Tickell. Homer. Iliad, book i.*

Your wise and cautious consciences
Are free to take what course they please;
Have plenary indulgence to dispense
At pleasure, of the strictest vows

Butler. Miscellaneous Thoughts.

The town encourages them with more applause than any thing of mine deserves; and particularly my cousin Dryden accepted one from me so very indulgently that it makes me more and more in love with him.

Dryden. Poetical Works, vol. i. part ii. Letter to Mrs. Steward, let. 44.

We ought to remember that these expressions are not adequate to the subject nor descriptive of his essence, but indulgences only granted in consideration to our infirmity which has none but grovelling ideas to apply to the sublimity of objects.

Search. Light of Nature, vol. ii. part ii. ch. xxiv. p. 35.

He knew the cause; for long his prudent mind
To smooth their cares indulgently design'd.

Joan. Arcadia.

INDULGENCE, according to the doctrine of the Romish Church, is "a releasing, by the power of the keys committed to the Church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession." (*Grounds of Catholic Doctrine, ch. x. question 1.*)

1. Indulgences are divided into plenary, and non-plenary or partial, temporary, indefinite, local, perpetual, real, and personal.

1. A plenary Indulgence is that, by which is obtained a remission of all the temporal punishment due to sin, either in this life or in the next.

2. A non-plenary, or partial Indulgence is that which remits only a part of the temporal punishment due to sin: such are Indulgences for a given number of days, weeks, or years. This sort of Indulgences remits so many days, weeks, or years of penance, which ought to be observed agreeably to the ancient Canons of the Church, for the sins which we have committed.

3. Temporary Indulgences are those which are granted for a certain specified time, as for seven or more years.

4. Indefinite Indulgences are those which are granted without any limitation of time.

5. Perpetual Indulgences are those granted for ever, and which do not require to be renewed after a given number of years.

6. A local Indulgence is attached to certain Churches, Chapels, or other places; it is gained by actually visiting such Church or other building or place, and by observing scrupulously all the conditions required by the Bull granting such Indulgence.

7. A real Indulgence is attached to certain movable things, as rosaries, medals, &c. and is granted to those who actually wear these articles with devotion; should the fashion of them cease, so that they cease to be deemed the same articles, the Indulgence ceases. So long, however, as such articles continue, and are reputed to be the same, the Indulgence continues in force, notwithstanding any accidental alteration which may be

made in them, as the affixing of a new string or ribbon in a rosary.

INDUL-
GENCE.

8. A personal Indulgence is one which is granted to certain particular persons, or to several persons in common, as to a confraternity or brotherhood. These privileged persons may gain such Indulgences wherever they may happen to be, whether they are in health, in sickness, or at the point of death.

9. Other Indulgences are termed enjoined penances, penitential injunctions. By them is conferred the remission of so much of the punishment which is due to sin at the Judgment of God, as the sinner would have to pay by canonical penances, or by penances enjoined in all their rigour by the priest.

An Indulgence produces its effect, at the very moment Effect. when all the works, prescribed in order to obtain it, are performed. (*Richard et Giraud, Bibliothèque Sacree, tom. xiii. p. 366, et seq.*)

11. In the primitive Church very severe penalties Orig.

were inflicted upon those who had been guilty of any sin, whether public or private; and in particular, they were forbidden to partake, for a certain time, of the Sacrament of the Lord's Supper, or to hold communion with the Church. General rules were made upon these subjects; but as it was often found expedient to make a discrimination in the degrees of punishment, according to the different circumstances of offenders, and especially when they showed marks of contrition and repentance, power was given to Bishops by the Council of Nice, to relax or remit those punishments as they should see reason. Every favour of this kind was called a Pardon or Indulgence. After the Bishops had enjoyed this privilege for some centuries, and had begun to abuse it, the Popes discovered that in their own hands it might be made a powerful instrument both to promote their ambition and to gratify their avarice. They could not but see, that, if they could persuade men that they had the power of granting Pardons for sin, it would give them a complete influence over their consciences; and if they could at the same time prevail upon them to purchase these Pardons for money, it must greatly augment the wealth of the Roman See; and, therefore, in the XIth century, when the dominion of the Popes was rising to its zenith, and their power was almost irresistible, they assumed to themselves the exclusive prerogative of dispensing Pardons, and carried it to a most unwarrantable length. Instead of confining them, according to their original institution, to the ordinary purposes of Ecclesiastical discipline, they extended them to the punishment of the wicked in the world to come; instead of shortening the duration of earthly penance, they pretended that they could deliver men from the pains of Purgatory; instead of allowing them, gratuitously and upon just grounds, to the penitent offender, they sold them in the most open and corrupt manner to the profligate and abandoned, who still continued in sinful practices. To vindicate in an authoritative manner these scandalous measures of the Pontiffs, an absurd doctrine was invented, which was modified and embellished by Thomas Aquinas in the XIIIth century, and which, among other monstrous declarations, affirmed, that there actually existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the Saints had performed beyond what was necessary for their own salvation, and which, therefore, were applicable to the benefit of others; and that the Roman Pontiff,

Sole.

Different
sorts.

INDUL-
GENCE.

being the guardian and dispenser of this treasure, was empowered to assign to such as he deemed proper objects a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes. (Bishop Tomline's *Elements of Christian Theology*, vol. ii. p. 355—358; Mosheim's *Eccles. Hist.*, vol. iii. Cent. 12, part ii. ch. iii. sec. 3, 4.) The bare statement of this doctrine is a sufficient refutation of it; and it is scarcely necessary to add, that it has no foundation whatever in Scripture: this indeed has been acknowledged by some of the most learned Romanists themselves. (Bishop Taylor's *Dissuasive from Popery*, part i. ch. i. sec. 3.) It is an arrogant and impious usurpation of a power which belongs to God alone; and it has an obvious tendency to promote licentiousness and sin of every description, by holding out an easy and certain method of absolution.

Revenues
derived by
the Popes
from the
sale.

III. The sale of these Indulgences afforded an ample harvest to the Pontiffs at Rome: in the XVth century, in particular, the disposal of them was become almost a common traffic; and a public sale of them was generally preceded by some specious pretext; for instance, the reduction of the Greeks under the yoke of the Romish Church, a war with heretics, or a crusade against the Nestorians, &c. Too often the pretences for selling Indulgences were in reality bloody, idolatrous, or superstitious. It was one of the charges brought against John XXIII. at the Council of Constance, in 1415, that he empowered his Legates to absolve penitents from all sorts of crimes, upon payment of sums proportioned to their guilt. Leo X., in order to carry on the magnificent structure of St. Peter's Church at Rome, published Indulgences, with a plenary remission to all such as should contribute towards erecting that magnificent fabric.

The right of promulgating these Indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, Elector of Metz and Archbishop of Magdeburg; who selected as his chief agent for retailing them in Saxony, John Tetzel, a Dominican friar, of licentious morals, but of an active and enterprising spirit, and remarkable for his noisy and popular eloquence. Assisted by the monks of his Order, he executed the commission with great zeal and success, but with no less infidelity; boasting that he had saved more souls from hell by his Indulgences than St. Peter had converted by his preaching: he assured the purchasers of them, that their crimes, however enormous, would be forgiven; that the efficacy of Indulgences was so great, that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person freed both from punishment and guilt; and that this was the unspeakable gift of God, in order to reconcile men to himself. In the usual form of absolution, written by his own hand, he said:

Form of
absolution.

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of His most holy passion. And I, by His authority, that of His Apostles Peter and Paul, and of the most holy Pope granted and committed to me in these parts, do absolve thee, first, from all Ecclesiastical censures in whatever manner they have been incurred; and then, from all thy sins, transgressions, and exactions, how enormous soever they may be, even from such as are reserved for the cognizance of the Holy See; and, as far as the keys of the holy Church extend, I remit to thee all punishment which thou

deservest in Purgatory on their account; and I restore thee to the holy Sacraments of the Church, to the unity of the faithful, and to that innocence and purity which thou dost possess at Baptism; so that, when thou dost the gates of punishment shall be shut, and the gates of the Paradise of delights shall be opened; and if thou shalt not die at present, this grace shall remain in full force, when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." These and similar extravagant assertions respecting the efficacy of Indulgences, together with the gross abuses practised in granting them, were among the immediate and principal causes of the Reformation. (Robertson's *Hist. of Charles V.*, vol. ii. p. 95—98; Mosheim's *Eccles. Hist.*, vol. iv. Cent. 16. ch. ii. sec. 1.) They continued to the last to be sold at Rome, and were to be purchased by any who were weak enough to buy them; and so lately as the year 1800, a Spanish vessel was captured near the coast of South America, freighted (among other things) with numerous bales of Indulgences for various sins, the price of which, varying from half a dollar to seven dollars, was marked upon each. They had been bought in Spain, and were intended for sale in South America. (Hamilton's *Tracts on some leading Errors of the Church of Rome*, p. 68.) The testimonies of Romanist writers to the sale of Indulgences may be seen in Dr. Philpott's *Letters to Mr. Butler*, p. 151—153, or in Dr. Hales's *Analysis of Chronology*, vol. ii. part ii. p. 1019—1022; and especially in Tazatio Pappas, being an Account of the Tax Books of the United Church and Court of Modern Rome, London, 1825, 8vo.

For an account of the discipline of the Romish Church concerning Indulgences, the dispositions for gaining them, with a Catalogue of apocryphal, false, revoked, or otherwise null and void Indulgences, and another Catalogue of those which are genuine and common to all the faithful members of that Church, the reader is referred to Richard and Giraud's *Bibliothèque Sacrée*, tom. xiii. p. 375—383.

A very curious account of the Indulgences afforded to strangers who visited Rome, and whose conflux to that city materially increased the Papal Revenues, is given in Arnold's *Chronicle, or Customs of London*. It is reprinted, but not correctly, in Staveley's *Romish Horaeleth*. We extract it as below from the Edition of the *Customs of London*, 1811, omitting the Pardons granted in the minor Churches, and the Stations.

"¶ The hoolie Pardon of Rome granted he dyers Popes and the Staciõs that ben there.

"¶ From y^e begynnyng of y^e worlde vnto y^e tyme y^e Rome was furst made was iijij. M. iijij. C. xlix. yerres and

INDUL-
GENCE.Indulgences
on visiting
Rome.

"Miserere mei Domine miserere Iesu Christe, pro meritis tuis tantissime passionis te absoluit, et ego auctoritate quidem, et beatorum Petri et Pauli apostolorum eius, et sanctissimum nostrum Papam tibi concessit, et in hoc parte meo concessit, te absoluit: primo, ab omni- bus censuris ecclesiasticis per te quomodolibet incurris; deinde ab omni- bus peccatis, delictis, et exactionibus tuis hactenus per te commissis, quatenuscumque enormibus, rursus Sedē Apostolicā reservatis, in quantum clavis sancte matris Ecclesie se extendunt, remittendis tibi pro plenaria Indulgentia eorum prout in Purgatorio per penitentiam tibi debetur, et restituis te sanctis Sacramentis Ecclesie, et sanctis fidelibus, ac innocentibus et puris, in quod tui, quatuor legationes fuerit; ita quod tibi decedenti clavis tui parte paraveris, et tui aperte iussu Paradisi delictorum; quod si non merueris, tamen ab ista gratia quando alius fueris in meritis ardeas. In no- mine Patris et Filii et Spiritus Sancti. Amen. Fr. Johannis Tetzel, Subconsecrarius manus proprii scripti. (Seckendorf, *Comm. de Lutherismo*, p. 14, Francfort, 1692.)

INDUL-
GENCE.

fro y^e tyme y^e Rome was made vnto y^e Natlute of our Lorde this Cryste vij. C. l. yeris.

¶ ¶ In y^e cite of Rome hē iiii. C. churches in which is masse daye don but ther beo vij. of the same priueleged aboue all the other which gret holines pardon as is here afir shewil.

¶ ¶ The first is called Salt Peter chireh th' Appostel and is set vpō y^e fot of an hill and men goo vpward ther too a steyre of xxix. stepes high and as oft as a mā goth vp and downe y^e steyr he is releuid of y^e seventh parte of penance inioyned granted by Pope Alyssid'.

¶ ¶ Item as ye com before the chireh ther y^e well sporyngeth so may ye see about v^e dore an ymago of our Lorde and betwene his feet stoundith on of y^e pice that God was solde for and as ofte as ye loke vpon that peny ye haue xliij. C. yeris of pardon. ¶ ¶ Item in y^e same chireh on the right side is a pilour that was somtyme off Salomoun temple at which pylour our Lord was wont too rest him when he preched to y^e peple at which pelour if there say be frentyl or made or troubled with spyritty they be deliuered and made hoole. And in that chireh be xi. alters, and at euery alter is xliij. yeris of pardon and as many lentes or queris and vij. of tho alters ben seuerally priuelegith with grace and pardon. At the first alter is y^e vyssage of our Lorde who loketh vpō that hath vij. C. yeris of pardon. Item at the same alter is the spere y^e Crist was parced with whiche was broughte from Costantinople sent fro the gret Turke to Pope Innocent the vij.

¶ ¶ The second alter is of Saint Andrew there ye haue v. C. yeris of pardon.

¶ ¶ The iij. alter is of Saint Gregory there ye haue liij. C. yeris of pardon.

¶ ¶ Y^e iij. alt' is of our Lady ther is vij. C. yeris of pardon.

¶ ¶ The v. alter is of Saint Leo there he resiauted the absolucion in his masse for Heyo and there is vij. C. yeris of pardon.

¶ ¶ The vi. alter of All Soules and there is v. C. yeris of pardon. And euery hight fest an soule out of purgatory.

¶ ¶ The vij. alter is of Saint Simond and Jude there is vi. C. yeris of pardon. ¶ And before the quyer dore stand ij. yrnē crosse whoo kysseth tho cresses hath v. C. yeris of pardon. Item vpō our Lady day in Lēte is hangid a fore y^e quyer a clothe y^e our Lady made her self, and it hangeth stille til our Lady day Assumpcion and as many tymes as a man be holdith it hathē iij. C. yeris of pardon.

¶ ¶ Also as many tymes as a man goethe thorow the croudes at Saint Peters chireh hath iij. C. yeris of pardon. And as often as a man folow' the sacrament to the syke bodies hath xliij. C. yeris of pardon. ¶ Also Pope Siluester graunted to all them y^e dayly gothe to the chireh of Saint Peter the iij. parte of alle his synnes releced, and all aduowens and promyse releced and all synnes forgoth releced and forgoen, except leynge hande vpon fader and moder violently, and aboute this is grautid xliij. C. yeris of pardon, and the merytis as many lentes or karyns. The knowlege of a karyn ye shal fynde it in the ende of this booke. And in y^e feste of Saint Peter a M. yeris of pardon and as many karyns. And the thredden del of penance inioyned releced. And from th' Assencion day of our Lorde in to th' Assumpcion of our Lady ye haue xliij. C. yeris of pardon and as many karyns and foryewens of the iij. parte of alle synnes. And vpon the one syde of Salt Peters chireh lyeth a chireyard and that is called

Godis felde and there bethe buried yoores pylgryma and nooe other and it is the lande that was bought with the xxx. peny that our Lorde was sold fore as ofte as a mā goth vpoo that grounde he hath xv. yeris of pardon.

¶ ¶ Item in the chirehe of Saiote Poule without the walle ye haue xliij. M. yeris of pardon. ¶ ¶ Item in the day of his consercion C. yeris of pardon. ¶ ¶ Item on Childermesse day iij. M. yeris of pardon. ¶ ¶ Item on the vras of Saint Martyn when the chirehe was halowed xliij. M. yeris of pardō and as many karyo and the thred parte of all synnes releced. Also whoo that visyte the chirehe of Saint Poule two Sondays doth as moche as he went to Saint James and come ageyne.

¶ ¶ Item is the chirehe of Saint Laurence without the walle ther lyeth y^e body of Saint Laurence and of Saint Stephan and att the hygh alter ye haue xliij. M. yeris off pardun and as many karyns. And who that visyte the other alters hath att eche alter vij. M. yeris of pardō, and as many kareyns. Also the Pope Pelagius graunted there att iij. festis of the yere at eche feste vij. C. yeris of pardon and as many karyns and who that goth therer euery Wednyday he deluyerd a soule out of purgatory, and hym self quyte of all synnes.

¶ ¶ ¶ Item is the chirehe of Saiot Crucis ther is a chambrē or a chapel w'in that Pope Siluestre named Jherusalem there is the bonde that Cryste was led w^e to his crucifixyng, and there ben ij. sausers the one is ful of his bloodo and the other is full of oure Ladyes mylke and the sponge wherin was menygd eyssell and galle. And one of the nayles that Ihs was nayled with oo the crosse and a parte of the blocke that Seynt John his lied was smeten of vpon and two armes the one of Saint Peter the od' off Saiot Poule. Item ther stondyde e cheir in whiche Pope Accensius was martred, soot to all them that sitte in that cheir he yeue C. M. yeris of pardon and as many karyns and euery Sonday a soule out of purgatory, and the thredde dele of al synnes releced. ¶ ¶ Item in the same chireh is a grette parte of one of the cresses, y^e one of the thewis was put oo y^e was crucified with Cryste. ¶ ¶ Item to y^e same chireh is y^e tyttel of Cryst whiche that was in Latin, Ebrewe and Greke, whiche was swode in the tyme of Pope Innocent, in the same chireh the vij. Pope of his name in the y^e yeris of his regne to the whiche the same Pope hath grautid grette pardon.

¶ ¶ ¶ Item in the chireh of Saint Mari Mayor ther stondyth oo the hygh alter the hed of Saiot Jheronimus, and there ye haue xliij. M. yeris of pardun as many karynes. And on the other suter on the ryght hand ther is the cradell that Ihs laye in, and of oure Ladyes mylke and a grette parte of the holy crosse, and of many od' bodyes seyntis. And there ye haue six. M. yeris of pardon and as many karyns. And Pope Nicholas the iij. and Saint Gregory eche of them grautid ther to x. M. yeris of pardon, and as many karyns, and from th' Assencion of oure Lorde vnto Cristman ye haue there xliij. M. yeris of pardon and as many kareyns, and y^e thred parte of all synnes releced.

¶ ¶ ¶ Item in the chireh of Saiot Sebastiao without the towne, there is a place that Pope Celist named Tasludas there the anngell appered and spak to Gregory the Pope. Io that place is forgyfies of all synnes and all penance. Att the hygh alter is graunted xliij. C. yeris of pardon, and as many karyns. And who that cometh too the fyrste alter that stoundith in the chireh hath xliij. C. yeris of pardon, and there is a sellare or

INDUL-
GENCE.

INDUL-
GENCE.

a vautre, there lyeth buried xliij. Pope+ that dyed alle martyrs, whooso comyth fyrste in to that place delyuerth viij soules out of purgatory of suche as he moute desyreth and as moche pardon therio that all the worlde can not nombre nor reken, and every Sunday ye delyuer there a soule out of purgatory. And in that sellar stondyth a pytt there Saint Peter and Saynt Poule were hyd in CC. l. yere that noo man wytt where thei were becom, and who that puttith his hed in to that pytt and takyth it out ageyne is cleue of all synnes. Pope Gregory and Siluester and Pope Nicholas and Pope Pelagius and Pope Honorius eche of hem graunted to the same place M. yere of pardon and as many karynes. Also there lyeth the bodya of dyuers od' holy persones whiche were to lóge to write of. And so the grace yⁱ is at Saint Sebastia's is gródded yⁱ it can not be taken away.

" ¶ It is y^e churche of Saint Mary Mayor afore writen, afore the quyer is the ymage of our Lady whiche Seint Luke dyd pynthe whiche ymage Seint Gregory dyd bere from Saint Mary Mayor to Saint Peters the Appostle and so comyng afore the castel of Saint Aigel he see an angell l^y y^e hyght of y^e castel haugⁱ i his hande a burninge sworde, and with hym a grente multitude of angels, whiche songe afore that ymage. ¶ *Regina celⁱ letare*, &c. Answering Saint Gregory. *Ora pro nobⁱ deum alia*.

" ¶ Item in the churche of Saint John Latrynes the Pope Siluester yaf therio as many yere of pardon, as it reyned dropes of water the day that he bulowed the same churche. And that tyme it reyned so sore that noo man had seen a gretter rayne before that daye. And when he had graunted this, he thought in hym selfe whedry he had soo moche power or not. ¶ Thence ther came a voyce from Heuen, and sayd, Pope Siluester thou hast power enough to yeeve that pardon, and God graunted thus moche therio. That and a man had made saunte too Jherusalem and lacked good to doo his pilgrimage yf he go from Saint Peters churche to St. J. Latrynes he shalbe dischargid and haue absolution of that promise. And any tyme that a man cometh to Saint John Latrynes, he is quyte of all synnes and of all penance wⁱ that, that he be penytent for his synnes. Blyssed is the moder that bereith the chyld that heryth masse on Saterdayes at Saint John Latrynes for he delyueryd all them that he desyreth out of purgatory to the nombre of lxxviij. soules. ¶ Item vpon the on tour of the churche stondyth a double crosse y^e was made of the swerde that Saint John was beheaded with, and at every tyme that a man beholdith that crosse he hath xliij. M. yere nⁱ pardó and as many karynes of all penance, and at y^e high autler ye haue remission of all synes and of all penance and innumerable pardó, more thit he nedeth for hym self. There is the graue that Seint John laide him self yn when he hath sayd masse, and then com a gret light ouer the graue and when that light was goð than funde they noo thyng there but heuynly bred. In that graue cometh every Good Fryday in the nyght y^e holy crosse and oyle, and be y^e putteth thern his hed he hath an C. M. yer of pardo and as many karynes. And behynde the hygh autler stondyth a cheyr which that God sat yn and whoo that sitteth thern hath the iij. parte of all his synnes releued. ¶ And who that visiteth alle y^e odier autlers hath at eche autler xliij. C. yer of pardó, and as many

INDUL-
GENCE.

karynes, and on the oon side of the churche ther is a sacrifice yⁱ is at Seynt John Baptist autler, there is the table that our Lorde ete at vpon Mádi Thurynday and also the tables of stone wⁱ the x. comandemētis that our Lord yaf to Moyses vpon the mount of Synai and many other reliques that belóged to our Lorde out of Helyn, liij. square, ther is in that of y^e v. barly lounes and of the two fyses, and also ther is our Ladyes keyrehe. Also ther is y^e heuynly bred that was funde in Seint John graue, in that offrig yn haue releue of all synes and of alle penance. Item in y^e same churche on the high autler he y^e bredis nⁱ Saint Peter and Paul and the bed of Zacharie the prophet fader of St. John Baptiste, wⁱ diuers odier reliques. It is in the same chyrch yard standith a chapel that is callid Seti scetó. ther in y^e face of our Lorde there may ye haue xliij. M. yere of pardó and as many karynes, and when the Emperour Constantyn was crystened tho spake he to Pope Siluester, in y^e that I haue greut my lous to y^e vurschip of God graunte y^e mekly his grace to all them that wyllyngly cometh to this towne, thoos answered the Pope Siluester, our Lord Ihu Criste that be his gret mercy hath purged yó of your gre^t hazarde he mot purge all the y^e visiteth this chyrch of all her synne and of all ther penance, he that wil not beleue this may go to Seint John Latrynes before y^e quyer dore, and there he may see in a marbil stó all yt ys writen here. From Seint Ihes day i in Schrouetid all this pardó is doubled, and fro Schrouetid vnto Ester y^e pardó is thre filds double, blyssd ys he that may deserre to haue this pardon, and in the same chapel aboue sayd may com noo women. Item aboue that chapel on the left syde are steppis wich somtyme ware at Jerl'm, and who soo goth vp the steppis on his knees he delyuereth oó soule out of purgatory. Item in the churche of Saint Eusace there ye may haue releue and pardó nⁱ alle synne, and that ys shreuen and repēt of his synne he hath a M. yere pardó, and as many karynes.

" Here folow^t the knowlege what a Karyne ys.

" It is too goo wilward and barfot vij. yere. Item to fast on hred and watter the Fryday vij. yere. Item in vij. yere not to slepe oó nyght there he slepith a nother. It is in vij. yere, nott to come vndir noo couered place but yf it bec too here masse in the chyrch dore or porche. It is in vij. yere nott to ete nor dryncke out of noo vessel but in the same that he made his synw in. Item he that fulfilleth alle thes poyntis vij. yere during, dothe and wyneche a Karyne, that ys to seý a Leuiton. Thus may a man haue at Rome gret pardó and soule belth, blessed be thoos pepul and yn good tyme borne that ressayveth thes graces and we kepith them, of the which pardó and grace our Lorde Ihesu Cristy mot grant to euery good Cryste man, Amen."

In the *Antiquary Repertory*, l. 175, may be found a collection of Indulgences, extracted from the *Horæ B. Virginis ad usum Sarum*, 1526; and Muratori has a Dissertation, (lxvij.) *Antiq. vol. v. p. 112. de Redemptioe peccatorum et de Indulgentiarum origine*.

The Congregation of Indulgences, at Rome, is an Congregation of Indulgences, consisting of Cardinals and Prelates, the number of whom is not fixed. Their duty is to examine the reasons of all persons applying for Indulgences, and to grant them in the name of the Pope. (Richard and Giraud's *Bibliothèque Sacrée*, tom. viii. p. 60.)

INDUCE.
INDU-
STRY.

INDU'RE, } Also written *Endure*, q. v. Lat.
INDU'ANCE, } *indurare*, in, and *durare*, to be, or
INDURANCE, } to cease to be, hard or hardy.
INDUR'ATION. } To harden; to suffer, sustain, or
bear, hardily, firmly; and thus to abide, to last, to
continue.

This hand should endure a thousand years, y^e is to say, a long
time, namely, seven y^e tyms of the right Christen luth.

Udall. *Resurrection of John*, ch. ix.

The ninth was had a sore storme, as that we were constrained to
hull, for our salles was not to endure any force.

Hakluyt. *Voyages*, 4to. vol. iii. fol. 846. M. Th. Constish.

Wicliefe preached repentance unto our fathers not long since:
they repented not, for their hearts were indurated, and their eyes
blinded with their own peccat holy righteousness.

Tyndall. *Works*, fol. 29. *A Prologue upon the Prophet Jonas*.

After this manner was the hart of Pharois indurated, who that the
word of God was declared vnto him by Moyse, & hee had no grace
to receive it: then the more that Moyse laboured in the words, the
more sturdier was hee in withstanding of it, and alwayes harder and
harder.

Burnes. *Works*, fol. 282. *That it is lawfull for all manner of
men to read the Holy Scriptures*.

For they be children of induration and of blasphemy. And, there-
fore, the more it is stretched, the more they are obdurate. This is
the very induration, that God worketh in mee's heart whereby
they be the children of darkness. Id. R.

Our daintie age

Cannot endure reproche.

Jonson. *The Fader-woods*.

Ode to Minerva.

If they are not benefited, their induration is the longer; the pun-
ishment allotted is one whole yeares imprisonment.

Montague. *Approach to Caesar*, ch. xxvii. p. 314.

Most of all, induration by assimilation appeareth in the bodies of
trees and living creatures; for no nourishment that the tree receiveth,
or that the living creature receiveth, is so hard as wood, bone, or horn,
be. but is indurated after by assimilation.

Bacon. *Natural History*, Cent. i. sec. 90.

In these strange petrifications, the hardening of the bodies seem to
be affected principally, if not only, as the induration of the fluid sub-
stances of an egg into a chick, by altering the disposition of their
parts.

Boght. *Works*, vol. i. p. 438. *The History of Firmsness*.

A bright expence

Of empyrean flame, where, spent and drownd,

Affected vision plang'd in vain to see

What aspect it seem'd. My feeble eyes

Indur'd not.

Alfred. *Phaenomena of Imagination*, book ii. l. 44.

And love's and friendship's holy pointed dart

Fell blasted from each indurated heart.

Goldsmith. *The Traveller*.

INDUSTRY, } Fr. *industrie*; It. and Sp. *in-*
INDUSTRIOSUS, } *dustria*; Lat. *industria*. Festus
INDUSTRIOSUS. } says, the Ancients wrote *Indon-*
trium, quasi qui quispud ageret, intro strueret, et stu-

dere domi.
Careful and attentive performance; steady applica-
tion in labour; laboriousness; assiduity or diligence
in labour.

Industry, in Elyot, is applied to that *expertness* which
is the result of care and attention.

It [*industrie*] is a quality, proceeding of wryte and experience, by
whiche a man perceyvyth quickely, instantly, feebly, and con-
sistently speedily; wherefore they that be called *industrious*, do most
crettely and deeply understande in all assayes, what is expedient, and
by what meanes or wayes they may best employe them. And
those thynge, in whome other men traunce, a person *industrious*
lightly and with facillite speedeth, and soothly saw wayes and meanes
to bring in effice that be desired.

Sir Thomas Elyot. *The Governour*, book i. ch. xliii.

These examples are sufficient to prove that by *industrie* and *dill-*
gence and perfection may be attained.

Gauger. *The Stroke Glaz. Dedication*.

The noble Pamphila, quene of the Greke land,
Habilimentes reayll founde out *industriously*.
Shelton. *To the Countess of Surrey*.

During which time, in every good behout,
And godly work of almes and charites,
Shoe him instructed with great *industrie*.

Spenser. *Faerie Queene*, book i. can. 10.

Who being nimbler toyed then the rest,
And more *industrious*, gathered more store
Of the field's honour than the others best.

Id. *Maadocenes*, 4to. sig. Q.

Being besides *industriously* inclin'd,
To measure others' actions with my look,
My judgement more to rectify thereby,
In matters that were difficult and high.

Drayton. *The Legend of Thomas Cromwell*.

The talents of age, which are prudence and moderation, learnt best
in the school of experience, and seldom joined, if consistent, with the
warm passions of youth, were now as necessary in this price [W. L.]
for the conservation of his kingdom, as his long, *industrious* applica-
tion and bold exertion had been for acquiring it.

Sir Wm. Temple. *Works*, vol. iii. p. 127. *Introduction to the
History of England*.

How difficult, therefore, is it to preserve a great name! when he
that has acquired it is so obnoxious to such little weaknesses and in-
firmities as are so small dominions to it when discovered, especially
when they are so *industriously* proclaimed and aggravated.

Spectator, No. 256.

We are more *industrious* than our forefathers, because, in the pre-
sent times, the funds destined for the maintenance of *industry* are
much greater in proportion to those which are likely to be employed
in the maintenance of idleness, than they were two or three cen-
turies ago.

Smith. *Wealth of Nations*, vol. ii. p. 91. *Of Labour*, book ii. ch. iii.

Principles, let me add, which were still more *industriously* dis-
seminated at the Revolution by Locke, at the Accession by Hoadly, and
a hundred years before either by Hooker.

Mason. *Dedication to Some Jynny, Esq.*

INDWELLER, } In, and dwell, q. v. A. S.
INDWELLING. } *indwellan*, *herere*, to remain fixed.
One who remains, stays, abides, resides, inhabits; a
resident, an inhabitant.

And the heart of the indwellers shall be changed, and turned into
another meaning; for evil shall be put out, and discourse shall be
quenched.

Bible, Anno 1551. *Radras*, ch. vi.

Since which, those woods, and all that goodly chase,
Droth to this day with wealds and thicketts abased;

Which too too true that land's indwellers since have found.

Spenser. *Faerie Queene*, book vii. can. 6. *Two Cantos of Meta-*

allusie.

— Didst not thou
A queen install me there, to whom should bow
Thy earth's *indwellers*, and to this effect
Put in my hand thy sword.

Drummond. *Unseen Poems*. *The Shadow of the Judgement*.

If we so carry ourselves as not to grieve him, he will dwell within
us; and that *indwelling* of his is our certain evidence and security
that we shall be made partakers of everlasting life.

Shurpe. *Works*, vol. v. p. 79. *Discourse 3*.

There are some who assign a third (way, by which the Spirit or
Holy Ghost may be said to be in men;) namely, the personal re-
siding of the Spirit in believers, (as they call it.)

Smith. *Sermons*, vol. v. p. 281.

INEAW, to dip or plunge into the water. Fr. *enai*.

But when the whirling belts the silent air do cleave,
And that their greatest speed them vainly do deceive;
And the sharp, cruel hawks they in their beaks do view,
Themselves for very fear they instantly remove.

Drayton. *Poly-othen*, song 20.

INEBRI-
ATE.
—
INEFFA-
BLE.

INEBRIATE, v. It. *inebriare*; Sp. *inbriar*; *INEBRIATE, adj.* L. *inebriatus, in, and ebrius*; *INEBRIATION.* *ebrius, qui multum haurit bris, one who drinks many cups. See EBRIETY.*

To drink much, as till intoxicated; to intoxicate, to be or become drunk or overpowered by fermented liquor; to have or cause the giddiness, hilarity, or joyousness of intoxication.

Thus spoke Peter to a man *inebriate* and made drunken with the sweetness of this vision, not knowing what he said.

Udall. Luth. ch. ix.

Their palms-wine, which they draw out of the top of a kind of vase, at first is strong and *inebriating* wine, and in time declineth to a sower and holocaustic vinegar.

Purchas. His Pilgrimage, ch. ix. sec. 3.

O ye! whom your Creator's sight
Felicitate with delight!

Stay forth the triumphs of his name.

Behington. Coasters, part iii.

That 'tis good to be drunk once a month, is a common battery of sensuality, supporting itself upon physics, and the beautiful effects of inebriation.

Sir Thomas Brown. Vulgar Errors, book v. ch. xxi.

The peach was very soft and of a pungent taste, like to that of inebriating wine.

Boyle. Works, vol. iv. p. 581. Physico-Mechanical Experiments.

We know that wine has an inebriating quality, but we know not that quality is.

Reid. Essays on the Powers of the Human Mind, vol. i. part ii. ch. xvii. p. 338.

INEFFABLY. Fr. *ineffable*; Sp. *inefable*; It. *ineffabably.* *ineffable*; in, privative, and *effable, q. v.*; Lat. *effabula*, from *effari*, to speak out, to utter.

Cannot be spoken or uttered; unspeakable, unutterable.

But as the same flesh in Christ is united to the divine nature, as it is, as Christ said, (after Cyrilus exposition,) spirit and life, not changed into the divine nature of the Spirit, but for the ineffable voice in the person of Christ thereto, it is visitatrix, (as Cyril says,) and as the holy Ephraim concert decreed: a flesh grasping life. *Stephen, Bishop of Wycheater. An Explication of the true Catholic Faith, fol. 9.*

These be Cyrenian words, and then follows this. As in the person of Christ the humanity was seen and the divinity hid, seen as the divinity ineffably infused it self into the visible sacrament.

Id. fol. 128. Of Transubstantiation.

He [Communion] stood still as amazed, whilst he considered and thought of those great-life works noted about, as ineffable, and not of mortal men to be reached at and attempted again.

Holland. Ammannus Marcellinus, fol. 64.

He said, and on His Son with eyes direct

Show forth, His all His Father full express

Ineffably into His face reveal'd,

And thus the filial Godhead answering spake.

Milton. Paradise Lost, book vi. l. 721.

The virgin, who, it seems, was one of the nine sisters that attended on the goddess of Fame, said'd with *no ineffable* grace at their meeting, and retir'd.

Tatler, No. 81.

But in this indefinite description there is something ineffably great and noble.

Guardian, No. 95.

Contentment with our lot, joy in our neighbor's prosperity, and resignation to the divine will, diffuse ineffable tranquillity over the soul.

Bozine. Moral Science, part i. ch. ii. sec. 5.

O! First and Best!

Thy essence, though from human sight and search,

Though from the climb of all created thought,

Ineffably remem'd; yet Man himself,

Thy lowest child of reason, Man may read

Unbounded power, intelligence supreme,

The Maker's hand on all His works imprint.

Milnes. Angler and Theodora.

INEFFECTABLE,
INEFFECTIVE,
INEFFECTIVELY,
INEFFECTUAL,
INEFFECTUALLY,
INEFFECTUALLY,
INEFFICACY,
INEFFICACIOUS,
INEFFICACIOUSNESS,
INEFFICIENT,
INEFFICIENCY.

In, privative, and effere, effectum, (e, and facere, to do or make,) to do or make, (emphatically, and thus,) to bring to pass or to an end, to perform, to accomplish. See EFFECT.

That cannot be done or made, brought to pass or to an end, performed, accomplished, completed, achieved,

**INEFFECT-
TABLE.**

consummated.

Ineffective; that cannot do or make, &c.; and, consequently, weak, feeble, impotent, inert, powerless, useless.

It cannot be supposed that good angels should be at the command of ignorant or vicious persons of either sex, to concur with them in superstitious acts, done by means altogether in themselves *ineffectable* and unavailing.

Hall. Works, vol. iii. fol. 821. Divers Practical Cures of Conscience resolved.
There's, in an *ineffectable* manner, communicates himself to blessed spirits, both angels and men.

Id. fol. 932. The Soul's Farewell to Earth.

Therefore an *ineffective* pity and a lazy counsel, an empty blessing and gay words, are but deceitful charity.

Taylor. Sermon 12. fol. 114.

Virtue hates weak and *ineffective* minds, and fears, easy prosecutions.

Id. fol. 13. fol. 120.

But as in the supererogatory the mind did strive though it was over-powered, yet still it contended, but *ineffectively* for the most part; so now when the Spirit rules, the flesh strives, but it prevails but seldom, it is over-powered by the Spirit.

Id. Political Discourses, fol. 781. Of Repentance, ch. viii. sec. 5.

— Those thyself with scorn

And anger wouldst resent the offer'd wrong,

Though *ineffectually* found.

Milton. Paradise Lost, book i. l. 201.

There are three things here to be performed by us: first, to discover and produce the chief heads of arguments or grounds of reason, insisted on by the Athenians to disprove a Deity, tracing withal briefly the *ineffectualness* and falshood of them.

Cudworth. Intellectual System, book i. ch. ii. sec. 5.

No marvel if casual misdeeds despite the foolishness of preaching, the simplicity of sacraments, the holiness of ceremonies, the seeming *ineffectuality* of censures.

Hall. Works, vol. i. fol. 1242. Contemplations. Rhaksh with Women.

But yet the most careful endeavours do not always meet with success; and even our blessed Saviour's preaching, who spake as never man spake, was *ineffectual* to many.

Stillingfleet. Sermon 10. vol. ii. p. 551.

Hersford was surprised on the 18th of December by Colonel Birch and Colonel Morgan, after it had been besieged for about two months *ineffectually* by the Scots.

Lindner. Memoirs, vol. i. p. 145.

The *ineffectualness* of the mountebank's medicines was soon discovered.

Barnet. History of the Reformation, anno 1548.

The prey-root has been such commended, both by ancient and modern physicians of no mean account, as an antidote against the falling sickness, and yet has been by many found *ineffectual*; we have been apt to suspect, that its *ineffectuality*, if it be not infrequent, might possibly proceed from its having been unseasonably gathered.

Boyle. Works, vol. i. p. 346. Of Unswerving Experiments.

The objection itself is this: That the scriptures are so unadorned with flowers of rhetoric, and so destitute of eloquence, that it is flat, and proves commonly *ineffectual* upon intelligent readers.

Id. fol. ii. p. 295. On the Style of Holy Scriptures.

To this we may probably impute that stronger *ineffectualness* we see of the word. Alas! more rarely apply it to the right place.

Lively Oracle, &c. p. 194.

In a word, [let him calculate] how full and complete and contagious his vices have been; and how faint and partial and *ineffective* his best virtues.

Hurd. Works, vol. viii. p. 88. Sermon 35.

INEFFEC-
TABLE.
—
INCLUD-
IBLE.

The empress, and all the people being present, he touched the women with two of the crosses *ineffectually*; but as soon as he had made use of the third, she arose in perfect health, and stronger than she had ever been.

Jordan. Remarks on Ecclesiastical History, vol. ii. p. 221.

I suppose they must talk of solicitude, as no other language would be understood. All experience of their inefficacy does not in the least discourage them.

Burke. Works, vol. v. p. 515. *On the Revolution in France*.

If such confederations, cemented by such means, are suffered to pass without the manifestation, the authority of Parliament must become *ineffectual*, as all other institutions have proved, to restrain the growth of disorders either in law or in Europe.

Id. ib. vol. xi. p. 172. *On the Affairs of India*.

Numerous texts affirm this total ineffectuality and inefficiency of all such entities in the most absolute terms.

Law. On the Theory of Religion, p. 133, note c. *Of Revealed Religion*.

INELEGANT. } Lat. *inelegans*; in, privative,
INELEGANTLY, } and *elegans*, from *eliger*, to choose
INELEGANCE. } or pick out; (c, and *legere*, Gr.
λέγω, to gather, to choose.)

Without choice or selection; common, vulgar, coarse, rude, unpolished.

— On luscious thoughts inelegant,

What choice to chase for delicate bent,

What order, no contriv'd as not to mix

Tastes, not well mix'd, inelegant, but bring

Taste alter taste, upbraid with kindling change.

Milton. Paradise Lost, book v. l. 336.

— The miry fields

Reaping in rich mould, most ample fruit

Of heavenly farm produce; pleading to sight,

But to the tongue *inelegant* and flat.

J. Philips. Cider, book i.

He was not so much buried, as for a while deposited in the grave for a small inconsiderable space; so that even in this respect he may not inelegantly be said to have tasted of death; for a taste is transient, short, and quickly past.

South. Sermons, vol. iii. p. 391.

It [too frequent repetition of pronouns] renders style often obscure, always embarrassed and inelegant.

Blaug. Lecture 11, vol. i. p. 272.

to glaring Chloë's man-like taste and mien

Are the gross splendours of the tulip seen;

Distant they strike, inelegantly gay,

To the near view on glaring colours display.

Shelton. To a Lady, October 7, 1736.

Where'er his images betwix'd

Ten strong a light, ten weak a wade,

Or in the graceful and the hand

Confess'd misapprehension of grand

His noble master, who could spy

The slightest fault with half an eye,

Set right, by an ethereal touch.

What seem'd too little or too much.

Cowden. The Birth and Education of Genius.

INELEGIBLE. See INELEGANT, and, and ELECT. That cannot be chosen.

He that cannot be admitted, cannot be elected; and the vote given to a man *inelegible* being given in vain, the highest number of so *rigid* caution becomes a mystery.

Johnson. Works, vol. viii. p. 69. *The Fisherman*.

INELUCTABLE. Lat. *ineluctabilis*; in, privative, and *eluctari*, (c, and *eluctari*, to struggle out, and, consequently, escape from.

Not to be escaped or shunned.

As if the damnation of all sinners now were *ineluctable* and eternal.

Pearson. On the Creed, Art. 5.

INECLUDIBLE, in, privative, and *cludible*, from *cludere*, q. v. Lat. *cludere*.

That cannot be evaded or escaped.

And now one would think that an opinion so very absurd, and so lyable to such great inconveniences, should not be admitted but upon most pressing reasons and irrefragable demonstrations.

Glauco. Preexistence of Souls, ch. ii. p. 16.

INENARRABLE, Fr. and Sp. *inenarrable*; It. *inenarrabile*; Lat. *inenarrabilis*, (in, privative, and *narrabilis*, from *narrare*, *narrum reddere*, to make known, to cause to know, to tell.)

That may not be told or related. G. Douglas renders *infandum*, — *untellable*.

This blessed Lorde is to be set by above allthings, he is to be loved best, for his *inenarrable* goodness.

Fisher. Seven Penitens, sig. Y. 5.

Thou (I say) the (Eternity) compass and husheth with great misery and much dolor, until such time as she have overtaken them all and plunged them into a bottomless pit of darkness *inenarrable* and invisible.

Holland. Pieterch, l. 459. The Divine Justice deferret the Punishment of wicked Persons.

Finally, is there ought more admirable, than the *inenarrable* force of the reciprocal ties of the sea, abiding and flowing as it doth, whereby it keepeth a current aloft, as it were the stream of some great river!

M. Plin. vol. i. book xxiii. ch. l. fol. 425.

INEPT. } Fr. *inpt*; It. and Sp. *inepto*; Lat. *INEPTITUDE*, } (*inplus*; in, and *aptus*, (Gr. *εραυ*, *INEPTLY*, } (to bind, to join,) joined, and conse-
quently, fitted, suited. See ART.

Unfit, unsuited; not ready or prepared; awkward, useless, vain, foolish.

The Aristotelian philosophy is *inapt* for new discoveries; and therefore of no accommodation to the use of life.

Glauco. The Faculty of Dignifying, ch. xii. p. 179.

Doubtless the reason of this *ineptitude* in wits in this position is, that they cannot give way as to another, and motion can no where begin because of the platitude.

Id. ib. ch. vi. p. 56

Both that wisdom, that hath made all things in number, weight, and measure, and disposed them in such exact harmony and proportion, use to act so *ineptly*.

Id. Preexistence of Souls, ch. ii. p. 8.

The foolishness and miserable ineptness of infancy.

Mare. Preexistence of Souls, 1647. Preface.

But our mechanick theists will have their atoms ever so much as once to have tumbled in these their motions, nor to have produced any *inapt* system, or incongruous forms at all, but from the very first all along to have taken up their places, and ranged themselves so orderly, methodically, and directly, as they could not possibly have done it better had they been directed by the most perfect wisdom.

Reg. The Wisdom of God in the Creation, part i. p. 47.

The qualification I mean, (that conduces to the fixity of a body) is the *ineptitude* of the component corpuscles for evolution, by reason of their branchedness, irregular figures, crookedness, or other inconspicuous shape.

Boyle. Works, vol. iv. p. 307. *Of the Mechanical Origin and Production of Vardness*.

To avoid therefore that *ineptitude* for society, which is frequently the fault of us scholars, and has to men of understanding and breeding something much more shocking and unbecoming than rudeness itself, I take care in *visu* all publick assemblies, and to go into assemblies as often as my studies will permit.

Tadler, No. 203.

They [the Peripateticks] *ineptly* fancied (the crystalline humors of the eye) to be the immediate organs of vision when all the species of external objects were terminated.

Reg. The Wisdom of God in the Creation, part ii. p. 288.

INEQUAL. The adjective is usually written *INEQUALITY*. J. un-equal. It. *inequale*; Lat. *inequalis*, in, and *equalis*, from *æquus*; Gr. *εἰς*, *similis*, similar or like. See EQUALLY.

Dissimilar, unlike, uneven, disproportionate, inadequate.

INRUDE-
BLE.
—
INEQUAL.

INVEST
MABLE.

In the Scriptures and promises of God written for our consolation and help) we feel both *investable* comfort and help and in the midst of our afflictions & in *it* death.

Jngl. Epistola of David, ch. xi.

INVEST
TABLE.

Investable more maketh the poor fishers learners to the understanding of these mysteries, than the proud pauper almsgiver or far bet reason of the philosophers.

Bale. Image, part ii, ch. xvii, p. 3.

Where from the parent spring

The sacred sects arose:

In thy continual drink:

Where then dost gather now

Of well employed life,

Th' *investable* gains.

Symon. The Mourning Mass of Therapies.

Glabrio, because he would long some displeasure particularly, and most of all upon Cato, said he would give over his suite for the courtship, since that there was another competitor as newly come up as himself, (whereat the nobles indeed took indignation inwardly, although they said nothing) who pursued the cause so against him, even with incredible and unaccountable perjury, (i. e. too great for the fine to be *invested*).

Milford. Letter, fol. 900.

So Paul and John that into Patmos went,

Heard and saw things *investably* excellent.

More. On the Soul, part iii. can. 3. stan. 7.

Verses shows a rich *investable* vein,

When, dropp'd from heaven, 'tis thicker wet again.

Waller. Of Divine Power, can. 1.

Such is his goodness to those he is pleased thus to deal with, in proposing and reversing them a crown in *invest* not proportionate to, and yet *investably* exceeding, the toils and difficulties requisite to obtain it.

Bayle. Works, vol. II, p. 308. Occasional Reflections, sec. 3.

Are there on earth (let me not call them men)

Who lodge a soul immortal in their breasts;

Unconscious as the mountain of its ore;

Or rock of its *investable* gem?

Young. The Complaint. Night 5.

INEVIDENT, } In, and evidens, e. and evidens.
INEVIDENCE, } from *vid-ere*, to see; Gr. *del-civ*.

See EVIDENT.

Not being or making clear, not showing, clearly to the sight; not making manifest, or discovering plainly; obscure, unmanifest.

These suppositions therefore are not sufficient to explicate the first productions of perfect animals, at least without multiplication of *invested* and unappealing suppositions.

Hall. Origin of Mankind, ch. iv, sec. 4.

If they [mankind] have at any time happened upon some sound and substantial truth, they commonly fix onto it explications and additions of their own, which many times, by their *investedness*, shewiness, or incongruity, draw in question the truth itself in which they are *invested*.

Id. B. ch. ii.

Charge them (with St. Paul) that are rich in this world, that they be not high-minded nor trust in *investable* riches (for *wherein* *abundant*, in the obscurity, or *investedness* of riches.)

Barnes. Works, vol. i. fol. 442.

INEVITABLE, } Fr. and Sp. *inevitable*; It. *inevitabile*;
INEVITABLY, } *stable*; Lat. *inevitabilis*; in, and
INEVITABLY, } *evitable*, q. v. from Lat. *evitare*,
c. and *vid-ere*, to shun.

That may not be shunned or avoided, eschewed or escaped; unavoidable.

That would destroy y^e free will of nat & by y^e weight of their own synnes to y^e charge of God's inevitable pieties, & their own *investable* destiny.

Sir Thomas More. Works. The Second Part of the Confutation of Tyndall.

The low side of us by full of flats and dangers inevitable, if the wind bloweth at South.

Halladay. Voyages, &c. vol. iii. fol. 157. Sir H. Gilbert.

Be not, I pray you, so out of your wits,

Not call to mind th' inevitable ill

Must fall on ye, if ye continue still

Thus mad and frantic.

Drayton. The Moon-Calf.

By dipping voluntarily his fingers' end, yet with show of great remorse, in the blood of Stafford, wherof all men clear him, he thinks to escape that sea of innocent blood wherein his own guilt *inevitably* hath plung'd him all over.

Milton. Works, vol. i. fol. 371. An Answer to Eikon Basilae.

By liberty, I do understand neither a liberty from sin, misery, servitude, nor violence, but from necessity, or rather *inevitable*; that is, an universal immunity from all *inevitability* and determination to ease.

Bishop Bramhall against Hobbes.

Alcides bore not long his flying bow,

But, bending his *inevitable* bow,

Reach'd him in air, suspended as he stood,

And in his piston 'twas the feather'd wood.

Drayton. Civil. Aristarchus, book xii.

If they could perceive themselves to believe that their miseries were *inevitable*, it was just as well as if they could force themselves to think that those miseries were no evils.

Warburton. Works, vol. iii. p. 255. The Divine Legation, book iii. sec. 6.

People, not very well grounded in the principles of publick economy, find a set of maxims in office ready made for them, which they assume as naturally and *inevitably*, as any of the joints or instruments of the situation.

Burke. Works, vol. ii. p. 199. On a late State of the Nation.

INEXCITABLE, in, privative, and excitabile, from *excite*, q. v. Lat. *excitare*, to move or raise up. That cannot be raised or roused.

And there she mov'd him from his rest, and said;

Up (my Dordalides) forsake thy bed;

What pleasure, late employ'd, bein' *inevitable* steep

Thy lids, is this *inevitable* sleep?

Chapman. Homer. Odyssey. An Hymn to Venus, fol. 99.

INEXCUSABLE, } In, privative, and excusable;
INEXCUSABLY, } from *excuse*, q. v. Lat. *excusare*;
INEXCUSABLENESS, } *causa seu crimine, liberare, ex-
cuse*, to free from or acquit of blame or accusation.
Martinius.

That cannot be freed, or cleared, or exempted from blame or *excusation*; that cannot be exculpated, released, or discharged from obligation or penalty; that cannot be forgiven.

Whence then art *inevitable* ev' man that doest.

Worship. Remains, ch. ii. fol. 70.

Therefore art thou *inevitable* O man whose'er y^e be that doest.

Idem. Anno 1551.

Now that these heavenly maxims are to be read, you see that shall hereafter be found unalloyed will become *inevitable*; especially since virtue alone shall be sufficient title, *fin*, and *rest*.

Cervus. Colan Britannicum.

Why was it else that the presence of the persons should thus *inevitably* make good the relation, if God had not meant the *inevitable*ness of *John*.

Hall. Works, vol. i. fol. 1263. Contemplations. The Silemmitic Spring.

Yet will it *inevitably* condemn some men, who having received excellent endowments, have yet sat down by the way, and frustrated the intention of their habilities.

Sir Thomas Brown. Falger Errors, book i. ch. c.

Of all hardnesses of heart, there is none so *inevitable* as that of parents towards their children.

Spectator, No. 181. oct. 2.

From what hath been said we see the horrible guilt, and the other *inevitable*ness of those men, that notwithstanding the gospel means of salvation, that have been so long afforded them, do still continue infidels in their judgment or immoral in their lives.

Sharp. Works, vol. i. p. 172. Sermon 6.

He that was against these inward checks, pretences, and what is more, he presumes *inevitably*.

South. Sermons, vol. vii. p. 229.

Sir, I should be *inevitable* in coming after such a person [Mr. Glover] with any detail; if a great part of the members who now fill the house had not the misfortune to be absent when he appeared at your bar.

Burke. Works, vol. iii. p. 37. On Conciliation with America.

INEVI
TABLE.

—
INEXCU
SABLE.

INEX-
CRABLE.
—
INEX-
ISTENT,
—

They accounted Christians *inexcrably* obstinate and perverse, when they would not sacrifice to idols, and no better than fools and madmen, when they would suffer death rather than submit to the command of the magistrate.

Jortin, vol. i. p. 31. *Discourse concerning the Christian Religion.*

INEXCRABLE. Malone thinks the *in* augmentative, so that Shakespeare meant most execrable.

Can no prayer pierce thee?

Ja. v. Na. None that thou hast sent enough to make.

Gaa. O be thou damn'd *inexcrable* dog!

And for thy life let torture be accus'd.

Shakespeare. Merchant of Venice, fol. 175.

INEXHALABLE, *in*, privative, and *exhalable*, from *exhale*, *q. v.* *Lat. exhalare, ex, and halare*, to breathe. That cannot be breathed out, emitted, or evaporated.

So a new laid egg will not so easily be boiled hard, because it contains a greater stock of humid parts; which must be evaporated, before the heat can bring the *exhalable* parts into coarseness.

Sir Thomas Brown. Vulgar Errors, book vi. ch. xxviii.

INEXHAUSTIBLE. } *Lat. inexhaustus, in, and*
INEXHAUSTIBLE. } *exhaustus*, past participle of
INEXHAUSTIBLE. } *exhaustus*, to draw out, (*ex*,
INEXHAUSTIBLE. } *and haurire*; *Gr. ἀφ-ἔχει*, to draw.) See To EXHAUST.

That cannot be drawn out or forth, drained or emptied; consequently, cannot be worn out, wearied, or fatigued.

It is not without grief and indignation, that I behold that divine science employing all her *inexhaustible* riches of wit and eloquence, either in the wretched or luxurious flattery of great persons, or the unmanly idling of foolish women, or the wretched affliction of scornful laughter, or at best on the confused antiquated dreams of senseless fables and metamorphoses.

Cowley. Poems. Preface.

Nay, we might yet carry it farther, and discover to the smallest particle of this little world, a new *inexhaustible* fund of matter, capable of being spun out into another universe.

Spectator, No. 420. col. 3.

Virgil, above all poets, had a stock, which I may call almost *inexhaustible*, of figurative, misnomer, and sounding words.

Dryden. Dedication to the Æneid.

But when sto has lodged the slower is hell the exp which God then administers shall be all justice, with neither mercy, all wrath and venom, all drag, and yet at bottom; a cup never to be drunk off, *inexhaustibly* full, unconceivably bitter.

South. Sermons, vol. x. p. 331.

Ah, where did words

Ting'd with so many colours; and whose power,

To life approaching, may perfume my lays

With that fine oil, those aromatic gales

That *inexhaustive* flow continual round!

Thomson. Spring.

But where consenting wishes meet, and vows

Reciprocally breath'd confirm the tie,

Joy rolls on joy, an *inexhausted* stream!

Swiflett. The Rejoinder, set i. sc. 3.

It is not so easy as it might seem to find cernick subjects capable of a new and pleasing form; but history is a source, if not *inexhaustible*, yet certainly so copious as never to leave the genius aground.

Johnson. Works, col. iii. p. 49. *A Dissertation on Greek Comedy.*

INEXISTENT. } *In, and existent, from exist, q.*
INEXISTENCE. } *Lat. existerre, or ex-sistere, to*
INEXISTENCE. } *stand out, (ex, and sistere, to*
INEXISTENCE. } *stand.)*

In, privative. Not standing out; *ac.* from the surface. Consequently,

Not being, not living; not having life or being.

In, augmentative. Being or living in, having life or being in; inhering; indwelling, inherent.

Although there were more things in nature than words which did express them, yet even in these mute and silent discourses, to express complicated significations, they took a liberty to compound and piece together creatures of allowable form into mixtures *inexistent*.

Sir Thomas Brown. Vulgar Errors, book v. ch. xi. p. 319.

VOL. XXIII.

Empedocles and Democritus, deceiving themselves, unaware of destiny all generation of things out of one another, leaving a seeming generation only; for they say that generation is not the production of any new entity, but only the secretion of what was before *inexistent*; as when divers kinds of things confounded together in a vessel, are separated from one another.

Cudworth. Intellectual System, book i. ch. i. sec. 13.

No real substantial entity (they taught) can either spring of itself out of nothing, or be made out of any other substance distinct from it, because nothing can be made *inexistent* *inexistentem* *et quodammodo*, from nothing either creating or preexisting.

Id. B. book i. ch. i. sec. 31.

Though it could be proved, that earth is an ingredient actually *inexistent* in the vegetable and animal bodies, whence it may be obtained by fire; yet it would not necessarily follow, that earth, as a preexistent element, does with other principles conspire to make up those bodies, whence it seems to have been separated.

Begh. Works, vol. i. p. 578. *The Scriptural Clysma.*

We think we have made complete conversations of the several ways of *inexistence* of an attribute in a subject, or of an operation of one thing upon another, when indeed we have overlooked one or other, and perhaps that, which we have thus pretermitted, may be the true one.

Id. B. vol. iv. p. 457. Advice in judging of Things and to transcend Reason.

They [Spirit] are not divided from the substantiality of the Father, but are in the Father, and the Father in them, by a certain *inexistence*, or inhabitation so called.

Bishop Hall. Works, vol. ii. p. 188. *Discourse 5.*

But if one were to form a notion of consummate glory under our constitution, one must add to the above-mentioned felicities a certain necessary *inexistence* and disjunct of all the rest without the prince's favour.

Spectator, No. 139. col. 3.

If you examine what those forms and ideas were you will find they were not God, nor attributes, nor yet distinct substances, but mere sentences in him; which *inexistence* was a very convenient term, implying somewhat that was both a substance and not a substance, and so carrying the advantages of either.

Search. Light of Nature, vol. ii. part. i. ch. xv. p. 210. *On*

The ancients, holding the eternity of form and ideas, supposed them substances *inexisting* within the divine mind: what is the proper import of *inexistence*, or the distinction between a substance and a substance, I shall not attempt to explain, having no clear apprehension of it myself.

Id. B. ch. xi. p. 178. Unity.

INEXORABLE. } *Fr. and Sp. inexorable; It.*
INEXORABLE. } *inexorable; Lat. incorrabilis,*
in, and exorabilis. (see EXORABLE.) from *exor-are*, (*ex*,
and orare, from *or*, to rise, the mouth.)

That cannot or may not be prevailed upon by (oral) prayer; cannot or may not be persuaded or entreated; relentless.

For the mitigation of whose willows the king sent to them fifty horsemen to declare toys clemency towards such as submitted themselves, and leave *inexorable* her was to his own woe by force.

Brande. Quatuor Centum, book vii. fol. 192.

As for laws they are things durable and *inexorable*.

Holland. Livius, fol. 43.

Bel ah! the mighty blim is fugitive!

Discolour'd richness, anxious labour come,

And age, and death's *inexorable* doom.

Dryden. Virgil. Georgics, book iii.

He too, with whom Athenian honour stank;

And left a man of sword less behind,

Flashed the god; in public life severe,

To virtue still *inexorable* firm.

Thomson. Winter.

They pay off their protection to great crimes and great criminals by being *inexorable* to the paltry frailties of little men; and these modern flagellantes are sure, with a rigid fidelity, to whip their own enemies on the vicious track of every small offender.

Burke. Works, vol. iv. p. 205. *the Nicks of Jacob's Debt.*

4 Y

INEX-
ISTENT.
—
INEX-
ORABLE.
—

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

INEXORABLE.

Like Rhadamanthus from th' infernal seat
Of judgment, which necessarily dooms
The guilty dead to ever-during pain.

Idem. Læviada, book 2.

INEXPECTED. } More usually *Unexpected*. In,
INEXPECTEDLY. } private, and expect, q. v.; Lat.
INEXPECTEDNESS. } *expectare*, or *ex-spectare*, to look
INEXPECTION. } out; (*ex*, and *spectare*, Gr. *εσπεω*,
to look.)

Not looked for; unforeseen; unthought or unprovided; sudden, unawares.

Jehu is no less subtle than valiant; he knew that the notice of this unexpected change might work a havoc and dangerous resistance. *Hall. Works*, vol. i. fol. 1267. *Contemplations*. Jehu with Jeroboam, &c.

How could it be otherwise, when those great spirits of hers, that had been long used to an uncontrouled sovereignty, find themselves so unexpectedly surprised.

M. B. fol. 1277. Id. Athalia and Joash.

The inexpediency of pleasing objects makes them many times the more acceptable.

M. B. fol. 1344. M. Esther many, &c.

It is therefore fit we take heed of such things as are the multiplying-glasses, and show fears either more numerous, or bigger, far than they are. Such are *inexpeditions*, unacquainted, worst of preparation.

Folham. Resolves 5. fol. 165. *Of Preparing against Death.*

INEXPEDIENT, in, and **expedient**, q. v. from Lat. *ex-pedire*, (pedem retentum liberare, to set at liberty a foot held fast.)

Expedient is applied literally when the feet are at liberty, *inexpedient* when they are not so, and, consequently,

Not having free, easy motion or power of motion; not easy or convenient; inconvenient, unsuitable, unfit, improper.

There were several conferences between Ridley and Hooper, yet without heat; Hooper maintaining, that it was not unlawful, yet it was highly *inexpedient* to use those ceremonies.

Bernst. History of the Reformation, Anno 1550.

By this subscription they seemed to allow the lawfulness of the garments, though on account of the *inexpediency* of them they declined to use them.

Stryce. Life of Archbishop Parker, Anno 1654.

A little reflexion will show that they are indeed *inexpedient*, that is, unprofitable, unsuitable, improper in a great variety of respects.

Hurd. Works, vol. vi. p. 305. *Sermon 48.*

It is not the rigor, but the *inexpediency* of laws and acts of authority which makes them tyrannical.

Foley. Moral Philosophy, vol. ii. p. 168. *Civil Liberty.*

INEXPERIENCED. } In, and experience, q. v.;
INEXPERIENCE. } Lat. *experientia*, from *ex-periri*, *ex*, and *periri*; Gr. *πειρω*, to try.

Not having knowledge or wisdom acquired or gained by repeated trial, by frequent and repeated proof; by practice; unpractised.

But still thy words at random, as before,

Argue thy *inexperience* what behoves.

From hard success and ill success past,

A faithful leader—not to hazard all

Through ways of danger by himself untold.

Milton. Paradise Lost, book i. l. 931.

And this consideration, as on the one hand it lays some imperfections to their [Petrus and Lucas] charge; so on the other side, it is a candid excuse for those failings, which are incident to youth and *inexperience*.

Dryden. Dedication to Juvenal.

But (as a child, whose *inexperience*'d age

Nor evil purpose fears nor knows) enjoys

Night's sweet retirement, amidst sleep secure.

J. Philips. Ode, book ii.

Nor these silent, whose pleasures less refus'd
Might well alarm the most unguarded mind,
Seek to supplant his *inexperience*'d youth,
Or lead him deviant from the path of Truth.

Cooper. The Progress of Error.

INEXPERT, in, and **expert**, q. v.; Lat. *expertus*, from *experiri*. See **INEXPERIENCED**, ante.
Who has not the readiness, adroitness, dexterity, skill, of experience, or of much practice.

They are dangerous and not *inexpert* Puritans, who shoot out their arrows, even bitter insinuations, against the sacred and apostolical government of the church, and such as know how to fight, fleeing.

Hall. Works, vol. iii. fol. 415. *An Answer to the Foundation, &c.*

By this means the secrets of state are frequently divulg'd, and masters of greatest consequence committed to *inexpert* and novice counsellors, utterly to seek in the full and intimate knowledge of affairs past.

Milton. Works, vol. i. fol. 594. *The ready and easy Way to establish a Free Commonwealth.*

Those, of a humour cross to that, hast chose
A friend or two, whose verse hops like rough proms;
From whose *inexpert* vein thou canst not look
For lines that may enhance the price of th' book.

Wilkins. Mash. Works, vol. ii. p. xiv. *Richard Hooker, Epig. to the Author.*

— O *inexpert* in arms,

Yet sure of freedom, how dost thou beguile,

With dreams of hope, these near and loud alarms

Atterbury. Ode 11. book ii. *To the Country Gentlemen of England.*

INEXPIABLE. } In, and expiable, q. v.; Lat.
INEXPIATE. } *expiare*, *ex*, and *piare*, from *pius*.
Of unknown Etymology. Vossius.

That cannot be atoned for by pious deeds; cannot be atoned for, or repaired, or averted.

But Anniball bound them straight, and smelt this jangling, and was not ignorant that he was the only man that the Romans shat at, and however peace was granted to the Carthaginians, yet they continued as enemies and *inexpiable* wars with him alone still.

Holland. Livius, fol. 851.

Old Domitian, ferre malice unto father and brother, stained the memorial of his name with *inexpiable* detestations.

Id. Annianus Marcellinus, fol. 110. *Constantinus and Julianus*, book xviii. ch. iv.

But now to rest *inexpiable* were much too rude a part.

Chapman. Honour. Bnd, book ix. fol. 126.

Should I offend, by high example taught,
'Twould not be an *inexpiable* fault;
The crimes of justice have found grace above,
And sure kind heaven will spare the crimes of love.

Pope. Love's Triumph over Reason

Excession are *inexpiable* bad;

And 'tis much safer to leave out than add.

Keats. Essay on Translated Verse.

As well might we in England think of waging *inexpiable* war upon all Frenchmen for the evils which they have brought upon us in the several periods of our mutual hostilities.

Burke. Works, vol. v. p. 257. *On the Revolution in France.*

INEXPLICABLE. } Fr. and Sp. *inexplicable*;
INEXPLICABLY. } It. *inexplicabile*; Lat. *inexplicabilis*, in, and *explicabilis*, (see **EXPLICABLE**.) from *explicare*, to unfold, to untwine, to untwist, *ex*, and *piare*; Gr. *πλέω*, to knit, to enfold.

That cannot be unfolded, untwined, or untwisted, evolved, explained, made clear or manifest.

And there find Titus with his lady in joys *inexplicable*, and had by her many children.

Sir Thomas Elgot. The Governor, book ii. ch. xii.

INEXPLI-
CABLE.
—
INEXPUG-
NABLE.

I condemn not material speculation, wherewith I think God pleased, for man to survey in ecstasies of his inferior works, and to taste his rule in the surprising variety of it.
Stephen, Bishop of Worcester. An Exposition of the true Catholique Faith. Of Transubstantiation, fol. 99.

*Inexplicable Nature, by
The God of Nature wrought,
Makes things seeme miracles to seeme,
By some not woorthie thought.
Hamer. Allons's England, book xi. ch. liii.*

But what of all this, now the power of godliness is decayed by wicked men. How then? what is their case? Surely inexplicable, unaccountably fearful.

Hall. Works, vol. ii. fol. 361. The Hypocrite.

Whence all its qualities are in the vulgar philosophy, by I know not what inexplicable ways, supposed to flow.
Bogle. Works, vol. i. p. 372. Essay relating to Salt-petre, sec. 32.

Confounded by the complication of distempered passions, their reason is disturbed; their views become vast and perplexed; to others inexplicable; to themselves uncertain.

Burke. Works, vol. v. p. 101. On the Revolution in France.

INEXPRESSIBLE. } *In and expressible, q. v.*
INEXPRESSIBLY, } *from expremum, past participle of expremere, to press or squeeze out, to force out by pressure.*
INEXPRESSIVE. }

That cannot be forced out; cannot be uttered, unutterable; cannot be told. G. Douglas says, unutterable.

Who since the morning hour set out from heav'n,
Where God resides, and ere mid-day arriv'd
In Eden, distance *inexpressible*
By numbers that have name

Milton. Paradise Lost, book viii. l. 112.

They shall perfectly love and delight in each other; and by an *inexpressible* union of substantiated charity, each shall make what the other enjoys his own, and altogether shall make up in different notes one sweet harmonious concert in the praise of God, the fountain of their bliss.
Bishop Hall. Works, vol. i. p. 194. Sermon 7.

That account of the hymns which our first parents used to hear when sing in these their midnight walks is altogether divine, and *inexpressibly* touching to the imagination.

Spectator, No. 321.

What *inexpressible* grandeur does the following rural image in Irish, for instance, receive from the intervention of the Deity: The nation shall rush like the rushings of many waters; but God shall rebuke them, and they shall fly for aye.

Blair. Lecture 41. vol. iii. p. 169.

It [the hair] is universally black, and is formed into a kind of circular wreath upon the top of the head, where it is fastened with a bodkin, in a taste which we thought *inexpressibly* elegant.

Cook. Voyages, vol. iii. book ii. ch. xli. p. 313.

No features then the poet's mind would trace,
But one black vitor blot out all the face,
O! glorious times, when actors thus could strike,
Expressive, *inexpressive*, all alike!

Lloyd. Preface to Hebe, spoken by Mr. Garrick, 1761.

And you, ye host of saints, for ye have known
Each dreary path is life's perplexing maze,
Thee now ye circle you eternal throne
With harpings high of *inexpressive* praise,
Will not your train descend to radiant state,
To break with mercy's beam this gulf-ring cloud of fate.
Mason. Elfrida. Chorus. Ode i. l.

INEXPUGNABLE. } *Fr. and Sp. inexpugnable; INEXPUGNABLY, } It. inexpugnabile; Lat. inexpugnabilis, in, ex, pugnare, to beat. See IMPUGN.*
That cannot be beaten or overpowered, conquered, overcome, or subdued; unconquerable, impregnable.

The Kings Balhazar with his nobles were fencing and basketing in the night in most security for that they thought their city to be *inexpugnabile*.

Jay. Exposition of Daniel, ch. i.

He maketh his assays and assaults here threat, and leeseeth not only his labour in the ends, but also by some of his own arguments, wherewith he would impugn it, maketh it rather more strong, and growth it plays *inexpugnabile*.
Sir Thomas More. Works. The Second Part of the Confutation of Tyndall.

It seemed *inexpugnabile*, both for the height of the walls, and also for the multitude of soldiers they had to defend it.
Sir Thomas North. Plutarch, fol. 601. Julius Caesar.

[He] saw, out of the perfect knowledge of the nature of things, distinctly the unavoidableness of sundry ill emergencies from that impossibility and incommensurability that is *inexpugnably* lodged up in the perverse and unreluctant Hyle.
Henry More. The Philosophical Cabinet. Appendix to Defence, ch. v.

Its lofty embattled walls, its bold, projecting, rounded towers, that pierce the sky, strike the imagination, and promise *inexpugnabile* strength. But they are the very things that make it weak.
Burke. Works, vol. ix. p. 112. On a Regicide Peace.

INEXTENDED. See *Unextended*. *In*, privative, and *extend*; Lat. *extendere*, to stretch out, *ex*, and *tendere*; Gr. *τείνειν*.
Not stretched out; *sc.* over any portion of space. See the Quotation.

If they suppose it [the soul] to be *unextended*, or to have no parts or quantity, I confess I can have no manner of idea of the existence or possibility of such an *unextended* being without consciousness or active power.

Watts. Essay towards the Proof of a Separate State, sec. 1.

INEXTINGUISHABLE. } *Fr. and Sp. inextinguible; INEXTINGUISHABLY, } It. inextinguibile; Lat. inextinguibilis, in, and extingui, from extinguere, pungere, to delere, to erase with a point, (ex, and stinguere, Gr. *εσθίνω*, pungere.) See INOSTINGUIBLE, ante; also EXTING.*

That cannot be put out, erased, or obliterated; cannot be put out or quenched, annihilated or destroyed.

The chaff and straw he shall burne up with *inextinguible* fire.
Sir Thomas More. Works, fol. 823. Confutation of Tyndall, book ii.

So that Anaximenes made answer in this wise: And how is it that there one man who alone the *inextinguible* fire, who keep and preserve the same religion for the space of an infinite number of years, one after another, could not as well perceive and observe so much?
Holland. Plutarch, fol. 1076. Why Oracles cease to give Answers.

Being once off, it [bitumen] is *inextinguible*, unless it be by throwing dust upon it.

M. Antoninus Marcellinus, fol. 441. Annotations upon book xii.

No under furie cage together rush'd
Each battle's maine, with ravenous assault
And *inextinguible* rage.

Milton. Paradise Lost, book vi. l. 217.

If at any time you see old and long acquaintances broken off with immortal, *inextinguible* friendship, it is a demand to one odd bit it has happened by the base offers of some devilish tongue which has passed between them.
South. Sermons, vol. vi. p. 115.

The just Creator confounds to write,
In beams of *inextinguible* light,
His carmen of wisdom, goodness, pow'r, and love,
Or all that blooms below, or shines above.

Cowper. Hope.

INEXTRICABLE. } *Fr. and Sp. inextricable; INEXTRICABLY, } It. inextricabile; Lat. inextricabilis, (see EXTRICATE, and INEXTRICATE, } from Lat. extricare, ex, and tricare; Gr. *τροχέω*, hairs: met. entangle ments, impediments.*

INEXTRI-
CABLE.
INFALL-
BLE.

That cannot be freed from entanglement or perplexity, impediment or hindrance; that cannot be disentangled.

God made thee perfect, not immortal;
And good He made thee, but to persevere
He left it in thy power, ordain'd thy will
By nature free, not over-rul'd by fate
Inevitable, or strict necessity.

Milton. Paradise Lost, book v. l. 528.

There is no perplexity in thee, my God, no *inextricableness* in thee.

Donne. Devotions, (1625), p. 122.

[*Romulus's labyrinth*] was altogether order ground, being vaults arched and walled with brick and stone, among *inextricably* wound one with another.

Drayton. England's Heroical Epistles. Romulus to King Henry. Annotations.

But the equal fate
Of God withstood his stealth; *inextricate*
Impressing bands, and sturdy cherish twines,
That were the hear-time, who withheld with chains
The stealth attempter.

Chapman. Homer. Odyssey, book xi. fol. 168.

Not on the ground that haughty Fury [Atē] tread,
But prison her lofty footsteps on the heads
Of mighty men, inflicting as she goes
Long lingering wounds, *inextricable* woes.

Pope. Homer. Iliad, book xix.

Nor will that man (ill it is perhaps too late) be apt to attempt an escape from the pollutions of the world, that stays till he can see some more *inextricably* entangled in them than himself.

Bayle. Works, vol. i. p. 365. Occasional Reflections, ref. 5. sec. 1.

There is no great principle, either in physics or in natural theology, but which, if we be not on our guard, and wise enough to stop at the extent of our ideas, will lead us into *inextricable* difficulties.

Warburton. Works, vol. ii. p. 244. The Divine Legation, book ii. Appendix.

Her adamant grapple from their decks
Fate threw, and rue on the hostile fleet
Inextricably fast'd.

Gloucester. Leonidas, book vii.

INYEING, *in*, and *eye*, *q. v.*; inserting an *eye* or bud, inoculating.

Let sage experience teach thee all the arts
Of grafting and in-yeing.

Philips. Cider, book i.

INFALLIBLE, } Fr. and Sp. *infallible*; It. *in-*
INFALLIBleness, } *fallibile*; in, and *fallible*, (see
INFALLIBLY, } *FALLACY*), from Lat. *fall-ere*,
INFALLIBLY, } which *Vossius* derives from the
Gr. *ἐπιβαλλ-ειν*, *supplantare*; and met. *vertere*, to turn
out, to overturn; and then *deceive*, *circumvenire*,
to deceive, to betray, to circumvent.

That cannot be deceived or deluded, betrayed or beguiled; that cannot be mistaken, or misled, or misguided; inerrable.

Who deniest God's *infallible* providence and predestination but he that deniest that a man may prevent the predestined and appointed hour of his death's *infallible* foretelling of God.

Jay. Exposition of Daniel, ch. xii.

Yes, asserted he was *infallible* that they [the venerable decrees] should in their dense seasons come to pass.

Bale. Image, part ii. ch. xvi. p. 107.

And how dangerous it were to examine antiquities by a foreign writer, (especially in those times,) you may see by the stories of the Hebrews, delivered in *Justin*, *Strabo*, *Tacitus*, and such other discordant and contrary (besides their infinite omissions) to *Moses's* *infallible* account.

Selden. Illustrations to Drayton's Poly-dilton, song 1.

So was he with them, as he was with his domestics, their predecessors, not in the immediate and extraordinary way of calling,

not in the admirable measure and kinds of their *χαρίσματα* or gifts, not in the *infallibility* of their judgement, nor in the universality of their charge.

Hook. Works, vol. iii. fol. 177. Episcopacy by Divine Right.

The wisest which ensure secretly do teach,
Only by fasting, sickness, and cure,
Now but in vain to itself a leach,
Whose sudden end *infallibility* is sure.

Drayton. Mores, his Birth and Miracles, book ii.

How shall the liars themselves be confided in, unless we can confer upon them, or they assume to themselves above all others in the land, the grace of *infallibility* and *inerrancy*?

Milton. Works, vol. i. fol. 148. Of Unlearned Printing.

For not two or three of that order, as some of them would impose upon us, but almost the whole body of them, are of opinion that their *infallible* master has a right over kings, not only in the spiritual but temporal.

Dryden. Religio Lami. Preface.

If a lewd and wicked Pope may yet have the Holy Ghost dwelling in him, and directing him *infallibly*, why may not an ill king do so good a work as set a reformation forward?

Barnet. History of the Reformation, vol. i. p. 17. Preface.

The highest *infallibility* in the teachers doth not prevent the possibility or the danger of mistaking in the hearers. And whatsoever any vainly pretend, nothing can do it but transferring the spirit of *infallibility* into all.

Stillingfleet. Sermon 2. vol. iv. p. 46.

When our Saviour was risen from the dead, it could not be said of him that he appeared only like a phanton for a moment; for he showed himself alive to his apostles by many repeated *infallible* proofs, being seen of them forty days.

Jortin. Remarks on Ecclesiastical History, vol. ii. p. 5.

If you allow yourself always in stretch to the utmost point of looseness and safety, beyond that point you will *infallibly* be hurried, when passion shall arise in us, into the snare that shakes the heart.

Blaue. Sermon 3. vol. ii. p. 45.

INFAME, *v.* } Fr. *infamer*; It. *infamare*; Sp.
INFAMATION, } *infamar*; Lat. *infamare*, in, priva-
INFAMOUS, } tive, and *fama*; Gr. *φῆμη*, from *φῆμι*,
INFAMOUSLY, } *dicō*, *loquor*, I say, I speak. See
FAME, and DEFAME, (and ENFAME.)

To speak ill of, to speak against the *fame* or good name, reputation or character; to discredit or disgrace, to censure or reproach.

Infamy; discredit, discredit, disgrace, or disgracefulness, dishonour or dishonourableness, ignominy, shame, or shamefulness.

Infamy is (see the Quotation from Spenser) used as equivalent to *defamation*.

Finally, whosoever for any offence be *infamed*, by their ears hang rings of gold; upon their fingers they wear rings of gold; and about their neck chains of gold.

Sir Thomas More. Utopia, book ii. ch. vi. p. 77.

For upon thyss lesson be bryngeth in, as you see, his charitable *infamation* of the clergie's cruelty.

Id. Works. The Apology.

Nor Rome shall exte repate them as hir exterrall children, but as cruell enemies; and not for engourements of the commonweith, but *infamours* and robbers of clemency.

Guides Bede. Letter 11. sig. G. G. 8.

At length he [Sabineus] died an *infamous* death, through fear that he conceived of a terrible vision which he saw in the night-time, &c. 606.

Bale. Payment of Papers, by Stedley, fol. 34.

The notorious *infamy* of the realm, being thus purged and put away by the death of the king and the punishment of the barons, the men of Alexandria sent ambassadors to the Romans.

Arthur Golding. Justice, fol. 122.

This very last voyage to Virginia, intended for trade and plantation, where the Spaniard hath no people nor possession, is already become *infamed* for piracy.

Bacon. Works, vol. ii. fol. 201. A Report of the Spanish Grievances.

INFALLI-
BLE
= INFAMR.

INFAMY.
—
INFANG-
THEFE.

O sovran, vertuous, precious of all trees
In Paradis, of operacion blest
To sapience, hitherto obscur'd, *infam'd*,
And thy fair fruit let hang, as to no end
Created.

Milton. Paradise Lost, book ix. l. 797.

To me, and maid, or rather widow sad,
Ha was affianced long time before,
And sacred pledges he both gave, and had,
False errant knight, *infamous*, and forswore.

Spenser. Faerie Queene, book i. can. 12.

He would not so much honour a place so *infamously* gracelesse,
and disordered.

Hall. Works, vol. ii. fol. 113. *John Baptist behndred*.

No wound, which warlike hand of reney
Inflicts with diot of sword, so sore dath light,
As dath the paymesme sting which *infamy*
lefteth in the case of noble wight.

Spenser. Faerie Queene, book vi. can. 6.

First, he for whom thou dost this villany
Though pleas'd therewith, will not avouch thy foot,
But let the weight of thine own *infamy*
Fall on thee unsuspected and unbek'd.

Daniel. History of Civil Wars, book iii.

O'er Menenius I took my steepy way,
By caverns *infamous* for beasts of prey:
Then cross'd Cyllene, and the piny shade
More *infamous* by curst Lycena made.

Dryden. Ovid. Metamorphoses, book i. *The Iron Age*.

If any thing be of ill report, and looks *infamously* to the sober
part of mankind; why that very consideration is enough to deter you
from the practice of it: for you are to recommend your religion to
all the men in the world, by all the ways that are possible.

Sturpe. Works, vol. i. p. 253. *Sermon 9*.

But the afflicted queen would not yield; and said, she would not
damn her soul, nor submit to such *infamy*: that she was his wife, and
would never call herself by any other name.

Burnet. History of the Reformation, Anno 1553.

Infamous punishments are mismanaged in this country, with re-
spect both to the crimes and the criminals.

Paley. Moral Philosophy, vol. ii. p. 302. *Of Crimes and Punishments*.

Now was the time to unlock the sealed fountains of royal bounty
which had been *infamously* monopolized and hoekstered, and let to
flow at large upon the whole people.

Burke. Works, vol. ii. p. 242. *On the Cause of the Present Discontents*.

INFANDOUS, Lat. *infandus*. See INFANT, *infra*.

Thnt ought not to be spoken; too dreadful to be
spoken.

This *infamous* custom of swearing, I observe, reigns in England
lately more than any where else.

Hawell. Letter 11, book i. sec. 5. p. 208.

INFANG-THEFE, —*theof*—*cnehtes*—*nlhiefe*, for
the termination is given in each of the above forms.
Sax. *in*, within, *fang*, to take, and *neof*, a thief; a right
granted by the King to any Lord of a Manor, by which he
might take and punish thieves within his own land,
or as it is expressed in that which by courtesy is called
Latin, *Barones qui libertates habent de sok et ank, toll et
thame, Infangthief, Outfangthief, possunt judicare in
Curia sua, si aliquis in eorum latrocinio manifestus: sicut
hand-habband and bab-bebrand, et inecutus fuit
per sikeb-bourgh*. By some this right is restricted
to the capture of the Baron's own men within his own
lands. This distinction matters little now, for the pri-
vilege, as we need not remark, has long since become
obsolete.

In John Bromton's *Chronicon* we find, *Infangthief,
thef-find inward, est infu rum attachiammentum ca-*

pere reum: dedeyntz le seon attachement de laroun.
(*X. Script. 957.*) Thorn, the Monk of St. Augustin's,
Canterbury, explains Infongenther, *si aliquis latro cap-*
tus fuerit cum manuere. (*Id.* 1916.)

INFANT, n.

INFANT, adj.

INFANCY,

INFANTICIDE,

INFANTILE,

INFANTINE,

INFANTLY,

INFANT-LIKE,

INFANTRY.

Fr. *enfant*; It. and Sp. *infante*;
Lat. *infans*, (in, privative, and *fans*,
from *fari*, to speak,) not speaking.

One not speaking, too young to
speak; a child. In *Law*, one who
has not attained the age of twenty-
one years.

In our early Poetry—applied to
the child or son of a king; to a

prince.

Infant, adj. childish, young, immature.

Infantry, Skinner thinks, is manifestly from the Lat.
infans, used as we use boy, not only *pro puero sed et
pro famulo*; and he observes that foot-soldiers were
formerly, *equitum famuli et quasi pedesequi*. Wachter
would trace it to the A. S. *fet*, the foot, (*inseto* n.)
Fete-herre, Sommer interprets "a band of footmen, an
hoast or army of footmen, the infantry."

Infanted, in Fletcher; incarnated as an *infant*: in
Milton, childishly produced.

And the streets of the cities shal be fill'd with *infantis* and
miserable playges in the streets of ill.

Wick. The Psal on the 114 Wednesday of Advent, Zacharie
ch. viii. fol. 155.

It shall be expedient, that a noble manner seeme, in his *infancy*,
have with hym costiously, only such, as may accustom him by
lytel and lytel to speake pure and elegant Laiye.

Sir Thomas Elyot. The Governour, book i. ch. v.

Yet was not so, but as old stories tell

Found her by force, which to him befall,

In th' open fields an *infant* left alone,

And taking up brought home and nursed well

As his owne childe.

Spenser. Faerie Queene, book vi. can. 9.

The *infant* harkned wisely to her tale.

Id. B. book vi. can. 8.

And yet but newly he was *infanted*,

And yet already he was taught to die.

G. Fletcher. Christ's Victory and Triumph.

If we be not slied at home, we may as well perceive that this
worthy motto, so bishop, no king, is of the same batch, and *infanted*
out of the same fears, a near agree-ance conspired of a certain lever
they have, prepping their time to be but short.

Milton. Works, vol. i. fol. 17. *Of Reformation in England*.

And kingdoms ever suffer this distress,

Where one, or many, guide the *infant* king;

Which one, or many, (taking this excess

Of greatness and command) can oever bring

Their thoughts again to *boy*, or to be less.

Daniel. History of Civil Wars, book .

Your helps are many, or else your actions would grow wondrous
single: your abilities are to *infant-like*, for doing much alone.

Shakespeare. Coriolanus, fol. 8.

See. Why I tell you all men believe it when they hear him speak,
he utters such single matter in so *infantly* a voice.

Bonmont and Fletcher. Quere of Cereris, act iii. sc. 1.

For it hath beene held by the general opinion of men of best
judgement in the warres (howsoever some few have varied, and that
it may receive some distinction of case) that the principal strength
of an armie consisteth in the *infanterie* or foot.

Bacon. King Henry VII, fol. 74.

Call'd

In secret, riding through the air she comes

Lar'd with the smell of *infant-like*, to dance

With Lapland witches.

Milton. Paradise Lost, book ii. l. 654.

INFANG-
THEFE.
—
INFANT.

INFANT.

Be dumb, ye infant-crones, thump not your mattle,
That we're out-riding a hicker and his kettle;
Cease, all you patty larrums; for, in day
Is young Tom's resurrection from the clay.

Corbett. On Great Tom of Christ-Church.

Say how'sly Mew, shall not thy sacred vain
Afford a present to the infant-queen?
Hast thou no verse, no hymn, or solemn strain,
To welcome him to this his new abode.
Milton. Ode. Christ's Nativity, l. 16.

In some it is *characterized* with a beginning *infant-grace*, in others it is an argument of the state of *sia* and *death*.

Taylor. Sermon 15, part ii, fol. 142.

From Scotland into Spain should be
The infant-king baptiz'd:
Instead mean-while with solemn scenes
Should also be ere-tiz'd.

Warner. Allons! England, book x. ch. vi.

Hail native language, that by senses weak
Didst move my first endearing tongue to speak,
And mad'st imperfect words with childish tripe,
Half inpropos'd, slide through my infant-hypocrite.
Milton. Ode. Victoria Ecce, l. 4.

But they were but *infant-mischiefs*, which for the most part we have already observed, as the scenes of *vain* and *idle* talking.

Taylor. Sermon 24, part ii, fol. 231.

Now, as they enter'd, doleful screams they hear;
And tender cries of *infants* pierce the ear;
Just aw to life, by too severe a doom,
Snatch'd from the cradle to the silent tomb.

Pitt. Virgil. Aeneid, book vi.

This happy day two lights are seen,
A glorious mist, a matchless queen;
Both none'd alike, both crown'd appear;
The next above, th' *infants* here.

Waller. To her Majesty on her Birth-day.

First the shell sound of a small rural pipe
(Not loud like trumpets, nor soft as a snore)
Was entertainment for the infant-stage.

Roccoman. Horace. Art of Poetry.

The little, or almost insensible impressions on our tender *infancys*, have very important and lasting consequences: and there 'tis as in the fountain of some rivers, where a gentle application of the hand turns the desirable waters into channels, that make them take quite contrary courses; and by this little diversion given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places.

Lack. Works, vol. iii, fol. 1. Of Education, sec. 1.

The file lies all the winter in those balls in its *infantile* state, and comes not to its maturity till the following spring.

Derham. Phlogon-Theory, book vii, ch. vi, note 20.

The private gentlemen of the *infantry* will be able to shift for themselves; a brave man can never starve in a country stock'd with hen-roosts.

Tatler, No. 18.

Full age in male or female is twenty-one years, which age is completed on the day preceding the anniversary of a person's birth, who till that time is an *infant*, and so styled in law.

Blackstone. Commentaries, book i, ch. xvi.

Yet oft before his *infant* eyes would run
Such forms as glitter in the Muse's ray
With orient beams, unborrow'd of the sun.

Gray. Progress of Poesy, vol. ii.

Nay, to accumulate the merit of the service by bringing it still nearer home, the madmen did not cease to rage till it terminated in *infantile*, or in offering up to their grim idols (instead of themselves) the child-iron of their torments.

Wieland. Works, vol. vi, p. 285. The Divine Legation, book iii, ch. ii.

The children at any age, however incapable of choice in other respects, however immature, or even *infantile*, are yet considered sufficiently capable to disinherit their parents, and totally to subvert themselves from their direction and control, either at their own option, or by the instigation of others.

Burke. Works, vol. ix, p. 328. Tracts on the Popery Laws.

Disgrac'd by a want of choice, and frequently by a confused ill disposition of his matter, and blest with a degree of credulity next to *infantile*, it [Beda's Ecclesiastical History] is still a valuable, and for the times a surprising, performance.

Burke. Works, vol. x, p. 298. An Abridgement of English History.

INFANCY, in Law, continues both in males and females, until they attain the age of twenty-one years. In childhood, before the Infant becomes capable of supporting himself, and at any subsequent period, if he should be rendered incapable of so doing by sickness or accident, the father is bound by Law to support him; and if the father be the cause of his death by wantonly neglecting to provide him with the common necessities of life, he will be guilty of murder; and a master is in the same way answerable for the death of his Infant apprentice. The father, however, is only bound to support him when he is incapable of supporting himself; therefore, if he refuses to work when he has both the power and the opportunity, the liability of the father ceases. If a tradesman, relying on the responsibility of the father, supply an Infant with goods suitable to his rank and station, it is for the jury to say whether, under the particular circumstances of the case, they will or will not presume that the Infant was authorized by the father to make the purchase. Without such authority, either express or implied, the father will not be liable for the price of the goods; and in the absence of any evidence of express authority, the father may prove that he allows the Infant a reasonable sum for his expenses, which proof will be sufficient to rebut the presumption of an implied authority. The education of the Infant is in general left to the sole discretion of the father; but if he has property independent of the father, the Court of Chancery will interfere in his behalf, more especially if the father's conduct is calculated to deprave the moral or religious principles of youth. The education of the poor is not entirely left to chance; the overseers of the Parish, with the consent of two Justices of the Peace, may bind poor children as apprentices to any of the inhabitants or occupiers of land within the Parish, who cannot refuse the burthen, although they may be ekegymen or gentlemen of fortune, and little in the habit of taking apprentices.

The father may elude his child in moderation, is entitled to the custody of his person, and may employ force either to protect him from injury or to regain possession of him if he is improperly taken away. We have high authority for this: Lady Coke, with whom her husband, the great lawyer Sir Edward Coke, lived on the most possible terms, had in his absence removed his daughter to a place of concealment, in order that she might not be married to a younger brother of the Earl of Buckingham, the favourite of James I. Sir Edward discovering where she was confined, went with a large party of armed men, broke open the doors of the house, and carried her back in triumph. But a father with less spirit may obtain redress in a more peaceable manner, by applying to a Court of Law, which will immediately command the offender by writ of *Habeas Corpus* to produce the Infant. If the Infant is produced, he will be restored to the father; if he is still withheld the Court will resort to compulsory means to enforce obedience to the Writ.

If the Infant becomes the master of a family by marriage, or if he enters into the service of the State as a soldier or sailor, and by so doing subjects himself to an authority paramount to that of the father, the Infant is emancipated or enfranchised and the

INFANT.

INFANCY

INFANCY. control of the father ceases. Should the father die, he may delegate his authority by Will to a **GUARDIAN**.

INFANTE. It is a general rule that no contract made during Infancy is binding after the Infant attains twenty-one. If, however, there were no exceptions to this rule, it would be a prejudice rather than a protection to him. For what tradesman would supply him with food and clothing if there was no legal mode of enforcing payment? Accordingly he is permitted to bind himself by a contract for such things as are necessary and suitable to his rank and fortune. It is for the Jury to say what is necessary and suitable. Although Infancy is a good defence against all other demands, yet if the Infant after he has come of age, of his own free will without threats or compulsion, promise to pay, he will render himself liable. The promise, however, must be in writing, and signed by the Infant. Conveyances, purchases, and leases of land made during Infancy, may be set aside or confirmed by the Infant at his pleasure when he comes of age. The Will of an Infant is absolutely void as to his real property, but as to personal property it is valid if the Infant, being a girl, was more than twelve years old, or, being a boy, was more than fourteen at the time when it was made. An Infant under seven years of age cannot be guilty of felony; after seven there is a period which extends in girls to twelve in boys to fourteen, during which express proof of felonious intent must be given, or the Infant will be acquitted: after these ages of twelve and fourteen, Infants accused of felony have no greater privilege than the rest of the community. A girl nine years old, if married, is entitled to dower out of her husband's lands, although the marriage is not binding on her at that age. She is not permitted to bind herself for better and for worse until she arrives at the maturity of twelve; the youths of the other sex, being less favoured, cannot do so till fourteen; under which age, as is but just, they are presumed incapable of committing rapes, and cannot legally be convicted of such an offence. The consent of the parent or guardian is required to the marriage of an Infant, not being a widower or widow. An Infant cannot be an administrator, but at seventeen he may be appointed executor. Full age is completed on the day preceding the anniversary of a person's birth; for in Law there is no fraction of a day. Custom in some places creates certain special variations in the general Law of Infancy. Bingham, *Law of Infancy and Coverture*.

The title **INFANTE** is given by the Spaniards to all the King's sons, the eldest of whom is otherwise termed *el Principe*; as **INFANTA** likewise to all the daughters, the eldest being *la Princesa*. Du Cange has explained the origin of this title from Vitalis, Bishop of Osea; if, indeed, the words of the good Prelate can be considered as throwing any light on the matter. *Regum filii dum sunt in Infantia vel pueritia constituti, non Reges, sed Infantes, conueverunt, et præcipue in Hispania, appellari. Ex quo contingit, quod qui ex Rege genitus ad talem statum, deficiente sibi regno, non valet pervenire quod Rex dici valet cum effectu, in eâ nuncupatione remaneant, quantumcumque processerit in etate, quam a principio est sortitus. Unde contingit quod tales, qui regnum natione originis promeruerunt, regnum tamen nequeunt adipisci, Infantes quamvis Reges non fuerint, appellentur.* Du Cange remarks, that the common opinion is erroneous, which attributes the first assignment

of the title Infante to Sancho, son of Ferdinand II. King of Castile and Leon; and he cites its usage in an Epistle of Pelagius, Bishop of Oviedo, as early as a.d. 1109.

INFARCE, in, and **farce**, *q. v.* Lat. *farce-re*, to stuff or cram.

The ether is, where the body is *infarced*, either with color, yellow or black, or with fumes, or with watry humours.

Sir Thomas Elgot. Castel of Health, book iii. ch. 1.

Between which a man may say they are *rather infarced* and stuffed up, than otherwise laid and reared orderly.

Holland. Florist, vol. ii. book xxv. ch. xiii. fol. 555.

INFASHIONABLE, *i. e.* *Unfashionable*, *q. v.* and *fashion*, *ante*.

Then his hand

May be disorder'd and transor'd from lace

To cutwork, his rich elegies be discompleated

With blood, beside the *infashionable* clothes.

Romans and Fletcher. The Convent, act i. sc. 1.

INFATIGABLE, *Fr.* and *Sp.* *infatigable*; *It.* *infatigabile*; *i. e.* (according to modern usage) *indefatigable*, *q. v. ante*.

There makes his sword his way—there laboureth

The *infatigable* hand that never ceas'd.

Daniel. History of Civil Wars, book vi.

INFATUATE, *v.* } *Fr.* *infatuer*; *Sp.* *infatuar*; *It.* *infatuare*; *Lat.* *infatuare*; *INFATUATE*, *adj.* } *infatuatus*; *in*, and *fatuus*, which the Latin Etymologists agree to be from *fari*: Vossius thus expresses himself,—"a fando, *i. e.* a *ratificando dictus, sed quia valet furor corrupti ratiocinationis, inde (sc. fatuus) pro eo dicitur (vossius) nunc caput.*"

To bereave of reason, or of common sense; to befoul. There was never wicked man that was not *infatuated*, and is nothing more than in those things wherein he hoped most to transcend the reach of others.

Hall. Works, vol. i. fol. 1184. *Contemplations. An.*

But ever blessed be he, and ever glorify'd, that from his high watch-tower in the Heavens, discerning the crooked ways of perverse and evil men, hath hitherto main'd and *infatuated* all their damnable inventions.

Milton. Works, vol. i. fol. 22. *Of Reformation in England.*

I conjure thee that thou be blessed, and sanctified to retain this invaluable power and virtue, that whosoever shall carry thee about him, or shall smell to thee, may be free from all the uncleanness of diabolical *infatuation*.

Hall. Works, vol. iii. fol. 820. *Divers practical Cases of Conscience resolved.*

'Tis scarce possible for any man to be so strongly *infatuated*, so wholly lost to common reason as to believe, that vicious courses, depriving of religion, walking contrary to God, can be the means to ensue him to this future happiness.

Wilson. Of Natural Religion, book ii. ch. viii.

Is it not just with God to smile such an one in the *infatuation* of such counsels, and to convince him that God speaks good reason when he told him that immediate repentance was necessary.

South. Sermons, vol. ix. p. 183.

Some the style

Infatuatus, and through labyrinth and wilds

Of error leads them, by a lone extrac'd.

Gray. The Faint, book vi.

Such is the *infatuation* of millions, that though in the general doctrine of the vanity of the world all men agree, yet almost every one flatters himself that his own case is to be no exception from the common rule.

Bacon. Sermons 7. vol. ii. p. 145.

INFAUSTING, *Fr.* *infauste*; *Lat.* *infaustus*, *in*, privative, and *faustus*; "Gr. *φασκεω*, from *φαω*, *i. e.* *φαω*, or *φωω*, dico. Sans *faustum est*, si omnes *εὐχόμεσθαι*, bonaque verba fuerint."

Ill luck, or a boding or omen of ill luck.

But hereby, as the king did in some part remove the enmity from himself, so he did not altogether, that he did with all bring a kind of malevolence and *infausting* upon the marriage, as an ill propitiousness, *Bacon. Henry VII.* lib. 16.

INFEA-
SIBLE.
—
INFECT.

INFESABLE. } *In, privative, and feasible, q. v.*
INFESABLENESS. } *Fr. faisable, (from the verb, faire,*
facere, to do.) that can or may be done.
That cannot or may not be done, performed or prac-
tised, impracticable.

But now, this is so difficult; and as both been incited to almost
unfeasible; that it may well drive modesty to despair of science.
Glenn. The Faculty of Dignifying, ch. xli. p. 109.

Presently then, in conformity to this order, he began the work;
and being disab'd in point of the infirmities, pour'd his task;
and perfected it in less time than he had before lost in sleeping.

Montaigne. Devote Fanny, Treat. 6. part. ii. sec. 3.

Therefore I hold no course so inflexible,
As this of force, to wish the Jezabel.

Baile. Hudibras, part ii. can. 3.

INFECT, v.

INFECT, adj.

INFECTION,

INFECTIOUS,

INFECTIOUSLY,

INFECTIOUSNESS,

INFECTIVE.

To dye or stain; to tinge, to
taint; to taint with some per-
nicious quality, some contagious
or venomous quality; with some contagious feeling;
spreading as a stain.

Whose with made them neglect their charge
Til secret sinners (saturns) infecte their licks
And breed a scab, which brought the sheep to bane.

Guiney. The Stone Glass.

Whom anyone as loath dear wife saw infect,
With such a plague, as none resist the rage.

Surrey. Virgil. Aeneid, book iv.

The prince, whose myad is tender youth infect, shal redily fel to
mischiefe and riot, & drawe down this noble realme to raies but if
grace turn him to wisdome.

Sir Thomas More. Works. The History of King Richard III.
The hyng kept himselfe ever with a small compaignie, and kept no
solempne Christmas, wyllynge to have no resort for feare of infection;
hath much lamented the number of his people, for in some one tyme
half the people died, and in some other tyme the thirde parte, the
awake was so feruent and infectious.

Hall. Henry VIII. The sixth Year.
Which have made all the world drucken and mad with her poi-
son and infectious drinke.

Udall. Reuelation, ch. xviii.
I learned also of divers other kinds of that nature among them,
which were also (while the sun was in the meridian) very dangerous
and in the morning, evening, and night wonderful dangerous
and infectious.

Hakluyt. Voyages, &c. vol. iii. fol. 629. Sir Walter Raleigh.
The bodies of them that were left alive being infected with this
disease, [plague] their hearts also were so sharply bent against Pericles;
that the sickness having troubled their brains, they fell to that
rebellion against him.

Sir Thomas North. Plutarch, fol. 147. Pericles.
Nær. And in the initiation of these twins,
Who (as Virgins were) opinion crowns
With an imperiall voyce, many are infect.

Shakespeare. Troilus and Cressida, fol. 82.
But coming in the way where sin was grown
So fast and thick, it was her chance to light
Amidst the green infection of those times;
And so came stain'd with black, dangerous crimes.

Daniel. History of Civil Wars, book v.
Jove's and Latona's sons, who fir'd against the kingly of men,
For contumely shown his priest, infectious sickness sent
To plague the army, and in death by troops the soldiers went.

Chapman. Homer. Iliad, book i. fol. 1.
And the will doth that is inclinable
To what infectiously itself affects,
Without some image of its affected merit.

Shakespeare. Troilus and Cressida, fol. 85.
Command her, you grass belidm, that know better
My deadly resolutions, since I draw them
From the infective fountain of your own.

Rowland and Fletcher. The Bloody Brother, act ii. sc. 1.
And the will doth that is inclinable
To what infectiously itself affects,
Without some image of its affected merit.

Shakespeare. Troilus and Cressida, fol. 85.
Command her, you grass belidm, that know better
My deadly resolutions, since I draw them
From the infective fountain of your own.

Rowland and Fletcher. The Bloody Brother, act ii. sc. 1.
And the will doth that is inclinable
To what infectiously itself affects,
Without some image of its affected merit.

Shakespeare. Troilus and Cressida, fol. 85.
Command her, you grass belidm, that know better
My deadly resolutions, since I draw them
From the infective fountain of your own.

Rowland and Fletcher. The Bloody Brother, act ii. sc. 1.
And the will doth that is inclinable
To what infectiously itself affects,
Without some image of its affected merit.

At first the silent room slid with ease,
And said'd her cooler senses by degrees,
There, ere d' infected man was fir'd too far,
In plaintive accents she began the war.
Dryden. Virgil. Aeneid, book vii.

There, while her tears deplo'd the god-like man
Through all her train the soft infection ran,
The pious maid their mingled sorrows shed,
And secure the living Hector, as the dead.
Pope. Homer. Iliad, book vii.

It (the court) is necessary for the polishing of manners to have
breathed that air; but it is infectious even to the best morals to live
always in it.
Dryden. Virgil. Georgics. Dedication.

Sometimes the plague creeps, or at least very notably shows of its
infectiousness and malignity, in far first time, thus according in
the worst course of that ravensome disease, physicians did, or rationally
could expect.
*Bayle. Works, vol. v. p. 65. Of the Insularity and Sublimity of
the Air.*

But slighted as it is, and by the great
Abundance, and, which still is more regret,
Infected with the mowers and the mowers,
It has not once, the country wins no still.
Cowper. The Task, book iv.

Nothing but lamentable sounds was heard,
Nor sight was seen but ghastly views of death,
Infectious horror ran from face to face,
And pale despair.

Armstrong. The Art of Preserving Health, book iii. Exercise.

**INFECUND, Fr. infecund; It. infecundo; Sp. in-
fecundo; in, privative, and fecund, q. v. Lat. fecun-
dus, fruitful or fertile.**

Unfruitful, unsterile, barren.

How safe and agreeable a conservatory the earth is to vegetables,
more than any other, is manifest from their rotting, dying, or being
rendered infecund in the waters, or the air; but in the earth their
vigour is long preserved.

Boerhaave. Physics-Therapeutics, book x. sec. 12.

The next

In arid, fetid, infecund, and gross.

Sweet. The Hop Garden, book i.

**INFEEBLE, commonly written Enfeeble, q. v. In,
and feeble, q. v.**

To weaken, to debilitate.

These are as weak and worthless as the rest,
Too much infested—and his strength so more,
Folly prepar'd thee nally to defeat,—
Thy sins so many—thy equal store.

Dryden. More His Birth and Abandon, book ii.

**INFELICITY, Fr. infelicité; It. infelicità; Sp. in-
felicitad; Lat. infelicitas, infelix, in, and felix. See
FELICITY. Feliz (Vossius thinks) is applied to one in
the bloom of youth and fit for war; consequently, of
vigorous age, strong in body and mind.**

Bad or ill state or condition, bad or ill luck or for-
tune, or success; unhappiness.

O India faire of Truce and Greece attends
My frisks fortune, woe is my reward.

Chambers. The Complaint of Cressida, fol. 197.

Besides, in hunting such felicity,
Or rather infelicitie, he found:
That every field, and forest turns away,
He sought, where salvage beasts do most abound.

Spenser. Astrophel.

For if thou continue all thy life time in this delirious anguish, thou
wilt procure and bring upon thyselfe perfect misery and infelicity to
the highest degree.

*Holland. Plutarch, fol. 429. A Concluding Oration sent to Apy-
lonius.*

This [imagination] is the true, natural, and common source of such
personal dissatisfactions, such domestic contentions, and such popular
dissatisfactions, as afflict not only our private lives, conditions, and for-
tunes, but even our civil states and governments, and thereby con-
summate the particular and general infelicity of mankind.

Sir Win. Temple. Works, vol. iii. p. 32. Of Popular Discontents.

INFECT.
—
INFEL-
CITY.

INFEL-

INFER.

One of the first comforts which our neighbour administers to another, is a relation of the like *inferity*, combined with circumstances of greater bitterness. *Johann. The Rambler*, No. 52.

INFEDATION, i. e. inefficiency. See **INFEFF**, *infra*.

A decree of the Council of Lateran, held a. n. 1179, only prohibited what was called the *infedation* of titles, or their being granted to mere laymen. *Blackstone. Commentaries*, book ii. ch. ii.

INFEFF, } Also written *Enfeff*, q. v.
INFEFFMENT, } To give or grant, yield, surrender, or give possession of—*a feud, fief, or fee*, q. v. *Fee* is the old *Fr. fief*; *Lat. fides*; and a *fee*, say thing granted by one and held by another, upon oath or promise of *fidelity* or *fidelity*.

What blessing is it, even the best of peace, that our prayers cannot *infeff* us in?
Hall. Works, vol. i. fol. 486. *A Sermon at the Earl of Essex's*, &c.

The king, as husband to the crown, doth by
 The wife's *infeffment* hold; and only here
 Enjoys the name for life by courtesy.

Daniel. History of Civil Wars, book vi.

INFERR, } *Fr. inferre*; *It. inferire*; *Sp. in-*
INFERENCE, } *ferre*; *Lat. inferre*, in, and *ferre*; *Gr.*
INFERRIBLE, } *φειναι*, to bear or bring.

To bear or bring in; to induce; to deduce; and see the Quotation from Locke, and also **ILLATION**.

Over and besides all this, he *inferreth* other exorbitant taxes and stipends for his legates and envoys, when he sendeth into England.
Bale. Papest of Popes, by Stodley, fol. 129.

For though I grant it to be true, yet the first part is not the proof of the second, but rather contrary way, the second *inferreth* well y^e first.

St Thomas More. Works, fol. 809. *An Answer to a little Book that John Frith made*.

—Serena, who, as erst you heard,

When first the gentle squire at variance fell

With those two Carles, had fast away, ahead

Of villany to be to her *infer'd*!

Spenser. Faerie Queene, book vi. can. 8.

Who, [Ajax] wore all his warre attire was on,
 Marcht like the hugely figur'd Mars, when angry Jupiter,
 With strength, on people proud of strength, sends him forth to *inferre*
 Weakness contention.

Chapman. Homer. Iliad, book vii. fol. 100.

Seeing then that in matters of religion, as hath been proved, none can judge or determine here on earth, so not church-governments themselves, against the consciences of other believers, my *inference* is, or rather not mine, but our Saviour's own, that in those matters they neither can command nor use constraint, lest they run rashly on a pernicious consequence, hereafter'd in that parable, Math. xxi.

Milton. Works, vol. i. fol. 548. *Of Civil Power in Ecclesiastical Causes*.

From concealed mistakes they [the Egyptians] authentically promoted errors, describing in their hieroglyphicks creatures of their own invention; or from known and concealed animals, erecting significations not *inferable* from their nature.

See Thomas Brown. Judger Errors, book v. ch. ex.

To *infer* is nothing but by virtue of our proposition laid down as true, to draw in another as true; i. e. to see or suppose such a connection of the two ideas of the *inferred* proposition.

Locke. Of Human Understanding, book iv. ch. xvii. sec. 4.

You have spoken for without making any *inference*, which is the great use of that particle. *Taiter*, No. 58. col. 3.

From this experiment made in two receivers, it seems to be *inferrible*, that air produced from cherries doth promote the alteration both of colour and also of firmness in apricocks.

Boyle. Works, vol. i. p. 534. *The Second Continuation of Physico-Mechanical Experiments*.

Those reasonings, which *infer*, from the many restraints under which we have already laid America, to our right to lay it under VOL. XXIII.

still more, and indeed under all manner of restraints, are conclusive, as to our right; but the very reverse as to policy and practice. *Burke. Works*, vol. ii. p. 167. *Observations on a late State of the Nation*.

INFERIOR, n. } *Fr. inferieur*; *It. inferiore*; *Sp.*
INFERIOR, adj. } *Lat. inferior*, comparative
INFERIORE, } of *inferius*, which Vossius suspects to be *ad inferendo*, (see **INFRA**, ante,) as signifying *καταδένειν*, underground, *quia mortui terræ inferuntur*. Applied to

One lower in comparison with another person or thing; an underling; one subordinate or subservient.

For in soothysse was *i inferior* into the chiefe apostles, though I be nothing; yet y^e tokens of an apostle wer wrought among you with all patience, with signes and wonder, & mighty dedes, for what is it wherein y^e wer *inferiours* unto other congregacions excepte it bee herels that I was not greuous unto you

Bible. Acts 1551. 2 *Corinthians*, ch. xli.

And sooth, it sought your courage much inflame

To heare so often, as that royal beinge

From whence in none *inferiours* ye came,

Herds tell of many woman valiant,

Which have full many feats adventures

Perform'd in paragons of prodigious men.

Spenser. Faerie Queene, book iii. can. 3.

He who *inferiours* that to vain brings,

Who neither may resist nor dare complain,

Though lawes approve, and custome cloke such things,

His course at last doth all unmov'd renounce.

Stirling. Doomsday. The seventh Hour.

But (say you) suppose it were so, yet a superiority and *inferiority* between officers of different kinds will prove a superiority and *inferiority* between officers of the same kind. Deeply argued.
Hall. Works, vol. iii. fol. 239. *A Defence of the humble Remonstrance*.

Others, who have larger capacities, are diverted from the pursuit by enjoyments which can be supported wholly by that cash which they desire, and therefore are in the end slain by their *inferiors* both in fortune and understanding. *Taiter*, No. 30.

The greatest effect of a never or more attentive view of infinite excellency is a deep sense of our own great *inferiority* to it, and of the great veneration and fear we owe (to speak in a scripture phrase) to this glorious and fearful name. (that is, object, the Lord our God. *Boyle. Works*, vol. v. p. 154. *Of the high Reverence, &c. to God*.

The body, or, as some love to call it, our *inferior* nature, is wiser in its own plain way, and attends its own business more directly than the mind, with all its business activity.

Burke. Works, vol. i. p. 11. *A Vindication of Natural Society*.

INFERNAL, n. } *Fr. and Sp. infernal*; *It. in-*
INFERNAL, adj. } *fermale*; *Lat. infernus*, *καταδένειν*,
INFERNAL, } *subterraneus*, underground. See **INFERN**, ante.
 The *Infernalis*.

Those dwelling under ground, under the earth, in hell or Tartarus. Whence *infernal*, adj.

Hellish, Tartareous; devilish, fiendlike.

Judge *infernal* Muses, of Cretic king,

Now cometh thy lit.

Chaucer. Of Avowal, fol. 206.

Æneas, by the same both land and sea, and storm I swear,
 And by Latona's ropes, and Jove's that two heaven doth bear,
 And power of golden *infernal* grimes, and cruel Plutons gates.

Poet. Æneid, book xii. sig. L. l. iii.

He shew'd'st naught at all; but sidding new

Fears to his first amazement, staring wide

With dizzy eyes, and harden'd hollow brow,

Astonish'd stood, as one that had expi'd

Infernal' ferus, with their chains retir'd.

Spenser. Faerie Queene, book i. ev. 9.

That instrument we'er heard,

Struck by the skill'd hand,

It strongly to awake;

But if he *infernalis* was't,

And mad Olympus quake.

Drayton. Ode. To Himself and the Harp.

4 x

INFER.

INFER-

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

NAL

INFER-
NAL
—
INFIDEL

O thou, whose worth thy wondrous works proclaim;
Thou flames, thy fire, the world, thy fame;
Though great be thy request, yet shalt thou see
Th' Elysian fields, th' infernal monarchy.

Gertr. Ovid. Metamorphoses, book xiv.

The descent of Virgil's hero into the infernal regions, I presume, was as other than a figurative description of an initiation; and particularly, a very exact picture of the spectacles in the Elysian mysteries.

Warburton. The Divine Legation, book ii. sec. 4.

INFERTILE. } Fr. *infertile*; It. *infertile*; Sp. *infer-*
INFERTILITY. } *til*; in, privative, and *fertile*, q. v.
Lat. *fertilis*, from *ferre*, to bear; that can or may bear or produce.
Unable to bear; unproductive, unfruitful.

1. Commonly the same distemperature of the air that occasioned the plagues, occasioned also the infertility or unfruitfulness of the soil, whereby the fruits of the earth become either very small, or very unwholesome.

Hale. Origin of Mankind, ch. ix. sec. 5.

Ignorance, being of itself, like stiff clay, an *infertile* soil, whose price comes to scorch and harden it, it grows perfectly impenetrable.

Government of the Tongue.

INFEST, v. } Fr. *infester*; It. *infestare*; Sp. *in-*
INFEST, adj. } *festar*; Lat. *infestare*, *infestus*, (in,
INFESTATION. } privative, and *status*;) (see FEAR.)
INFESTUOUS. } *ante*, *minime letus*, et *jucundus*;
(Vossius.) cheerless, joyless.

To deprive of joy or gladness; and as the Fr. to annoy or molest; to ravage, waste, or vex with frequent and violent incursions.

Only one man died of a maladic inveterate, and long *infested*.
Halliday. Voyages, &c. vol. i. p. 161. Sir H. Gifford.

For, all I seek, is but to have redress
The bitter pang, that doth your heart infest
Spenser. Faerie Queene, book ii. can. 1.

But with fierce fury and with force *infest*
Upon him ran.

M. B. book vi. can. 4.

Where him Blandies fairly entertained,
With all the courteous glee and goodly feast,
The which for him she could imagine best,
For, well she knew the wiles to win good will,
Of every night, that were not too *infest*.

M. B. can. 6.

The lord of flies (so called, whether for the concourse of flies to the obsequies of his sacrifices, or for his aid implored against the *infestation* of those swarms) was held the char.

Hall. Works, vol. ii. fol. 69. The Dramæ Dædali cœdæ.

Infestations had full liberty equal to their conquerors, whom the just revenge of ancient pyramids, cruel capivalties, and the careless *infestation* of our coast, had warntably call'd over, and the long prescription of many hundred years.

Milton. Works, vol. i. fol. 349. Observations on the Articles of Peace, &c.

Canst thou them from out his kingdom to withdraw,
With this *infestious* skill, some other where.

Daniel. To Sir Thomas Egerton, Knight, &c.

His warm earnest touch'd Saturn's ear;
She bade th' ignominious rage forbear,
Rural the flame, nor in a mortal cause
Infest a god; th' obedient flame withdrew.

Pope. Homer. Iliad, book xxi.

Asterophyl, being at a loss to account for the Egyptian worship of a fly, invents this fætal tale, That the Egyptians being greatly *infested* with these insects, consulted the oracles, and were answered, that they must pay them divine honours.

Warburton. Works, vol. iv. p. 211. The Divine Legation, book iv. sec. 4.

INFIDEL n. } Fr. *infidèle*; Sp. *infid*; Lat. *in-*
INFIDEL, adj. } *fidelis*, in, privative, and *fidelis*,
INFIDELITY. } *seci* FIDELITY, from *fide-re*, Gr.

INFIDEL
—
INFINITE

infid-er, which originally signified *figure*, to bind; and, thus, *virtue*, *fides*, that which binds or obliges.

Any one not bound or held by bond or obligation; by any obligatory covenant, engagement, or connection; not adhering to, observing, or regarding *faith*; emphatically, the *faith*, or Christian *faith*: *faithless*, unbelieving, an unbeliever; *ac.* in any particular creed or dogma.

The Kynge of Cyprus intended and imagined eyght and day on some other thyng, but how he myght wyene the holy lande, and to have it out of the handes of y^e myddell.

Lord Berners. Froissart. Cruegale, vol. ii. ch. xl.

You have written what you dreamed in your sleep, rather than what you learned of any author catholyke or *infidèle*.

Chaucer. Answer to Gardner, p. 369.

The promyses of God can not be disappointed by manes *infidelite* as S. Paul saith.

Stephen, Bishop of Wychester. An Explicatio of the true Catholice Faith, fol. 78.

Who had been *infidel* imbued the faith.

Whist Mercu's missions vessels were of wrath.

Shirley. Deuotee-day, The second Hoare.

Carol testam! As if worldly thyring were one of the priviledges we have by being in Christ, and were not a multitude of chalmes attended more liberally to the *infidel* than the Christian.

Milton. Works, vol. i. fol. 133. An Apology for Sweetestnam.

But yet the pardon works so fealously,

That to the king that very night came to

Sir Andrew Trellop, with some company;

Contrived to redeem his sie with sin,

Disloyalty with *infidelity*.

Daniel. History of Civil Wars, book vii.

On her white breast a sparkling cross she wore,

Which Jews might kiss, and *infidels* adore.

Pope. The Rape of the Lock, c. 2.

I have had, in twenty years' experience, enough of the uncertainty of prizes, the caprices of fortune, the corruption of ministers, the violence of factions, the unsteadiness of councils, and the infidelity of friends.

Sir Wm. Temple. Works, vol. ii. p. 568. Memoirs from the Peace in 1697 to the Author's Retirement.

I have often asked myself, what I had to do, to prevent new arguments for religion, when the old ones had outlived so many generations of this race of *infidels* and freethinkers?

Warburton. Works, vol. iv. p. 79. The Divine Legation, book iv. sec. 2.

Some parts of which having been scrupulously and obscurely seen by the evil-light of *infidelity*, were imagined by such as Toland, Houtart, and Coward (as is natural for objects thus seen by false braves) to wear strange gigantic forms of terror; and with these they have endeavoured to dishearten the settled party of sober Christians.

M. B. vol. iii. p. 215. M. book iii. ser. 6.

INFINITE, adj. } Fr. *infini*; It. and Sp. *infinito*;
INFINITE, n. } Lat. *infinitus*, in, privative, and *finitus*, from *finit*, to end. See FINE. The noun *finis*
INFINITELY, } (Scaliger says) is from *fin*.
INFINITENESS, } *Sane finis est ejus gratia aliquid fin*. And Vossius, Cum
INFINITUDE, } (*res*) fit, quæ indenditur, finem
INFINITY, } vocatur.
INFINIMAL, }
INFINITIVE, }

Without end, without bound, or limit, or termination; endless, boundless, illimitable; countless, measureless, immense. Used hyperbolically, when large, great, very large or very great, are intended.

Isidore ben the sorrows and the tears

Of old folk, and folk of tender years,

To all the town for death of this Theban:

For hea their weepeth twice child and man.

Chaucer. The Knightes Tale, p. 2925.

INFINITE. Then think thyng that suffereth temporell condition, all though that it never began to be, as though it never cease to be (as Aristotle denieth of 1st world) and although the life of it be stretched with infinite of tyme, yet Algaues saith it so such thyng, as men might not trowe by right that it is eterne.

Chaucer. Works, fol. 243. Boecius, book v.

For as synne and golly life farr differ one from another, so are they fruites quite contrary, and the fruites of golly life, infinitely more excellent.

Udall. Romanes, ch. vi.

One whose eternitie passeth all time, and whose infinity passeth all measure, that is almighty.

Sir Thomas More. Works, fol. 638. The Second Part of the Confutation of Tyndall.

For which, her vertues shall extend applause
Beyond the circles fraile mortality drawes;

The deitiesse is this vale of death comprising;

Her power, in numbers, into infinites ringes.

Chapman. Homer. Odyssey, book xxix. fol. 366.

There were few weeks, but some the chancel cross'd

With sundry presents of a wood-roose price,

Some jewel that him infinitely cost;

Or some rich robe of excellent device.

Dryden. The Legend of Purser Gaveston.

We shall lawfully adore the God of heaven, when our hearts are wrought to be awfully affected to the acknowledgement, chiefly of his infinite greatness and infinite goodness. And this shall be best done by the consideration of the effects of both: even in lesser matters, we cannot attain to the knowledge of things by their causes, but are glad to take up with this secondary information: how much more in the highest of all causes, in whom there is nothing but transcendence and infiniteness.

Hall. Works, vol. iii. fol. 71. The Remedy of Prophaneness.

I know that whatsoever hath or must necessarily have limits or fence, is not, cannot be infinite, and therefore this globe (as my head) cannot be infinite; and if I can find in any thing a parity of reason, I do and may remove infiniteness from it as reasonably and easily as I do from this globe I hold, or this hour I write, or this life I live.

Hall. Origin of Mankind, ch. i. sec. 1.

Aed thus the third subsistence of Divine Infinitude, illustrating Spirit, the joy and value of created things.

Milton. Works, vol. i. fol. 28. Of Reformation in England.

Since her interpretations, and our deeds,

Utter a like infinity arise;

As being a science that by sature breeds

Contentment, strife, and ambiguities.

Daniel. To Sir Thomas Egerton, Knight, &c.

That which is called the *infinitum* mode, should according to the true analogy of that speech be styled a *participium substantivum*.

Wallis. Real Characters, fol. 445.

Infinitive knowledge is the foundation of all. Infinite goodness is the author and mover of all. Infinite wisdom is the cultivator and director of all; and infinite power executes all.

Sharpe. Works, vol. i. p. 327. Sermon 13.

These him of words a true port often fash as I may say without seeking; but he knows their value when he fasheth them, and is infinitely pleased.

Dryden. A Parallel of Poetry and Painting.

If we consider the quality of the person appearing, that he was no other than the eternal Son of God; how ought we to be wrapt with wonder and astonishment, at the infiniteness of the divine condescension.

Sharpe. Works, vol. i. p. 275. Sermon 11.

Infinites are composed of finites, in no other sense, than as finites are composed of infinitesimals.

Clarke and Leibnitz's Papers. Dr. Clarke's Fourth Reply.

Such wide and undetermined prospects are as pleasing to the fancy, as speculations of eternity or infiniteness are to the understanding.

Spectator, No. 412.

Whatever is finite, as finite, will admit of a comparative relation with infinity; for whatever is less than infinite, is still infinitely distant from infinity, and lower than infinite distance the lowest or least cannot sink.

Brooks. Universal Beauty, book iv. note to v. 219.

External objects impressed on the senses, occasion first in the senses an image, and then in the brain, vibrations of the small, and, in one way say, infinitesimal medullary particles.

Haring. Observations on Alton, part i. prop. 4.

There is one mistake however, from which the prefix *to* ought to have rescued them: they should not have repeated the error, of insisting that the infinitive was a mere name: since it was found necessary in English to add another word (viz. *to*), merely to distinguish the infinitive from the noun, after the infinitive had lost that distinguishing termination which it had formerly.

Thos. Dutton of Parley, vol. i. p. 353. Of Propositions.

INFIRM. *v.* Fr. *infirm*; It. *infermo*; Sp. *infirm*; Lat. *infirmus*; (in, privative, and *firmus* = see **FIRM**.) *firmus*, hoc est, stabilis, constant, a ferendo dictus quod conduntur omnia ferat. Perottus. See Martinus and Vossius.

To deprive of stability or steadiness, of strength, security, or support; to weaken, to debilitate, to enfeeble.

This Kyng Rycharde perceyved that the Chyevyn people decreased in the Holy Land, as well by *infirmities* as lacke of tyell.

R. Browne, p. 200, note.

Who is syck and I am not syck? who is ascended, and I am not bent? if it hittooth to glorie, I shall glorie in do thougth that ben of myn *infirmity*.

Wiclif. 2 Corinthians, ch. xi.

Who is syck, and I am not syck? who is bent in 1st synn and my hart bereath not? If I must needs rejoyce, I will rejoyce of myne *infirmities*.

Bible, Acts 15:11.

Presently after the deluge, when the same had destroyed or suffered the nature of vegetables, by an expression of enlargement, it is again delivered: Every moving thing that breath, shall be meat for you, even as the green herb, have I given you all things.

Sir Thomas Brown. Fulgor Erroris, book iii. ch. xv.

Yet because it hath the outside of a specious reason, and specious things we know are spent to work with human lightness and frailty even against the solidest truth that words not possibly, let us on this it worth the examining for the love of *infirmus* Christian.

Milton. Works, vol. i. fol. 50. The Reason of Church Government.

Which gallery and cells, being in all 40, (many more than we needed), were instituted as an *infirmarium* for sick persons.

Brown. New Atlantis, p. 5.

He wint not how him to despoile of life.

No how to win the wished victory,

Sith him he saw still stronger growe through strife;

And himselfe weaker through *infirmity*.

Spranger. Furze Quarrel, book iii. can. 7.

The present elector is old and *infirm*, and has, for some years past, decreed the world by living so long.

Sir Hm. Temple. Works, vol. ii. p. 562. Memoirs from the Peace, 1679.

But some domestic reasons prevailed with the cardinal; besides his age and great *infirmities*, which ended his life not long after the peace was made.

H. Hall, vol. ii. p. 545.

The *infirmity* where the sick lay was paved with various coloured marbles, and the walls hung with noble pictures; the beds were very fine.

Ecclia. Memoirs, vol. i. p. 132. Rome 1645, Januarius.

But for my own part, being truly conscious to my self of my *infirmity*, and believing that what I discourse at this time of the ministry of the holy angels, I deliver in the presence of some of these heavenly ministers, I shall be very careful to keep myself within bounds of modesty and sobriety.

Bishop Ball. Works, vol. i. p. 304. Sermon 12.

[I thought it requisite] to set down some experiments which by the help of the reflections and insinuations that attend them, may assist you to discover the *infirmities* and insufficiency of the common peripatetic doctrine (about colour.)

Beyke. Works, vol. i. p. 695. Of Colours.

Vehement passion does not always induce an *infirm* judgment. It often accompanies, and actuates, and is even auxiliary to a powerful understanding.

Burke. Works, vol. ii. p. 295. On a Regicide Peace.

4 x 2

INFINITE.

INFINIM.

INFIRM.

A. 491. As *infirmary* or hospital was established in the neighborhood of Jerusalem, for the reception of those zealous monks, who rashly attempting to lead the life of hermits, had lost their senses, and afterwards had recovered them.

INFLAME.

Jortin, vol. iii. p. 132. *Remarks on Ecclesiastical History.*

The bishop of Corinth, whose name was Diognatus, went the rounds every night, to see how they [the sick] fared and what they wanted; not deterred by his own *infirmary* and weak old age.

Id. *ib.* p. 126.

INFIX. Lat. *infixus*, past participle of *infigere*, to fix in or into, *in*, and *figere*, to fix.

To fix or fasten in or to, to join or unite firmly, inseparably, or immovably.

And therefore hath he not only suffered himself to be seen or looked upon by them that desire and long for him, but also to be touched and calmed, and y^e very teeth to be *infix*ed into his flesh, and all folke to be fulfilled in the dayes of him.

Sir Thomas More. Works, fol. 1114. *A Treatise upon the blessed Sacrament of y^e Altar.*

A cloud of combes greas doth him molest,
All striving to *infix* their feeble stings,
That from their soynce be so where can rest.

Spenner. Fœderic Queenæ, book i. can. 1.

Now art thou main'd, said he,
And would to God my happy hand had so much honour'd me,
To have *infix*ed it in thy breast, so deep as in thy foot,
Even to th' exposure of thy soul.

Chapman. Homer. Iliad, book xi. fol. 148.

The fatal dart a ready passage found,
And deep within the heart *infix*'d the wound.

Dryden. Palæmon and Arcite.

Then, instant closing, up'd the vengeful steel:

On Tæcres's thigh the furious weapon fell,

And through the mail *infix*'d a ghastly wound.

Hosie. Jerusalem Delivered, book vi.

INFLAME,

INFLAMER,

INFLAMMABLE,

INFLAMMABLENESS,

INFLAMMABILITY,

INFLAMMATION,

INFLAMMATORY.

To warm, to heat, to burn, to enkindle, to fill with warmth, with ardour, with any warm, animating feeling or passion, or affection; to incense, to exasperate.

But as heavenly spirits steech a voyce celestial: a burning tongue in looe lyke fyre, ravisheth the hearts of the heareers, and *inflammeth* their myades.

Udall. The doles of the Apostles, ch. ii.

For to them [colerick persons] muche sleaps augmenteth heat, more than is necessary, whereby hot fumes and inflammations are often ingendred.

Sir Thomas Elgot. Castel of Helb, book i. p. 46.

Heave me my worthy friends of Troy, and you our honor'd aid:
A little since I had conceived, we should have made retraite,
By light of the *inflamm*'d fleet, with all the Greekes echeste;
But darkness hath prevented us.

Chapman. Homer. Iliad, book viii. fol. 114.

How now! who are these? Oh my great lady's followers,
Her riddle-founders, and her fortune-tellers,
Her readers of her love-lectures, her *inflammers*.

Browne and Fletcher. The Island Prince, act iii. sc. 1.

Fire is striken out of flints, that is, not by kindling the air from the collision of two hard bodies; for then diamonds should do the like better than flints, but rather from the sulphur and inflammable effluvia contained in them.

Sir Thomas Brown. Vulgar Errors, book iii. ch. xxi.

Which notwithstanding it will do, [kindle the air about it,] if the ambient air be impregnate with subtle inflammables, and meet as are of quick succession.

Id. *ib.*

Sometimes also written *Enflame*, q. v. Fr. *enflammer*; It. *inflammare*; Sp. *inflamar*; Lat. *inflammare*, *in*, and *flamma*, from *flamma*; Gr. *φλέγω*, from *φλέγειν*, *ardere*, *urere*, to burn.

Dire inflammation which as cooling herb

Or medicinal liquor can assuage,

Nor breath of vernal air from snowy Alp.

Milten. Samann Apogonist, l. 627.

Refine and purge our earthly parts;

But, oh, *inflamm* and fire our hearts.

Dryden. Pius Greater Spiritus.

Interest is likewise a great *inflamm*, and sets a man on persecution under the colour of zeal.

Spectator, No. 185.

Our own experiment informs us, that saltpetre (which not only is inflammable, but burns very fiercely and violently) may be produced by the condities of two bodies, which are neither of them inflammable.

Boyle. Works, vol. i. p. 367. *An Experiment relating to Saltpetre.*

I do not think the easy inflammability of bodies to be always a sure proof of the actual sensible warmth of the minute parts it consists of, or may be reduced into.

Id. *ib.* vol. ii. p. 336. *Of the Temperature of the Subterranean Regions.*

The proposed experiment seems to make it somewhat questionable, whether or so inflammability doth strictly in all such bodies require a distinct sulphurous ingredient.

Id. *ib.* vol. i. p. 367. *An Experiment relating to Saltpetre.*

For we see, that spirit of wine coes, in several cases, allay the inflammation of the external parts, which given inwardly would quickly *inflamm* the body.

Id. *ib.* vol. ii. p. 150. *The Usefulness of Natural Philosophy.*

When St. Helena, the mother of Constantine, was arrived at Jerusalem, and had begun to visit the sacred places, the Holy Ghost *inflamm*ed her with a desire to find the wood of the cross.

Jortin, vol. ii. p. 291. *Remarks on Ecclesiastical History.*

Libanius, and the rest of Julian's sophists, those bigots of paganism, and *inflammers* of their master's follies, dared not so much as mutter the least suspicion of this nature.

Warburton. Works, vol. viii. p. 228. *Julian's Attempt to rebuild the Temple*, book ii. ch. vi.

Not does the barren soil conceal alone

The sable rock inflammable.

Jope. Edge-Hill, book iii.

INFLATE, Lat. *inflatus*, past participle of *inflare*, to blow into, (*in*, and *flare*, to blow, which, with the Gr. *φλάω*, Vossius thinks a *sono factum*.)

To blow into, to swell or puff out by blowing into; to swell or puff out.

Naught in your firmness but a fading flower

Naught in your famous land and his honour

But winds *inflate* to other men's cures.

Chaucer. The Complaint of Creseide, fol. 197.

Also they [hylander and havill nations] do *inflate* the stomach, and cause head ache, but they ingender færie.

Sir Thomas Elgot. Castel of Helb, book ii. p. 27.

Man also do find a great benefit by thyme, if they drinke a synnup made of it with honey and vinegar, in case of vertiginous and *inflammations*.

Holland. Plin., vol. ii. book xvi. ch. xxi. fol. 107.

Pride, though it be light in respect of the *inflation*, is hevie in respect of the effect.

Holt. Works, vol. ii. fol. 404. *The Fall of Pride.*

Now th' *inflated* wave

Straining thy scale, and now impetuous shoot

Into the secret chambers of the deep.

Thomson. Winter.

Such as *inflation* [by the spring and expansion of some air (or aerial matter) included in the thorax or the abdomen] (though not great) we thought we observed.

Boyle. Works, vol. ii. p. 363. *Pneumatical Experiments about Respiration*, tit. 4.

When passion's tumults in the bosom rise,

Inflate the features, and enrage the eyes;

To nature's outline we draw too true,

Or nature's colours give too full to view?

Scott. Essay. On Painting.

INFLAME.

INFLATE.

INFORCE.

INFORM.

Nature, that taught my sely dog, God was,
Runs for my sake to lick when I do loase,
Infered him, whereas my lady sat
With humble state below her falling hat.
Wyllt. The Lower priests pig, &c.

Clasping their legges to gether, they *inforce* themselves with strength
and agility, to throwe downe eche other.

Sir Thomas Elyot. The Governour, book i. ch. xvii.

When through the Season's pride
The godlike race of Brute to Severn's setting tide
Were cruelly *inforc'd*.
Dryden. Polydorus, song 9.

That shall I veto you, quoth he, heveny;
Lest ye, therefore, may kysse us blaine;
And deem it does of evil, that through *inforcement* came.
Spenser. Faerie Queene, book v. can. 11.

The true church discipline proceeds sever to any corporel *inforcement*
or forfeiture of money, which is all spiritual things are the two
arms of antichrist, out of the true church.
Milton. Prose Works, vol. i. fol. 548. Of Civil Power in Ecclesiastical Causes.

When God was pleas'd to new model the world by the introduc-
tion of a new religio, and that in the room of one set up by himself,
it was requisite that he should recomence it in the reason of men
with the same authority, and evidence, that *inforced* the former.
South. Sermons, vol. i. p. 230.

Mr. Jackson's *inforcement* of the foregoing argument has been
partly consider'd above, where it is shew'd that this necessary utility
of space and time must resolve into a power in the mind of contin-
ually repeating those ideas in an uniform manner, or its never finding
any reason to stop the account.

Low. Enquiry, ch. i. p. 63. Of Space.

And, as the last *informer* of it, and the most satisfied with his ex-
ploit, the late author of the *Connections between Sacred and Profane*
History, who the honour of it to himself, I shall examine his reason-
ing at large.
Warburton. Works, vol. iv. p. 334. The Divine Legation, book iv. sec. 6.

INFORM, } Also anciently writtne *Enform*,
INFORMANT, } q. v. in, and form, q. v. A. S. *frem-*
INFORMATION, } an, to frame. Fr. *informer*; It, in-
INFORMATIVE, } *formare*; Sp. *informar*; Low Lat.
INFORMER, } and although a word en-
tirely unknown to classic authors, yet truly elegant, (says
Skinner,) *qui enim aliquis alii significat, formam seu*
ideam rei ejus intellectui representat et imprimit.

To present to, and impress upon the mind the *form*
or idea of a thing; to give or convey ideas; to con-
vey or communicate knowledge; to instruct with knowl-
edge or intelligence, to teach; to fill with ideas or
sensations, to inspire with, to animate; to acquaint,
to disclose; to make know, as a crime, and, conse-
quently, to accuse.

My some, as I shall the *informe*,
There bee yet of as some forme
Of dally vices senses.

Gower. Conf. Am. book i. fol. 11.

Thou shalt have *information*
Such as Socrates shall thebe,
The method of none other teche.

Id. ib. book ii. fol. 46.

But there can be nothing more consistent than by lytel and lytel
to tryne and assaye them in spygyng of Latine *informing* them to
knowe first the causes in Latine of all thynges that come in syght, and
to name all the parties of theyr bodies.

Sir Thomas Elyot. The Governour, book i. ch. v.

Hare upon hee called Demopoxis wile; and taking his brother to
him, declared what matters he had to charge him with, lying before
him what *information* were put up against him, & what complaint
of this hadde made of him.

Arthur Goldyng. Casus. Commentaries, book i. fol. 11.

But was to such *informers* who they he
That malish their malice the master of the power
And cruelty without conscience right or play
Disregard they veweome out that colours.
Shelton. Earle Information.

Besides all this, he wold oft to beguile
Poore wretes, that he wold did haust some wile:
For he wold leane their hewes secretly;
And then *informe* his master basely.

Spenser. Mother Hubbard's Tale.

She gilded us, but you are gold; and she
informed us, but transubstantiates you:
Soft dispositions, which ductile be,
Elate-like, she makes not clean, but new.

Dumas. To the Countess of Huntingdon.

— If old respect,
As I suppose, towards your once gloried friend,
My son now captive, kithen both *informed*
Your younger feet, while mine cast back with age
Came lagging after; may it be here.

Milton. Sonnet Agonist, p. 89. l. 336.

The master can be accused at once but by a single *informer*; and
space is replenish by one corporel instance.

Giovani. The Vanity of Dignitization, ch. xvi. p. 153.

Had old edine remedie against the practices that was growing in
use, to stop and dampe *informations* upon penall lawes, by procuring
informations by collusion to be put in by the confederates of the de-
linquents, to be justly proceeded, and let fall at pleasure; and plead-
ing them in barre of the *informations*, which were prosecuted with effect.

Bacon. King Henry VII. fol. 75.

Many put out their force *informative*
In their shewell corporeity,
Devoid of heterogeneous cogity.

More. On the Soul, part ii. can. 2. p. 14.

These base *informers* who (by every led)

Three Hellwens raise did with fraud conspire.

Shirring. Dromedary. The seventh Heave.

One portion of *informing* fire was given
To brutes, th' inferior family of heaven.

Dryden. The Hind and the Panther.

And never, never pay the mighty debt;
But, long as life *informa* this fleeting frame,
My soul shall honour fair Eliza's name.

Pitt. Virgil. Aeneid, book iv.

Your [Algeron Sidney's] present abode was no secret to me, be-
fore I knew it from your own hand: that *information* having been
given me about two or three months since by some English gentle-
man, who passed from Italy through Germany and these parts into
England.

Sir Wm. Temple. Works, vol. i. p. 285. Letter to Colonel Salury,
April 29, 1667, N. S.

Nature's *inform* of the Poet's art,
Whose force alone can raise or melt the heart,
Then art his guide; each passion, every line,
What'er he draws in power, must all be thine.

Pope. Prologue to Spenser's Works.

It was the last evidence of the kind. The *informant* was hanged.

Burke. Works, vol. xi. p. 332. On the Affairs of India.

Tell not as new what ev'ry body knows,
And, new and old, still haire to a close;
There, en'ring in a focus round and neat,
Let all your rays of *information* meet.

Cooper. Conversation.

It is also strange that the *informant*, knowing the certain death to
which he exposed himself, should venture on such a mad and desper-
ate attempt.

Juris. Remarks on Ecclesiastical History, vol. ii. p. 79.

INFORMATION, in Law, is one of the modes by which a
person charged with a misdemeanour, is prosecuted and
brought to punishment for his offence. It resembles an
Indictment in many respects, and may be defined, the
written accusation of one or more persons of a misde-
meanour, filed either by the King's Coroner or the At-
torney-General in the Crown Office. The King's Coroner
is frequently called the Clerk, and frequently the Master

INFORM.

INFORM.

INFORM.

INFORM.

INFOR-
TUNE.

of the Crown Office. It appears from the definition that an Information differs from an Indictment only in two respects; 1st, it does not extend to such crimes as Treason or Felony; 2dly, it is never brought before or found by a Grand Jury. The filing by either of the officers mentioned above supplies the place of the finding by the Grand Jury. The form of an Information is that the *Coroner of our Lord the King presents*; of an Indictment, that the *Jurors of our Lord the King upon their oaths present*; but with this small formal variation, the pre-entment or statement of the offence is precisely the same in both.

The Attorney General may file an Information against any one at his own discretion, but he rarely or never does so, unless the offence be of a very grave nature, and calculated to disturb the Government, so that an immediate prosecution is desirable. These are usually called *ex officio* Informations. The King's Coroner files his Information upon the application of private persons; but by Statute 4 and 5 William and Mary, c. 18, he must first have the express permission of the Court of King's Bench. The Court will grant its permission for any flagrant misdemeanours, such as riots, batteries, gross immoralities, and libels. In cases of libel, the Court, previous to granting permission, requires the applicant to swear positively that the libel is false. This practice frequently induces the innocent object of a libel to proceed by Information rather than by Indictment or Civil action, because he will be enabled by so doing to clear his character from the imputations cast upon it by his own oath, an advantage which he cannot otherwise obtain. An opportunity is always given to the offending party to show cause why the permission should not be granted. When granted, the Information is drawn up and filed in the Crown Office; the Sheriff is then commanded to summon the party accused to appear in Court on a certain day; on his appearance the Petit Jury is sworn, and he is put upon his trial. If a magistrate acts illegally in his office through corrupt motives, the Court will grant an Information against him, but if he intends to act honestly, and merely mistakes his duty, the application is invariably refused. Informations by the King's Coroner are usually called *Criminal Informations*.

When a Statute gives a penalty in part to the King and in part to the Informer, the latter *qui tam pro domino rege, quam pro seipso agitur*, may proceed by Information, which is then called a *Qui Tam* Information.

During a period of more than 150 years, commencing in the reign of Henry VII., Informations were constantly prosecuted in the Star Chamber, the members of which were the sole judges of the law, the fact, and the penalty. They were turned to a still more infamous purpose by Statute 11 Henry VII. c. 3., which permitted them to be brought by any Informer upon any penal Statute, not extending to life and limb. Dudley and Empson signalized themselves by the oppressive use which they made of this Statute, to the disgust of the whole nation, except of Henry himself, whose treasury was enriched by the frequent fines exacted. By these means the subject was constantly put on his trial, without the sanction of a Grand Jury. This Statute was repealed in the reign of Henry VIII., and the Star Chamber was abolished in the 16th year of Charles I. In the times immediately preceding the Revolution of 1688, Informations by the

King's Coroner were used for purposes of oppression. This produced the Statute 4 and 5 William and Mary mentioned above. Since which time they have remained on the same footing.

INFORM, } Fr. *It.* and *Sp.* *informe*, un-
INFORMED, } *ed.* *q. v.*; shapeless, or deformed, *q. v.*
INFORMOUS, } See an Example from J. Taylor *to v.*
INFORMITY, } EFFORM.

— Bleak crage, and naked hills,
And the whole prospect an *informe* and rude.

Caton. Hindlers of the Peak, (1681,) p. 76.

So after Nilus' inundation,
Infants shape of creatures seen doe find,
Informed in the mud, on which the same hath shin'd.
Spenser. Faerie Queene, book li. can. 6.

The beholder at first sight conceives it a rude and *informe* lump of flesh, and inspires the ensuing shape unto the *making* of the man.
Sir Thomas Brown. Vulgar Errors, ch. vi. p. 150.

If we affirm a total infirmity, it cannot admit so farward a term as an abortion; for that supposeth confirmation.

Id. B.

INFORMAL, } Not according to, deviating from.
INFORMALITY, } settled, regulated, or prescribed
form or fashion, mode or method, rule or order; irregular, disorderly; in Shakespeare, ill-framed, and, consequently, deranged.

I doe perceive these *poore informall* women are no more but instruments of some more mightier member that sett them on.
Shakespeare. Measure for Measure, fol. 81.

But they concluded, that, whatever *informatives* or *uillains* were pretended to be in the balls or breves, the Pope was the only competent judge of it.

Burnet. History of the Reformation, Ann. 1531.

The said Hastings did, on the 15th day of August, 1781, send to the Rajah a charge in writing, which, though *informal* and irregular, may be reduced to four articles.

Burke. Works, vol. xi. p. 434. Against Warren Hastings.

INFORMIDABLE, *in*, *privative*, and *formidable*, *q. v.*

Not to be feared, not to be dreaded; not terrible.

Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heave built, though of terrestrial mould,
For not *informidably*, exempt from wound,
I not.

Milton. Paradise Lost, book ix. l. 456.

INFORTUNE, } Fr. *infortune*; *It.* *infortunato*;
INFORTUNED, } *Sp.* *infortunado*; Lat. *infortu-*
INFORTUNATE, } *natus*, *infortunato*, *q. v.* (as the
INFORTUNATELY, } word is now written.) See also
INFORTUNITY, } FORTUNE, *ante.* As the

“Fr. *infortune*, *infortunato*, unhappy, unlucky, successless, disastrous.” Cotgrave.

And the old noun *infortune* = *misfortune*.

They escaped of that ship but outlived on man, that claved to a mast, and came to the lands, and told the *infortune*.

R. Gloucester, p. 429, note.

I wofull wretche and *infortunat* wight.

Chaucer. The fourth Booke of Troilus, fol. 180.

For of *fortunes* sharpe wherewith

The worst kind of *infortune* is this—

A man to have been in prosperity

And it remember, when it passed in.

Id. B. fol. 173.

Full rite of sodaine chance he feeleth

Such *infortune*, that him growth.

Greene. Conf. Am. book iv. fol. 81.

Infortunat succedent tortuous,

Of which the lord is wipen full, alas!

Out of his angle into the darkest bow.

Chaucer. The Mon of Levens Tale, v. 4722.

INFORMATION.
—
INFOR-
TUNE.

INFRU-
TUENE.INFRU-
N-
CHISE.

In which the gentleman was *infortunately* incumbered with wants, and worse watched than many ill-disposed people.

Nahoyt. Voyages, &c. vol. iii. fol. 145. *Sir Hans Gilbert.*

Other there be that ascribe his *infortunateness*, only to the stroke and pointness of God.

Hall. Edward IV. The much Yere.

For his armies (either in foraine or ciuill warres) were neuer *fortunate*; neither did hee know what a *disaster* meant.

Bacon. King Henry VII. lib. 2. fol. 234.

Then Shechem, Amasa, Turquin, by lot's raga, /
Who were to force *infortunately* strong.

Shirley. Down-fall. The seventh Hour.

— Since hee [here] /
The measures to all things knowes; and doth decree /
Fortunes, *infortunes*, to the mortal race.

Chapman. Homer. Odyssey, book xi. p. 309.

This occasion will worke and mollifie the Romans as a man could nath there, to come on and seuent to any Roman, considering they are well tamed with the *infortuna* of this battell.

Helland. Lirius, fol. 1152.

Things that aghast a man with *infortuna*, or reproach him for some default or blench in his partridge, like vaine to-leo best those they that were a whilst, but never come near the quick, nor touch the soles, as yet any thing which truly deserveth correction, blame, or biting.

Id. Plutarch, fol. 40. Reading and Hearing of Poems and Poets.

INFRAC'T, } *Fr. infracción; Sp. infracción; Lat. infractio, from infrangere, in-*
INFRAC'TION, } *fractum, to break into, (in, and*
INFRAC'TOR, } *frangere, to break.) See FRAC'T.*
INFRAC'TIBLE, } *frangere, to break.) See FRAC'T.*
INFRAC'T, (in, privative) } unbroken; whole, entire, inviolate.

Infractio, (in, augmentative,) breach, violation.

So when my broken sleepes have drawne, the nights I' extrenest looph,

And ended many bloody dayes, with still-employed strength, /
To guard their weakness; I' and preuent, their vices countenact;

And I have beene rub'd before their eyes.

Chapman. Homer. Iliad, book ix. fol. 122.

Who shall be depository of the oaths and leagues of princes, or falsimate against the perjured *infractors* of them.

Lord Herbert. Henry VIII. p. 363.

And therefore he that nameth as stone, saith as much, as *infrangible*, *impenetrable*, and without variety.

Holland. Plutarch, fol. 661. Opinions of Philosophers.

But, saying still and the shaggy rocks,

Now dashes o'er the scatter'd fragments, now

Ahead the hollow channel rapid darts;

And, falling fast from gradual slope to slope,

With wild *infracted* course, and leaven'd roar,

It gains a safer bed, and steels at last

Along the mazes of the quiet vaine

Thomson. Summer.

The young King of Denmark, upon his coming to the crown, complained of these *infractures*.

Barnet. Own Times. Wilton III. Anno 1699.

There the great ruler of the azure round

Steps his swift chariot, and his steeds aloud,

Fed with ambrosiall herbage from his hand;

And kin'd their fetlocks with a golden bend,

Infrangible, immortal.

Pope. Homer. Iliad, book xii.

And where'er th' *infractio* first arose,

Still judg'd th' aggressor Man's and Nature's foe.

Hort. Bortius to Rostreum.

The sword broke short, nor could the force withstand,

(No earthly temper of a mortal hand

Could arm divine, *infrangible* resist)

The brittle weapon shiver'd on the plain.

Hale. Jerusalem Delivered, book vi.

INFRANCHISE, } More commonly written En-

INFRANCHISEMENT, } *franchise, q. v. in, and fran-*

chise, q. v.

vol. XXIII.

INFRAN-
CHISE.IN-
FRINGE.

To endow with the liberties and privileges of a free citizen; to free; to set at liberty; to admit to freedom; to enfranchise.

It is not long since that thou in a private judgement, were owner-comen of a poor man but late *infranchis'd*.

Sir Thomas Elgot. The Governor, book ii. ch. vii.

The other (called Maxim) was Fabius Rullos, for that he put from the senate certain bondmen *infranchis'd*, who through their riches and favour had obtained that place.

Sir Thomas North. Plutarch, fol. 531. Pompeius.

Whence it follows that the amplitud and *infranchisement* of human reason cannot be said properly to be impair'd by these limits and regulations.

Montaigne. Deuoute Ensayes, Treat. 1. sec. 3.

He [Dr. Baro] being so alone, ought to have carried himself quietly and peaceably in a country where was no humanity harboured and *infranchis'd*, both himself and his family.

Sirgey. Life of Archbishop Parker, Anno 1585.

With him his youthful consort, said no more, /
Psyche, *infranchis'd* from all mortal paine, /
Who, every trial of obedience o'er, /
Enjoys the blessings of the heavenly reign.

Hemsted. The Youngest Grace.

INFREQUENT, } *Fr. infrequent; Sp. infre-*

INFREQUENT, } *quente; It. infrequenza; Lat.*

INFREQUENCY, } *infrequentia, in, privative, and*

frigus, perhaps freceus, freceus, feré, i. e. plur-

imum, and coens. Vossius. See FREQUENT.

Colgrave says, "seldom haunting, little resorting to, much absent from."

Also

Few, rare, unusual, uncommon, seldom.

The acte whereof [Infrugid] is at this day as *infrugate* or out of use amongst all sorts of men, as the termes he strange unto them, which have not bene so instructed in Latine.

Sir Thomas Elgot. The Governor, book ii. ch. xxi.

[A poor conscientious Christian] wearing out his dayes, in a rough penitentiall severity, casting his *infrugate* pleasures with sighs, and snatching them with tears.

Hall. Works, vol. i. fol. 455. The Decent of Appearance.

Is it solitude and *infrugate* of visitation? This may perhaps be troublesome to a man that knows not to entertain himself; but, to him that can hold continual discourse with his own heart, so favour can be greater.

Id. B. vol. iii. fol. 489. The Free Prisoner, sec. 4.

For it was the solitude and *infrugate* of the place that brought the dragon thither, rather than the dragons that caused the said desert solitudes.

Holland. Plutarch, fol. 1078. Why Oracles cease to give Answers.

We have been apt to suspect that its inefficacy, [the paucity rect] if it be but *infrugate*, might possibly proceed from its having been unseasonably gathered.

Boyle. Works, vol. i. p. 346. Of Unconceding Experiments.

[We must also] consider another thing, that is whether they [sins] be habitual or no. And for the finding of that, we must have regard to the frequency or *infrugate* of them.

Sharpe. Works, vol. iii. p. 152. Sermon 8.

INFRIGIDATE, } *It. infrigidare; (see FRIGID.)*

INFRIGIDATION, } *Lat. frigidus, from frig-ere, to*

to chill or be cold.

To chill or cool. It is not an uncommon word in

Boyle.

Whose coldness as it seems did not *infrigidate* those upper parts of the glass, to whose level the liquor itself did not reach.

Boyle. Works, vol. i. p. 393. The History of Fluidity.

Whether, because of some little rarefaction of the air included in the melting or because of the *infrigidation* of that air by the snow, or for both these reasons, or any other, I shall not now dispute.

Id. B. vol. ii. p. 513. The Experimental History of Cold, &c. 2.

INFRINGE, } *Fr. infraindre; It. infringere;*

INFRINGEMENT, } *Lat. infringere; to break into, (in,*

INFRINGER, } *and frangere, to break.) Met.*

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

Met.

IN-
FRINGE.
INFU-
RIATE.

To break into or through, to violate the wholeness, or entireness, or integrity; to violate, to transgress; to break down, to destroy.

Cyrene therefore when he had brought word how the peace with the Romans was infringed by Appian Claudius, being demanded of Pythius what manner of thing Rome was, he answered, that it seemed to him to be a city of kings.

Julius Galspary. Justin, fol. 86.

King Henry, contrary to his oath, honor and agreement, had violated and infringed the order taken and enacted in the last parliament.

Hall. Henry VI. The thirty-ninth Year.

Who would be seen 't abide

Unfaithful to his vows; 't infringe the band

Of a most sacred knot which God hath ty'd?

Daniel. A Paragone to the King's Majesty.

— We

Must bide the stroke of that long-threaten'd wound,

(At least if so we can, and by the head

Brooks be not intended all our power

To be infrang'd, our freedom and our being,

In this faire empire woe of earth and air.)

Milton. Paradise Regain'd, book i. l. 62.

We promise that such a course shall be taken with him, as may sufficiently testify that we are less humbly broke the violation of your right, than the infrangment of our own authority.

Id. Works, vol. ii. fol. 173. Letters of State.

See ready Palus waits thy high commands.

To raise in arms the Libyan and Phrygian bands;

Their sudden friendship by her arms may cease,

And the proud Trojan first infringe the peace.

Pope. Homer. Iliad, book ii.

And to see the infringers of this commandment to be imprisoned, he gave charge to justices, magistrates, sheriffs, justices, and constables.

Id. Works, vol. ii. fol. 173. Letters of State.

We secure ever had a power, who by fraud, or violence, had not made some infrangment on the constitution.

Baker. Works, vol. i. p. 61. A Foundation of Natural Society.

The criminals destined to eternal punishment, in this division, are the infringers of the duties of imperfect obligation, which civil laws cannot reach: such as those without natural affection to brethren, duty to parents, protection to clerics, or clarity to the poor.

Warburton. Works, vol. ii. p. 138. The Divine Legation, book ii. sec. 4.

INFUNERAL, *in*, and *funeral*, *q. v.*

To perform the rite or ceremony of burial or sepulture.

As though her flesh did but infernal

Her buried ghost.

G. Fletcher. Chorus's Victory and Triumph.

INFURIATE, *v. i.* See *Fury*, *ante*. It *infuri-*

INFURIATE, *v. i.* *are*, to fill with fury.

To cause to be, to make, furious, or raving, to madness, to provoke or urge to madness, to outrageousness.

Dilated and infuriate shall send forth.

Milton. Paradise Lost, book vi. l. 486.

Much yet remains unsung: the rage intense

Of brazen-vulcan skins, of iron fields,

Where drought and famine starve the blasted year:

Fur'd by the torch of noon to scorch'd flames,

Th' infuriate hill forth shoots the pillar'd flame.

Thomson. Summer.

Not so the steady tyrant man,

Who with the thoughtless insolence of power

Infam'd, beyond its most infuriate worth

Of the worst monster that e'er reined the waste,

For sport alone pursues the cruel chase,

Amid the beatings of the gentle days.

Id. Autumn.

They tore the reputation of the clergy to pieces by their infuriated declamations and invectives, before they lacerated their bodies by their manacles.

Baker. Works, vol. viii. p. 238. On a Regicide Peace.

— A wise with deadly stores

Inferiars, burnt; and a whole squadron'd host

Whir'd through the river air.

Thompson. (H. Dean of Rye). Sighs, book v.

INFUSE, *v.*
INFUSE, *v.*
INFUSE,
INFUSE,
INFUSIBLE,
INFUSION.

Fr. *infuser*; It. *infondere*; Sp. *INFUSE*.
infundir; Lat. *infunder*, *infusum*,
to pour into, (*in*, and *funder*, to
pour.)

To pour into; lit. and met.—lit. to mix by pouring, instilling, steeping, or soaking; to instill, to steep; met. to inspire, to insinuate.

Infusible, (*in*, privative), that cannot be poured; cannot be reduced to a state to be poured.

Hammond uses *infusible* positively; that can be infused or poured into, or instilled.

Wastefulness is voyd out, and greatness and meekness is insteade thereof infused.

Udell. Luke. Preface.

These be Cyriacus words and then follows this, As in the person of Christ the humanity was seen & the divine hid, even so the divine invisibly infused itself into the visible sacrament, Stephen, Bishop of Wyndchester. An Epiphany of the true Catholicque Faith, fol. 127.

Of which thyestes this infusion of water is one, taught undoubtedly by God to his Apostles

Sir Thomas More. Works, fol. 491. The second Part of the Confutation of Tyndall.

Drugg'd in cloud above the same dews Venus thyber brings, And join water vessels bright it secretly she rings

And makes thereof infusion lake, the vertus forth to take.

Phaer. Arcadia, book iii. sig. M. iii.

God in the working of such cleansing of the soul, and infusion of grace, seeth the sacraments not as a bare sign but as an instrument with which and by which a piece of his work is done.

Sir Thomas More. Works, fol. 386. The second Part of the Confutation of Tyndall.

This said, a fresh infus'd desire of flame Enters their warmed blood, with such a will, That they deem'd long they were not at the game.

Daniel. History of Cost Worn, book vi.

Yet, O most blessed Spirit, pure lumps of light, Eternal spring of grace and wisdom tree, You haue to shed into my barren spirit,

Some little drop of the celestial dew,

That may my rymes with sweet infuse imbue.

Spranger. Hymnes. An Hymne of heavenly Love

It was a strange exaction of Nebuchadnezzar upon his magi, to declare to him not only the meaning, but the very dream, as if they had been the infusers of it.

Montaigne. Devises Esayes, Treat. 16. sec. 6.

Vitification is the last work of fire, and a fusion of the salt and oil; which are fixed elements of the composition; whereas the fusible salt draws the earth and infusible part into one coction.

Sir Thomas Brown. Vulgar Errors, book i. ch. i.

And all that all was wont to work delight

Through the divine infusion of their skill

Spranger. The Towers of the Moors.

So Phœbus, or some friendly Muse,

Into small poets song infuse,

Which they at second-hand rehearse,

Through reed or happy, verse for verse,

Butler. Hudibras, part i. can. 1.

— But so sooner grows

The soft infusion prevalent and wide,

Than, all alive, at once their joy o'erflows

In music succumb'd.

Thomson. Spring.

Still let my song a sabbler note assume,

And sing thy infuse force of Spring on Mao;

When Heaven and Earth, as if contending, vie

To raise his being, and serene his soul.

Id. R.

— I feel desires,

That give assurance of their own success,

And that, infus'd from hear's, must thence be led.

Cowper. The Task, book v.

The priests, when they baptize, shall not only pour water on the head of the children but shall plunge them into the laver. This shows

that baptism by infusion began to be introduced in cold climates.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 202.

INGA.
—INGEN-
DER.

INGA, in *Botany*, a genus of the class *Polygamia*, order *Monoceria*. Generic character: hermaphrodite flower, calyx five-toothed; corolla tubular, five-toothed; stamens numerous, united; pod one-celled; seeds involved in a pulp: male flower, calyx five-toothed; corolla tubular, five-toothed; stamens numerous, united. One species, *I. dulcis*, the Sappan fruit, native of the East Indies.

INGAGE, usually written *Engage*, *q. v.*; to bind or pledge, *ac.* to certain fulfilments; to bind, to attach.

They would have thought the best way had been for Christ himself to have appeared as a mighty temporal prince, which would have presently engaged the whole Jewish nation to him, and they to have sent his ambassadors to the several princes and governors of the world at their own peril, to submit to his authority.

Stillingfleet. Sermon 12. vel. iii. p. 451.

INGANNATION, *Fr. enganner*; *It. ingannare*; *Sp. enganar*, to deceive. See the French and Italian Etymologies of Menage.

Deception.

Whereas whosoever shall resign their reason, either from the fear of deceit in themselves, or inability to resist such trivial suggestions from others, although their condition and fortunes may place them many spheres above the multitude; yet are they still within the loss of vulgarity and democratical errors of truth.

Sir Thomas Brown. Felger Errors, book i. ch. li.

INGATE, *in*, and *gate*, *q. v.* the way *ward* or *gade*, *gate* or *gone*.

The way gone in or into; the passage in, the entrance.

Th' one forward looking, th' other backward went,
Therein resembling Janus ancient,

Which had to charge the ingate of the year.

Spranger. Faerie Queene, book ii. can. 10.

But like ants the ingate of their berth,
They, crying, creep out of their mother's womb;
So wailing, backe goe to their wofull tombs.

Id. The Ruines of Time.

INGATHERING, *in*, and *gathering*. See **GATHER**.
A. S. gaderian, colligere, to collect or bring together.
The bringing, drawing, or collecting in.

And y^e feast of *ingathering*, in the end of the year, who those have gathered in thy labours out of the field.

Bible, Anno 1551. Eccles. ch. xiii.

INGEMINATE, } *In*, and *geminare*, *q. v.*; *Lat.*
INGEMINATION, } *geminare*, from *geminus*, quasi
geminus, from the ancient *geno*, (as the *Gr. γένος*,
from *γεν-ειν*, to beget.) Applied emphatically when
two are brought forth at the same parturition; and thus
geminare is, consequently, to *double*. And *ingeminate*
is,

To double, to redouble; to reiterate, to repeat.

Those threats are deeds. She yet *ingeminates*

The last of sounds, and what she hears relates.

Scudg. Cenci. Metamorphoses, book iii. fol. 50.

Now he [Jesus] began, and often did *ingeminare* those sad predictions of his unbelieveing usage he should shortly find.

Taylor. The Great Exemplar, part iii. sec. 3. fol. 429.

And certainly no man that considers the weight of this scriptural expression will think that the apostle, by such an instance and *ingeminatio*, would press so this a meaning in this.

Heylin. Works, fol. 511. Sermon 14.

INGENDER, *v.*
INGENIERATE, *v.*
INGENIERATE, *adj.*
INGENERABLE, *adj.*
INGENERABLY, *adv.*
INGENIER, *v.*
INGENIER, *v.*

Now commonly written *Engender*, *q. v.*; *en* or *in*, and *gender*; *Fr. engendre*, from the ablative *genere*, from *gignere*; *Gr. γεν-ειν*, to beget.

To beget, to procreate, to breed, to produce, bear or bring forth, to propagate.

Ingenerable, (*in*, privative, and *generable*; *Sp. ingenerable*; *It. ingenerabile*.) that cannot or may not be begotten, procreated, bred, or produced.
Brown writes *ingenerated*, *i. e.* (*in*, privative) un-generated, unbegotten.

And there by a manner of *virgine ingenerature* arise these margarites *ingenerated*, & afterward congeled.

Chaucer. The Testament of Love, book ii. fol. 306.

And I saw that ydelness *ingendereth* great pestilence.

Golden Rule, ch. xix. sig. N.

Itacalytise is no lyttell part of beaulitie, and it properly where a man is by any occasion moved to be sorry, and mainly inditely by either by his owne reason *ingenerate*, or by causality generated, anytyme to be reuenged, and elien ryues receyuaite the transgessours, ones reuenged, into more fauour.

Sir Thomas Eliot. The Governour, book ii. ch. vi.

Whatever is *ingenerated* and bred in the owne proper place, is evermore kindly, and reioiceth it owne nature better.

Holland. Lucret. fol. 983.

Xenophanes holdeth the world to be eternall, *ingenerable*, uncreated, and incorruptible.

Id. Phalaris, fol. 670. Opinions of Philosophers.

Full well he knew, that eternal it was and *ingenerable*.

Id. B. fol. 844. Creation of the Soul.

The second thing which this doctrine aimed at, was the establishing the incorruptibility and *ingenerability* of all souls.

Cadwallar. Indolentia Spiritus, book i. ch. ii. sec. 14.

As for the conceits of Anaxagoras, of pure and post-existent atoms, endued with all those several forms and qualities of bodies *ingenerably* and incorruptibly, it was nothing but an adulation of the genius atomical philosophy.

Id. B. book i. ch. i. sec. 26.

The weight or authority of which rests in the consideration of those men whereby this opinion or persuasion hath been *ingenerated* in mankind.

Hale. Origin of Mankind, ch. ii. sec. 3.

And all her a hole creation did her shew

Pure and unpolluted from all foully causes,

That is *ingenerate* in fleshly slime.

Spranger. Faerie Queene, book iii. can. 6.

Such abuses, enormities, and inconveniences might, with a little study, *ingenerate* more evil in the public weal, than could after be redressed with much labour, study, diligence, and travail.

Sirgey. Monarchie Henry VIII. Ann 1538.

I must mind you, that if you will not do-betwixt Helmsolt's relations, you must confess, that the true *primum* are neither *ingenerable* nor incorruptible substances.

Boyle. Works, vol. i. p. 502. The Sceptical Chymist.

I would not in this place needlessly engage in the controversy about the *ingenerability*, (as they speak,) or the actual transmutation of the bodies, that are called elementary.

Id. B. vol. v. p. 618. The General History of Art.

INGENHOUSIA, in *Botany*, a genus of the class *Monadelphia*, order *Monogynia*, natural order *Malvaceae*. Generic character: calyx three-parted, lobes ovate-lanceolate, pointed; corolla, petals five; the lower part of the flower pitcher shaped.

One species, *I. triloba*, native of Mexico. Decandolle.

INGENITE, *It.* and *Sp. ingenito*; *Lat. ingenuus*, past participle of *ingignere*, *in*, and *gignere*, *Gr. γεν-ειν*, to beget.

Begotten in, inborn, innate.

Since their *ingenerate* gravity remains,

What godlier binds, what prop the frame sustains?

Blackmore. The Creation, book iv.

We must observe, that there is not only in the mind of man an *ingent* sense of turpe and desecration, that constantly inclines him to the practice of such virtuous actions, but also a strong inclination of appetite, that, like a constant remora, stops and impedes the virtuous principle.

Saunders. Sermon, vol. ii. p. 143.

INGESTED, } *Lat. ingestus*, past participle of
INGESTION, } *ingere*, to bear or carry into.
Borne or carried into.

INGEST-
ED.
INGINE.

Though birds have no epiglottis, yet can they so contract the rim or chink of their larynx as to prevent the admission of wet or dry insects; either whereof getting in occasions a cough, until it be ejected.

Sir Thomas Brown. Vulgar Errors, book i, ch. viii.

It has got room enough to grow into its full dimension, which is performed by the daily ingestion of milk and other food, that's in a short time after digested into blood.

Harvey

INGINE,
INGENY,
INGINEER,
INGENIOUS,
INGENUOUSLY,
INGENUOUSNESS,
INGENIOUSLY,
INGENIOUSNESS,
INGENUITY,
INGENIATE.

See ENOISE. Fr. *ingenieux*; It. and Sp. *ingenioso*; Lat. *ingeniosa*, from *ingenium*; *in*, and *genius*, from *gignere*, to beget. *Ingenium* is used, *pro natura* *communis*, for the nature of any thing, the natural disposition, strength, or ability. And thus, *ingeniosa*, Having natural strength, ability, capacity, wit; witty, clever, acute; having or showing contrivance or invention, inventive.

Daniel uses *ingeniate*, equivalent to—*to contrive*, to design.

Ingenuous: Fr. *ingenu*; It. and Sp. *ingenuo*; Lat. *ingenuus*, *quod ingenium, hoc est Naturæ iussum*; in-born, or implanted or ingrafted by Nature; *at homo ingenuus est, qui statim ut natus est, liber est*. And, thus, *ingenuous* is,

Fitting or becoming a free-born man; free, frank, liberal, candid, fair, open, sincere.

Ingenuity: Fr. *ingénuité*; It. *ingenuità*; Sp. *ingenuidad*; Lat. *ingenuitas*; was used sometimes as equivalent to *ingenuousness*, and at others to the modern *ingenuousness*; now always to the former.

The adjectives and adverbs appear also to have been used indiscriminately.

Mr. Pegge observes that we have the term *ingenuousness* to answer the purpose of distinguishing between openness and dissimulation, "without leaving a loop to hang a doubt upon."—*Anecdotes of the English Language*, p. 261.

He was gladly seen and welcomed of the people to a man that was named very wise and ingenious in feats of war.

Hallist. Fynges, &c., vol. ii. fol. 80. *The Loss of Rhodes.*

If thy master, or any man here, be angry with thee, I shall suspect his anger, while I know him, for't. How now! what mine is that?

Ben Jonson. Every Man in his Humour, act. v. sc. 2.

G. Some things have been discovered not only by the ingeny and industry of mankind, but even the inferior animals have subornated man to the invention or discovery of many things natural and artificial and medicinal. *Hall. Origin of Mankind*, ch. ii. sec. 2.

An inginer, in shades, of all fashions,
That seeming prayers are yet accusations.

Ben Jonson. Epigram 115.

My worthy friends, the charge of this great state
And kingdom in my faith committed is,
And I must all I can ingenuate
To answer for the same, and render it
Upon no fair a reck'ning as I may.

Daniel. A Funeral Poem.

Did Nature (for this good) ingenuate;
To show in thee the glory of her lost;
Framing thine eye, the star of thy ill fate;
Making thy face the foe to spoil the rest?

Id. The Complaint of Roushead.

My promise will find credit with the most,
When they know ingenious Fletcher made it, he
Being in himself a perfect comedy.

F. Beaumont. Prologue to the Chances.

Yea, whom my muse ingeniously selects,
Destiny earth your brave thoughts in seclusion.

Drayton. The Baron's Wars, book iii.

He shewed as little *ingenuity* as *ingeniousness*, who cavilled at the map of Greece for imperfect, because his father's house in Athens was not represented there.

Fulter. Worthen of England, vol. i. p. 75.

Marc. *Ingenue!* I see his ignorance will not suffer him to slander her, which he had those most assiduously, if he had said *ut ingenue*, as he meant it.

Ben Jonson. Every Man out of his Humour, act iii. sc. 9.

My constancy I to the planets give;
My truth to them who at the Court do live;
Mine ingenuity and openness
To Justice.

Dunne. The Will.

Mulana, I know your Christian *ingenuis* such, that you will not grudge others the communication of this your private right.

Hall. Works, vol. i. p. 17. *To Lady Drury.*

This [the establishment of schools and academies] would soon make the whole nation more intelligent, more ingenious at home; more potent, more favorable abroad.

Milnes. Works, vol. i. fol. 599. *To establish a Free Commonwealth.*

Let I should seem to any to decline your variety of arguing and ingenuity, rather than your immunities imperitiveness.

Id. Works, vol. i. fol. 508. *A Defence of the People of England.*

The other bishops among these efforts to have born their charge, witnessing it more honourable to live on the public, than to be obnoxious to any private power. Doubtless an ingenious mind, and far above the Presbyters of our age.

Id. Works, vol. i. fol. 35. *The History of England.*

By those mishaps our errors that attend,
Let us our faults ingenuously amend.

Drayton. England's Hermitic Epistle. Mortimer to Queen Isobel.

The Fathers' authority in points of this nature, not bordering on essentials of faith, is of no great strength; they in such cases speaking out of their own ingeny and conjecture.

Barrow. Works, vol. i. fol. 32. *Of the Pope's Supremacy.*

These verses were written for an ingenious young gentleman, my friend, upon his translation of the critical history of the Old Testament, composed by the learned father Simon.

Dryden. Religio Laici. Preface.

Homer has ingeniously begun his *Odyssey* with the transactions at Ithaca, during the absence of Ulysses.

Id. Of the Action of the Odyssey.

The greater appearance of *ingenuisness*, as well as innocence, there is in the practice I am disapproving, the more dangerous it is, and the more fit to be examined and detected.

Boyle. Works, vol. ii. p. 414. *Occasional Reflections.*

This both satisfied and astonished the bishops, wondering at the ingenuisness and diligence of so poor a man.

Barnet. History of the Reformation, anno 1543.

A pure ingenuous elegance of soul,
A delicate refinement, known to few,
Furplex'd his breast, and urg'd him to retire.

Johnson. Sumner.

The words spoken by Mr. Martin in the Parliament were to this purpose, That it was better our family should perish than that the people should be destroyed; and being required to explain himself, he ingenuously confessed that he meant the family of the king.

Luttrell. Memoirs, vol. i. p. 69.

He that resolves not to renounce his aims till he thinks Christ is ready to renounce him for them, may very probably lose his soul, and has almost certainly lost his ingenuity, and that will appear a very odd loss for a man that, being by death denied the opportunities of actually leading a new and pious life, must derive his comfort from the assurance that he sincerely intends it.

Boyle. Works, vol. ii. p. 381. *Occasional Reflections. Meditation 13.*

Their implements for fishing and hunting, which are both ingeniously contrived and well made, are nets, hooks, and lines, harpoons, gigs, and so instructive like an ear.

Cook. Fingering, vol. vi. book ii. ch. iii.

I feel divine fires my breast inflame,
To active sciences and ingenious fame.

Atterdale. Love, an Elegy.

They [the evangelists] ingenuously confess the misbehavior of the apostles upon some occasions.

Jerome. Discourse concerning the Christian Religion, vol. i. p. 124.

The same art of scaling has likewise been practised with good success by many military engineers.

Spectator, No. 311.

INGINE.

INGL-
NEER.
—
INGLO-
RIOUS.

Of all the means which human ingenuity has contrived for treasuring the images of real objects, and awakening, by representation, similar emotions to those which are raised by the original, none is so full and extensive as that which is executed by words and writing.

Blair. *Lecture 5*, vol. 1. p. 117.

INGIRT, *in*, and *girl*. See **GIRN**. A. S. *gyrd-an*, to surround, to enclose; *gird*, *girded*, *girdl*, *girl*. To surround, to enclose, to encircle, to environ.

The wreath is lay that ingirts our brow,
Wherein this night-bird harb'eth all the day.
Drayton. The Owl. To Sir Walter Aston, Knight.

— She prepar'd to cut the wat'ry tone
Ingirting Africa
Browne. Britannia's Pastorals, book 1. song 1.
And cur'd the lovely nymph in full festoon
In Dis, with circumsolous seas ingirt,
Fenton. Hesperia Imitated.

INGLE, or **ENOLE**. In Spanish *ingle* is the groin. Originally (*sua Nares*) signified a male favourite of the most detestable kind. See **Nares**. To sting, to wheedle, to coax.

GET. Coming, it was do, from his quondam patron, his dear *ingle* now, the brave spark Truwell.

Manager. The City Madam, act iv. sc. 1.

Thy little brethren, which like fairy sprites
Off skip into our chamber, those sweet nights,
And kist, and ingled on thy father's knee,
Were hither next day, to tell what they did see.
Doune. Ellyg 4. The Perfume.

Of the more common usage of **INGLE** Mr. Todd speaks as follows: "probably from *ingiculus*, dim. of *ignis*, Lat. a sparkle of fire. Dr. Jamieson notices the Gael. *ingreal*, which has been rendered fire. Fire or flame; a blaze. North; Ray, *Yorkshire Glossary*; and Grise. "Angle or Ingle-wood signifies wood for firing." Ritson, *Anc. Pop. Poet.* "Englewood, or Inglewood, is the name of a Forest in Cumberland. An *ingle* of sticks is a common expression in Cumberland."

INGLOBE, Fr. *englobier*. Used met. by Milton as equivalent to—

To infix herself, *g. d.* as in the centre of a globe.

So that prelate, if she will seek to close up divisions in the church, must be forc'd to dissolve and unmake her own pyramidal figure, which she affords to be of such useful power, whereas indeed it is the most dividing and schismatical form that geometrical know-
ed, and must be fain to *inglobe* or incube her self among the presbyters.

Milton. *Works*, vol. 1. fol. 53. *The Reason of Church Government.*

INGLORIOUS, } Fr. *inglorieux*; It. *inglorioso*;
INGLORIOUSLY, } Lat. *inglorius*, in, privative, and
and **INGLORIOUSNESS**, } *gloria*, from *γλῶσση*, the tongue,
or from *ἐλ-ειν*, i. e. *φωρῆν*, from *ἐλ-ειν*, to call. See **GLOST**.

Without, not possessing, not seeking,—fame or renown; obscure, unknown; ingominious, disgraced, disgraceful.

Who will not venture life a king to be,
And rather rule and reign in sovereignty see,
Than dwell in desert infernal and base,
Where none shall name the number of his place?
Spenser. Mother Hubbard's Tale.

'Twere better in soft pleasure and repose
Ingloriously our periclit eyes to close.
Drummond. Of Old Age, part iv.

The contrary to what is said of the Divine Essence, may be properly affirmed of the Essence of Christianity; the wisdom of God incarnate, *viz.* that the scrutator of this mystery shall be oppressed by the ingloriousness of the object.

Mountague. Devout Essays, Treat 1. part ii. sec. 2. p. 9.

INGLO-
RIOUS.
—
INGRACE

— Turn from the dear embrace
Of weeping consort, and depriv'd the sight
Of his young guileless progeny, he seeks
Inglorious shelter, in an alien land.
J. Philips. Blenheim.

How long with thee the general joy detain,
Stare and demand the people of thy reign;
Content ingloriously to pass thy days,
Like one of Virtue's fools that feed on praise,
Dryden. Amleth and Achitophel.

Some note *inglorious* Milton here may rest.
Gray. Epitaph written in a Country Church-yard.

INGLUT, also written *Englut*, *g. v.* *In*, and *glut*, *g. v.* Fr. *engloutir*; Lat. *glutire*, *glutire*; Gr. *γλῶσση*, that part of the neck by which the food is transmitted. To swallow, (*v.* in abundance,) to fill by swallowing; met. to stuff or cram full.

Being ones ingluted with vanities, he will straightway lose all learning, and all good counsel to the same.
Archam. Works, p. 226. *The School Master.*

INGORGE, also written *Engorge*, *g. v.* *In*, and *gorge*; Lat. *gurgis*; met. *Artius*, a glutton. To swallow, like a glutton.

Greedy the *ingorg'd* without restraint,
And knew not eating death.
Milton. Paradise Lost, book ix. l. 791.

INGOT, "Fr. *lingot*, an *ingot*, lump, or mass of metal." Cotgrave; which *Ménage* derives from the Lat. *lingua*, (as if tongue-shaped.) But Skinner notices that Chaucer uses *ingot*, for that to which metal is fused or melted; and hence prefers the Dutch *ingetel*, to infuse, participle *inghetoten*. See **GUT**.

And when this alkyminist saw his time,
Rise up, Sir, rise, good he, and stendeth by me;
And for I wrote well *ingot* have ye not,
Goth, walketh forth, and bringeth a chalk stone
For I wol make it of the same shop,
That is an *ingot*, if I may have hap.
Chaucer. The Chaucer's Yennet's Tale, v. 16674.

Such baiting heaving through ye *chines*
For meeting swains *ryng*, & *yagut* *golden* with clashing clinch,
In blustering fleges blowes.

Flower. Arcades, book viii. sig. Z.

Some others were saw drawn, and distant
Into great *ingots*, and to wedges square.
Spenser. Faerie Queene, book ii. can. 7.

All having blown to sparks their noble fire,
And drawn their mould gold *ingot* into wire.
Doune. Letters. To the Countess of Salisbury.

Paraphrases, though handsome, do as much wrong them, as a mixture of silver, though no ignoble metal, does wrong an *ingot* of gold.
Bayly. Works, vol. ii. p. 221. *Touching the Style of Holy Scripture.*

Some gleam like silver, some outshine
Wrought *ingot* from Beem's mine.
Jones. Tales. The Hindu Wife.

INGRACE, } *In*, and *grace*, *g. v.*
INGRACIOUS, } Graciously admitted or received;
favoured, honoured. *Ingracious*, (*in*, privative,) usually written *ungracious*, *g. v.*

Ingrac'd into so high a favour there
The saints, with their bear-pearls, whose words outwear.
G. Fletcher. Christ's Triumph over Death.

Here before the Gods I protest, whom I call to witness, that I will by fire and sword, and with all my might and main, persecute and drive the country of L. Turpinian the Proud, and his *ungracious* wife, and the whole brood of his children, and suffer neither him nor any els for his sake to reign as king at Rome.

Hallond. Livius, fol. 41.

INGRAFF
—INGRATE.

INGRAFF, } Also written *Engraff*, q. v. *In*, and
INGRAFF, } *graft*, q. v. A. S. *graf-an*, to cut or
carve. See the Quotation from *Lady M. Montague*.

To carve or cut into, to make an incision, &c. for the purpose of inserting, and, consequently, to insert, or fix, or fasten in, or upon; to set or seat, to root deeply.

For some were sent into him from the L. L. of the country, to make them and proofs of the value *ingrafted* naturally is that virtue.

Holland. Lesson, fol. 583.

Unskilful with what words to pray, let me

Interpret for him; me, his advocate

And propitiation; all his works on me

Good or not good *ingraft*, my merit thine

Shall perfect, and for these my death shall pay.

Milton. Paradise Lost, book x. l. 35.

Thou gain'st as we describe, *ingrafting* still,

When on wild Nature we *ingraft* our skill;

But not creating beauties at our will.

Dryden. Epistle 15. To Sir Godfrey Kneller.

The small-pox, so fatal, and so general, amongst us, is here entirely harmless, by the invention of *ingrafting*, which is the term they give it.
Lady M. H. Montague. Letter 31.

Now Melibon, now *ingraft* the pear,

Now teach the vine its tender sprays to rear!

Beattie. Virgil. Pastoral 1.

From the manners of the Republic a custom had been *ingrafted* into the monarchy of Rome, altogether unsuitable to that mode of government.

Burke. Works, vol. x. p. 212. *Of English History*, a. 51.

INGRAIN, also written *Engrain*, q. v. *In*, and *grain*, q. v. *I. e.* the growing of wood, the direction of the fibres; and, thus, the natural texture.

To work into the natural texture; to impregnate the whole matter or substance.

Then had not that canvas'd seebecking ago

Our bolds *ingrain'd* with blood, our rivers dy'd

With purple streaming wounds of our own rage,

Nor sets our princes slaughter'd, peers despoiled.

Daniel. History of Civil Wars, book lii.

INGRAPPLE, also written *Engrapple*, q. v. *In* and *grapple*, q. v. diminutive of *gripe*. A. S. *grip-an*. To gripe or seize hold of.

A cut-throat, drinking out of the river Arno in Italy, had his head stowed on by a mighty pike, so that neither could free themselves, but were *ingrappled* together.

Failler. Worthies, vol. ii. p. 2. *Of Lancashire*.

Look how two lions face, both hungry, both pursue

One sweet and self-same prey, at one another fly,

And with their armed jaws *ingrappled* dreadfully.

Dryden. Polyolbion, song 12.

INGRATE, } *In*, and *grate*, q. v. Lat. *grates*;
INGRATEFUL, } Gr. *χαίρειν*, from *χαίρειν*, to re-
INGRATEFULLY, } joice. See *GRACE*.
INGRATITUDE. } Joyless, displeasing, disagreeable: bearing no pleasing or kind feeling, no good will or kindness; &c. in return for good will or kindness, for services performed, or benefits bestowed; thankless, unwilling, or refusing to return a service or benefit.

Ingateful is now usually written *Ungrateful*.

And Cyri is Mat, how deeply damnable he the *ingrate* cyriam that would not be manish by Sedom and Gomor.

Jeys. Exposition of Daniel, ch. v.

If ought my slender skill

Or writing were of power

No process of *ingrateful* time

Her virtues should devour.

Turkesside. Upon the Death of Eleanora Arundell.

The most damnable vice, and most against justice, in any opinion, is *ingratitude*, commonly called *unthankfulness*.

Sir Thomas Elyot. The Governour, book ii. ch. xii.

Who notes ibiding that is former fight
He of the prize his life recovered late,
Yet is his mind mollitious and *ingrate*.

Spenser. Faerie Queene, book vi. can. 7.

And not contented with this, he promised by proclamation a great sum of money to him that would kill Maras; a very *ingrate* and unthankful part, considering that Maras not many days before, having Sylla in his own house, at his hands and custody, delivered him from peril, and set him at liberty.

Sir Thomas North. Plutarch, fol. 391. *Sylla*.

That seems, with none of them thus favour loudest,
Or art *ingrateful* to each gentle maid,
That none of all their due deserts rebound.

Spenser. Colin Clouts come Home again.

What he gives

(Whose praise be ever sung) to one in part

Spiritual, many of power spirits be loosed

No *ingrateful* food.

Milton. Paradise Lost, book v. l. 407.

And this is the more to be striven for, because we are all naturally prone to afflict our selves with our own lowliness; *ingrateful* contemning all we have, for what we would have.

Hell. Works, vol. i. fol. 85. *Heaven upon Earth*.

Ingatitude how deeply doth thou wound!

Sure, first devoted to no other end,

But to grieve those whose nothing can offend.

Dryden. The Legend of Melinda the Fair.

Was it your love that prompted you to part,

To leave me dying, and to break my heart?

See when you fled, I shamed and *ingrate*.

Landdown. The British Ecchoes, act ii. sc. 1.

He not only sits down easily and quietly, but is very well pleased with the dispensations of the divine Providence towards him, how *ingrateful* never they may be to flesh and blood.

Shakespeare. Works, vol. i. p. 145. *Scornus 1*.

Inasmuch that Whitgift in some earnestness professed, "That it was strange to him to hear so notable a bishop, so learned a man, so stout a champion of true religion, so pious a prelate, so *ingrateful* and spitefully used by a sort of wandering, wicked, and wretched loquens.

Steepe. Life of Archbishop Whitgift, June 1572.

In the charge of *ingratitude*, *minus dicitur*; it is one great fault upon all mortality; it is all in a word: it says amen to the black roll of sins: it gives completion and confirmation to them all.

South. Sermons, vol. i. p. 465.

Ah! never may our arms such issue find,

Nor we rebel *ingrate*, while heaven is kind.

Brooker. Jerusalem Delivered, book i.

Canst thou, bright pattern of exalted truth,

To serve down the summer of thy youth,

And I, *ingrateful*! all that sweeten thee

Censur'd to lasting misery and me?

Falconer. The Shipwreck, can. 1.

INGRATIATE, v. } See *INGRACE*, ante.
INGRATIATING. } To introduce (*in gratum*) into favour; to obtain a place (*in gratia*) in favour; to gain or acquire the favour or good will, or kindness; to cause to be, to render *grateful* or pleasing.

This law (called a benevolence) was abolished by Richard the Third, by act of parliament, to ingratiate himself with the people.

Bacon. King Henry VII. fol. 100.

Were but the love of Christ to us, ever suffered to come into our hearts, (as species to the eye by intercession) had we but come to the least taste and relish of it, what would we not do to recompense, and answer, and entertain that love? What difficulty would it not ingratiate to us?

Hammond. Works, vol. ii. fol. 564. *Sermos 1*.

Which had been a very great ingulgence and ingratifying to a man of greatest quality.

Bishop Taylor. Artificial Hysteronproteron, p. 175.

The confederates, on the other side, would not bear of Breda; they took that proposition as an artifice, to *ingratiate* with the States beyond the rest of their allies.

Sir Wm. Temple. Works, vol. ii. p. 312. *Memoirs from 1672 to 1679*.

INGRATE.
—INGRATI-
—INGRATI-

INGROSS-
ING.
—
IN.
GUILTY.

INGROSSING, or **ENGRASSING**, in *Law*, is a misdemeanor punishable by fine and imprisonment. The offence consists in getting into one's possession or buying up large quantities of provisions, with intent to sell them again. It is very like the offences of **FORESTALLING** and **REGRATING**; the former of which consists in buying provisions on their road to market; the latter in buying them in the market and selling them again, either in the same market or within the distance of four miles from it. The Law forbids such purchases as these, on the ground that they are supposed to enhance the price of provisions above that which is fair and reasonable. In the present state of Society in England, we may doubt whether any individual by his own *bona fide* purchases, without spreading abroad false rumours and reports, can injure the Public, although the purchases were made with the intent to sell again. If he cannot do so, the reason for considering **Ingrossing** as an offence has passed away.

Ingrossing does not partake of the nature of a monopoly in the legal sense of that word. A monopoly is an exclusive privilege granted by the King to a subject for the sole buying and selling, making, working, or trading, in any article of commerce whatsoever. These monopolies were carried to an enormous extent in the reign of Elizabeth; but by a Statute passed in the reign of James I. the power of the Crown to grant them was declared illegal, with an exception in favour of the authors of new inventions, to whom a monopoly may be granted for a few years by Letters Patent, and of a few specified articles. Now it is the essential character of a monopoly, that no one, save the King's grantee, can trade in the article monopolized; whereas the article **Ingrossed** is open to the whole world until purchased by the **Ingrosser**. This distinction has been noticed, because Mr. Justice Blackstone, in his *Commentaries*, has placed monopoly next after **Ingrossing**, and said that they are much the same kind of offence; and the high authority of the learned Commentator may thus throw an odium on **Ingrossing** which it does not deserve. In an indictment for **Ingrossing** it is necessary to state the quantity **Ingrossed**; an indictment for **Ingrossing** a great quantity of fish, geese, and ducks was quashed, because no particular quantity of fish, geese, and ducks was stated.

Ingrossers in *Law* French are those *qui achètent en gros*. Spelman has visited them heavily. *In specie, et sic vulgo notior, multoque execrator in est (Ingrossator) qui crescentes segetes ad rem annuam Statuta non permittunt, simulque congerit et accumulatur. Haec Republica erucum avidè aucupantur Informatores; coram eorum, lupi lupum.*

See also Girlier, *Observations on the pernicious Consequences of Forestalling, Regrating, and Engrossing, with a List of the Statutes, &c. which have been adopted for the Punishment of those Offences, 1800.*

Of the **Ingrosser**, or writer of Legal Instruments *qui forensi character acta et instrumenta forensia paginis inscribit membranis*, Spelman observes that the Officer of the Exchequer who has the care of the Great Roll, now called *Clerk of the Pipe*, in the time of Henry VI. was known as *Ingrossator magnæ Rotule*, and the *Pipe contrarotulator*, whom, in modern diction, we suppose to be Secondary to the Clerk, as *Duplex Ingrossator*.

INGUILTY, i. e. *unguilty*, q. v. *guiltless*, innocent, *innocent*, and *guilty*. See **GUILTY**.

Either works her face to an unwilling smile upon that hateful guest; and the long (so not *inguity* of any inguity that he had put upon his favourite) causes himself to as much cheerfulness, as his want of rest would permit.

Hall. Works, vol. i. fol. 1350. *Contemplations. Human Hanged, &c.*

INGULF, or **Also written Engulph**, q. v. *In, Inou'lpn.* *Jand gulf*, q. v. *Fr. engulfer*; *D. golp-en*, to *gulf*, or swallow largely; to swallow eagerly, greedily; from the *Latin gula*, or the sound. *Skin-ner*.

To swallow up, to plunge, (as into a *gulf*;) to absorb.

Southward through Eden went a river large,
Nur chang'd his course, but through the shaggy hill
Pass'd underneath *ingulf*.

Milton. Paradise Lost, book i. l. 224.

Now from th' *inguin*'d liver's reeking flood
Turdy with many a curse of foam knoll,
And Galic, deep *ingulf*'d, its bubbling vessels
Fremiscuous, Fane to high Olympus flew.

J. Philips. Cerebus, (1706.)

Yet still higher rose,
It's in th' eternal snows of Lebanon,
That hollow'd spring; there, in the porous earth
Long while *ingulf*'d, its crystal weight here forc'd
Its way to light and freedom.

Mason. The English Garden, book ii.

INGURGITATE, } *Fr. ingurgiter*; *Lat. ingur-*
INGURGITATION. } *gitare*; to put or take down the
throat, (*gurgere*.) As the French

To *ingulf*, to swallow in; also, to ravine, to devour greedily.

Always I shal exhorte tutors and governors of noble chylidren,
that they suffer them not to use *ingurgitation* of meate or drinke.

See Thomas Elyot. The Governour, book i. ch. xi.

Ifs man do but once set his appetite upon it, [pleasure] let him
ingurgitate himself never so deep into it, yet shall he never be able to
EG his desire with it.

Fotherley. Atheism, (1622.) p. 206.

Nothing pesters the body and mind sweeter than to be still fed, to
eat and *ingurgitate* beyond all measure, as many do.

Burton. Anatomy of Melancholy, fol. 215.

Ten much abstinence turns vice, and too much *ingurgitation* is
one of the seven, and at once destroys both nature and grace.

Hall. Works, vol. ii. fol. 507. *Of Contemner.*

INGUSTIBLE, *Sp. ingustabilis*; *Lat. ingustabilis*;
that cannot be tasted; *in, privative*, and *gustare*, to taste.
See **GUST**.

As for their taste, if their nutriment be art, neither can it be an
instrument thereof; for the body of that element is *ingustable*, so it is of
all sapidity, and without any action of the tongue, is by the rough
scurry as we never conducted into the lungs.

See Thomas Brown. Vulgar Errors, book iii. ch. xvi.

INHABILITY. *Fr. inhobite, inhabilité*; *Lat. inhi-*
bilis; (*in*, and *habilis*, that may be used;) unfit for use.
Unfitness, unaptness.

Whence: evil blind ignorance, false presumption, unwearied credu-
lity, precipitate notions, untidy purpose, ill contrivance, back-slid-
ness, inableness, awkwardness and confusion of thought, wro-
ndon prevents.

Barrow. Works, vol. i. fol. 2. *Sermon 1.*

INHABIT, } *Fr. inhabiter*; *Lat. abitare*; *Sp. habitar*;
INHABITABLE, } *Lat. inhabitare*; *in*, and *habitare*, from *hab-ere*, to have,
INHABITANT, } hold, or keep.
INHABITANCE, }
INHABITATE, } To have, hold, or keep, himself;
INHABITATION, } to dwell, to reside, to remain or
INHABITER, } abide.

INHABITRESS. } *Inhabitare*, as the *Fr.* and *Sp.*
INHABITABLE; *Lat. inhabitabilis*; (*in*, and *habilis*, that may not be inhabited;) as we now

INHABIT. write *uninhabitable*; also as the French, that may be inhabited; *habitable*.

In the Example from *Brutwaine*, produced by Mr. Steevens, *inhabited*; in, private, *uninhabited*.

With great lands & liberties this house did enclose,
And sette here secular canons, which by the space
Of nine score years & ten inhabited this place.

R. Gloucester. *The Foundation of the Abbey of Gloucester*, p. 581.

But soon after Kyng Wyllyam chayed them out and drove them by their schyppes and toke suche displeasure with the *inhabytans* of that pryncesse that he destroyed the lands from York to Berne.

R. Bruner, p. 76. note.

Their riches was their old veruise
Which ever then had be fond
Sith first *inhabited* was the land.

Chaucer. *The Dreame*, fol. 362.

All things be hideous, terrible, leathome, and unpleasant to behold;
all things out of fashion and comeliness; *inhabited* with wild beasts
and serpents; or at leastwise, with people that be no less savage,
wild, and mischievous than the very beasts themselves be.

Sir Thomas More. *Utopia*, (by Robinson) book i. p. 33.

And if they have a lorde or a great man to their prisoner, they
make great joye therof, and will convey him into Bozome, or into
Austreyke, or into Xaxene, and kepe hym in some castell *inhably*
table.

Lord Berners. *Fraser*, fol. ii. p. 335.

Theodoricus, as his mortal enemy, followed, hyrrege and wastage
the country; as he went, in so muche that the *inhabytantes* of y^e
countrys fell before hym, beseechinge his grace y^e for the defence of
our may, be wold not destroye so many innocents.

Folger, vol. i. ch. 135.

Syring be him selfe goeth lyth and breath to all men every where,
and helde mete of one house all maynes of menne, for to dwell on
all the face of the earth, and hath no enemy before, have longe tyme,
and sith the endes of their *inhabytantes*, that they should see God,
yf they myght feel and fynde him, though he be not farr from every
one of us.

Bible, Anno 1551. Actes, ch. xvii.

He thought it mete to disspittel hym of their helpe, as he
assailed him by battell: lest either being brought to viter dyspayre,
he myght lide himselfe among the Menapii, or otherwise he him-
selfe be compelled to fight wth *inhabytants* on the farther side of
the Rhine.

Arthur Golding. *Caesar*. Commentaries, book vi. fol. 148.

King Latines with the Aborigines, who at that time *inhabited*
those parts, ran forth in warlike manner out of towne and country, to
withstand the violent invasion of these strangers.

Holland. *Latins*, fol. 3.

— Be often agasie,

And dare me to the dearest with thy sword;

If trembling I *inhabited* (inhabited) I then protest mee

The baby of a girl.

Shakespeare. *Macbeth*, fol. 142.

Others in imitation of some valiant heights, have frequented
deserts and *inhabited* provinces.

Hemans. *Survey of Histories*, 1614.

Nor would the kings of the earth, nor all which live

In the *inhabitable* world, believe,

That any adversary, say for

late Jerusalem should enter us.

Dante. *Dante Poets*. *The Lamentations of Jeremy*.

Happily by the divine providence so ordering all, that some parts
of the world should be *inhabitable*, others *inhabitable*, according to exas-
sive cold, extreme heat, and a mean temperature of both.

Holland. *Philosophy*, fol. 671. *Optima of Philosophy*.

And otherwise, how much meet it be, that would containe such an
innumerable compaignie of people abiding their wits over and anon,
as they do. Wherby I guesse, that the over-measure of the climate
inhabitable, is much greater.

Id. *Plinio*, vol. i. fol. 49. *Natural History*.

I SAY. Here's nothing, sir, but poverty and hunger:
No promise of *inhabited*; neither track of heat.

Bromont and Fletcher. *The Sea Voyage*, act iv. sc. 1.

Master, that black *inhabited* of hell,

Which never fails continual watch to keep,

(Fearing to think, a horrid thing to tell)

VOL. XXIII.

Enter'd the place, whereas those warlike lords

Lay mail'd in armour, girt with lethal swords.

Dryden. *The Barons' Wars*, book ii.

I am not ignorant, my soldiers, that of all the people which
inhabited Asia, the Gauls are most renowned for valiance in wars.

Holland. *Latins*, fol. 992.

Can they lay themselves living stones surly laid upon the four-
diction Jesus Christ, to the making up of an heavenly temple for the
eternal *inhabitation* of God, and can they think they can be shaken
out with every storm of temptation?

Hall. *Works*, vol. iii. fol. 536. *Christ Mystical*.

They say a nymph, called Calacogites,

That is with others, as *inhabited*

On this thy wood-crown'd hill; acknowledges

That she has life given.

Chapman. *Hymns to Venus*, fol. 106.

'Tis said the sound of a Mermaid's birth

Is gone through all the *inhabitable* earth:

But still that text must be confin'd alone

To what was then *inhabited* and known.

Dryden. *Religio Lami*.

Jove has the realms of earth in vain

Divided by th' *inhabitable* main;

If ships prophane, with fleetless pride,

Bowed o'er th' *inhabitable* tide.

Francis. *Horace*. *Ode* 3.

Potasio himself argues, that from this *inhabitation* a numerical
unity may be effected.

Bishop Bull. *Works*, vol. ii. p. 189. *Discourse* 4.

And [the angels that were sent to Sodom] being attempted by the
brutish *inhabitants* of it, carried thence the angelical purity whereto
they came thither.

Boyle. *Works*, vol. v. p. 265. *The Marjorin of Theodora*.

We may conclude that [Britain] was a very ancient settlement,
where the Carthaginians found this *inhabitable* earth; which they
traded hither for tin; as the Phoenicians, whose trucks they followed
in the commerce, are said to have done long before them.

Burke. *Works*, vol. x. p. 179. *An Abridgement of English History*.

The *inhabitants* of this island [Britain], who were divided into a
great number of petty nations, under a very loose and disorderly
frame of government, did not find it may be to plan any effectual
measures for their defence.

Id. *Id.* vol. i. ch. i. p. 172.

INHALE, Lat. *inhalaré*, in, and *halare*, to breathe.

See EXHALE.

To draw in breath or air, to inspire.

— But this the theme

I sing, scriptur'd, to the British fair,

Forbids, and lends me to the mountain-brow,

Where sits the shepherd on the grassy turf,

Inhaling, healthful, the descending sun.

Thomson. *Spring*.

That play of lungs, *inhaling* and again

Respiring freely the fresh air, that makes

Swift pure or sleep ascent so toil to me,

Mine have not pierc'd yet.

Cowper. *The Task*, book i.

INHANCE, now written *Enhance*, q. v. *Hance*
perhaps from the Fr. *hausser*, to *hoise* or *hoist*, to raise,
to elevate.

To raise.

Half meet, half shew his wish; nor free, nor nice,

Delay the pleasure, to increase the price.

Blackmore. *Advent to the Ladies*.

You know that the price of all sorts of manufactures is not a
great deal *inshored* (except to the domestic consumer) by any taxes
paid in this country.

Burke. *Works*, vol. iii. p. 217. *Two Letters to Gentlemen in Bristol*.

INHARMONIOUS, } In, and harmonious. See
INHARMONIOUSNESS, } HARMONY. (Gr. *ἀρμονία*,
from *ἀρμω*, to *aptare*: the fit or apt union or connection of parts.)

5 B

INHAR-
MONIOUS
INHERE.

Not having the fit or apt union or connection of parts; in concordant proportion; in agreement or correspondence, in musical proportion or concord; unmusical, discordant.

What then forbids our equal right to know
Why his own verse inharmonious flows?
Francis. Horace. Satire 10. book 1.

Sounds inharmonious in themselves and harsh,
Yet heard in scenes where peace for ever reigns,
And only there, please highly for their sake.

Cooper. The Two, book 1.

They adjudge them one short and the other long, and would be hurtily shocked at the inharmoniousness of a verse wherein they should be introduced in each other's place.

Search. Light of Nature, vol. 1. part 1. ch. xiii. p. 336.

INHERE,
INHERENT,
INHERENCE,
INHERENCY,
INHERENTLY,
INHERENT.

Lat. *inhærens, in, and hærens, from in-sive, capere, prehendere, to seize or hold close or fast. See COHERE.*

To hold or keep close or tight in; to cleave or stick close or fast in; to be or remain close, or in close connection or conjunction with; to be, or abide, or subsist in:—as if natural or innate, inborn or inbred.

For, not is nothing, nor in things'
Extraneous, and scattering bright, can laws inhere,
Dean. Songs and Sonnets. Airs and Angels.

What she did here, by great example, well,
T' instruct posterity, her fame may tell!
And, calling truth to witness, make that good
From the inherent graces in her blood!

Ben Jonson. Elegy on Lady Anne Psalter.

Handsome desires, and rest about these lies,
Uncon, inborn, and, and, and, and, and, and,
Cooper. The Two, book 1. The Argument.

It is I that am pleased with beholding his gaiety, and the gay man in his greatest bravery is only pleased because I am pleased with the sight; so borrowing his little and imaginary complacency from the delight that I have, not from any inherency of his own possession.

Taylor. Sermon 18. p. 2.

So faces the soul, which more that power reveres,
Man claims from God, than what to God inheres.
Parnell. Dr. Donne's third Satire verified.

I consider as human soul without education like marble in a quarry, which shows none of its inherent beauties till the skill of the polisher fetches out the colours, makes the surface white, and discovers every ornamental cloud, spot, and vein that runs through the body of it.

Speator, No. 215.

For they may assert that matter both inherently and essentially has an internal energy, whereby it necessarily tends to unite itself to all other matter.

Beattie. A Confutation of Atheism. Sermon 8. p. 266.

The nature of a substance consisting in this, that it can subsist of itself without being in any thing else, as in a subject of inherency.

Boyle. Works, vol. iii. p. 17. Considerations and Experiments touching the Origin of Forms and Qualities.

So natural is this timidity with regard to power, and so strongly does it adhere in our constitution, that very few are able to conquer it, but by mixing much in the business of the great world, or by using no small violence to their natural dispositions.

Burke. Works, vol. 1. p. 172. On the Sublime and Beautiful.

Their brevities and intemperance shew, that they supplicate the saints to befriend them by their own inherent power, or to intercede for them to the throne of God by virtue of their own personal merit, in blasphemous derogation to the all-stoning and incommunicable intercession of Jesus.

Hurd. Works, vol. v. p. 319. Sermon 11.

Many have maintained that body is only a collection of qualities to which we give one name; and that the entity of a subject of inherency, in which those qualities inherency, is only a fiction of the mind.

Reid. Essay 2. ch. vii. Of the Human Mind, vol. 1. part 1. p. 203.

INHERIT,
INHERITABLE,
INHERITANCE,
INHERITOR,
INHERITRESS,
INHERITRIX.

Fr. *heriter*; Sp. *heridar*; Lat. *INHERIT.*
hereditarius, from heres, a heir, q. v.
(from *in-sive, capere, to take or receive. Junius.*) See also DIS-INHERIT.

To take, or receive, or be entitled as heir, by hereditary descent, by descent from an ancestor; generally, to take, or cause to, or receive possession.

Rise up, behold, this monument,
I grant you inheritance,
Peaceably without strife
During the dates of your line.

Cheever. The Dream, sd. 361.

Pharos the elder, inheriting the kyphosis according to the custom of their country, conquered a vast hynde of people called the Marles.

Arthur Goldgag. Justice, fol. 171.

You shall understand that Darius came not to his empire by sole inheritance, but got into it by the benefit of Bagas, his eunuch.

Brande. Quintus Curtius, book 1. fol. 143.

It is not unknown to all you, that the noble and virtuous prince, Kyng Henry the Fifth, my moste dearest and welthehold brother, was the very true inheritor, and the undoubted successor, in the crown of this realm of France, as soon and heire in Lady Isbell, daughter and sole inheritor to Kyng Philip the First.

Hall. Henry 5. The tenth year.

Where now he doth inherit

All happiness in Hebe's silver bow.

Spenser. The Ruins of Time.

So much ado had tolling France to rend
From as the right so long inherited;
And so hard went we from what we possess'd,
As with it went the blood we loved best.

Daniel. History of Civil Wars, book vi.

King. What doth our cousin lay to Mowbrays charge?

It must be great that can inherit vs,
So much as of a thought of ill in him.

Shakespeare. Richard II. fol. 23.

As one of ancient time consults to the cure of some of the greatest peers, that they, when the queen is in childbirth, be present, and watchfully observe, lest the ladies privacy should counteract the inheritable sex, by supplanting some other male when the true birth is female.

Addis. Illustrations of Dryden's Polydore, song. 17.

To you th' inheritance belongs by right

Of brother's prize, to you also longs his love.

Spenser. Faerie Queene, book 1. can. 4.

And you, will rather show our general love,
How you can frame, they spend a frowne upon 'em,
For the inheritance of their love, and sufficient
Of what that want might reeve.

Shakespeare. Coriolanus, fol. 18.

From that time forward the priests were not chosen out of the whole number of Levites, as our bishops, but were born inheritors of the dignity.

Milton. Works, vol. 1. fol. 46. The Reason of Church Government.

[He] was supposed to keep as his exposed wife a kinswoman of his and countess-german, an inheritor.

Holland. Plutarch, fol. 697. Roman Questions.

Nor was it a little augmented through his marriage with one of the daughters and inheritor of Hugh Stafford of Southwich.

Failler. Works, vol. 1. p. 325. Dorsetshire.

How vain that second life in others' breath,
Th' estate which Wits inherit after death!
Ease, health, and life, for this they must reave,
To come the labour, but how vast the fear!

Pope. The Temple of Fame.

O happy regions, Italy and Spain,
Which never did those monsters entertain!
The wolf, the bear, the lion can there advance
No active claim of just inheritance.

Dryden. The Hind and the Panther.

We do read of many, who being sole inheritors and possessors of any Country, which after took unto them husbands, who had successors.

Kyng. Memorials. Queen Mary, Anno 1558.

INHERIT. While property continued only for life, testaments were useless and unknown; and, when it became *substantive*, the inheritance was long indefeasible, and the children or heirs at law were incapable of exclusion by will.

Blackstone. Commentaries, book ii. ch. i.

INHERITANCE, in *Law*, is an estate in lands or tenements, which on the death of the owner may descend to his *heirs*. Property which may be moved to any place and enjoyed anywhere, such as household goods, can never be the subject matter of an Inheritance; that is can never descend to the heir: but on the death of the owner such property passes into the hands of his executor or administrator; as also do leaseholds for years; for whatever number of years they may be. Inheritable properties, which are tangible and visible, such as houses and lands, are called *corporeal Hereditaments*. Those which are invisible, and the ownership of which confers rather a right connected with land, than property in the land itself, such as advowsons, tithes, rights of common, rights of way, and many others, are called *incorporeal*. When an estate is conveyed to a man and his heirs, he is said to have a fee simple; which is the largest and the most complete interest known to our law, being subject to the absolute control of the owner, who may mortgage it or otherwise charge and encumber it; and may alien it by Deed or Will to any one capable of receiving it. In default of his so doing it descends to his heirs general, and upon failure of heirs general it escheats to the lord of whom it is holden. If an estate is conveyed to a man, and the heirs of his body, he is said to have a fee tail, which so long as the entail is not barred or docted can neither be aliened nor encumbered by the owner; but on his death it descends to the heirs of his body; that is to his lineal descendants; and in default of such descendants, it reverts to the owner of the fee simple. For the fee tail, like a lease for years, is only a portion carved out of the complete interest, the residue of which belongs to the reversioner; when the years expire, and when the heirs in tail fail, the reversioner steps into possession. The owner of a fee tail may, however, at any time, by going through an expensive legal process, called suffering a recovery, dock the entail, defeat the heirs in tail and the reversioner, and convert his own estate into a fee simple. When the immediate possessor cannot bar the entail, without the concurrence of his son, or of some other person who is to succeed him, such immediate possessor is only tenant for life, and his son or other successor has an estate tail, expectant on the determination of the immediate possessor's estate for life.

The laws which regulate the descent of real property are of very remote antiquity. It seems probable, however, that they were different before the Conquest, because in Kent, where the most successful stand was made against Norman in behalf of Saxon institutions, the custom of GAVELKIND prevails to this day, by which custom land descends to all the sons equally, and not to the eldest son alone. Except, however, in Gavelkind, copyhold, and other customary tenures, one uniform law has continued to regulate the descent of real property, since the time of the early Norman Kings. By this law males and the issue of males are always preferred as heirs to females and the issue of females. Thus the land descends to a son of the deceased proprietor, or to the issue of a dead son, rather than to a daughter or her issue. Where there are more than one son, the eldest

takes the whole to the entire exclusion of the others; and if the eldest be dead, he is represented by his descendants, who take the same interest which he would have taken if living. If the eldest leave no descendants, the second son or his descendants are let in, and in like manner the third, fourth, and other sons are let in successively upon the decrease of their elder brothers without issue. If there be no sons nor descendants of sons, the daughters all inherit together in equal shares, the descendants of a deceased daughter always taking the same share which she would have taken if living. If the deceased proprietor leave no lineal descendants the inheritance descends to his brothers and sisters, of the whole blood, that is, born from the same father and mother as himself. In default of such brothers and sisters of the deceased proprietor, it descends to his uncles and aunts, being his father's brothers and sisters of the whole blood, and in default of them, to his paternal great uncles and great aunts of the whole blood. And the same rules of primogeniture amongst males, equal division amongst females, preference of males to females, and representation by descendants, prevail throughout, as were explained above with reference to the descent among the sons and daughters of the deceased proprietor.

It may appear strange that an uncle or other collateral relation should inherit, although the father or mother may be living, but it is an universal rule that the lineal ancestors, that is the father, mother, grandfather, &c. can never inherit. Thus if A dies, B his uncle, and not C his father, shall be his heir; if B die, C may be his heir, although he can never inherit immediately from A. The lineal ancestors and all collateral relations of the half blood are entirely excluded from the descent. Therefore, a man may die leaving his father and mother, and a large family of half-brothers living, and yet all his lands will escheat for want of heirs. The Commissioners on the law of real property in their Report, dated May 11th, 1829, recommend that this hardship should be abolished. When in tracing upwards through males, that is from father to father, no collateral relations of the whole blood of any such successive male ancestors can be found, recourse must be had to the collateral relations of some female ancestor; and it is now the prevailing opinion that the more remote female ancestor is to be preferred for this purpose before all female ancestors of nearer degree. Thus the relations of the paternal great grandmother take before the relations of the paternal grandmother. The reason is because the pedigree is traced through a greater number of males to arrive at the great grandmother than to arrive at the grandmother. When the paternal line is entirely exhausted, recourse is then had to the maternal, and the same rules are to be observed in it as in the paternal. But if the land descended to the deceased proprietor from some relation on the father's side, no relation of the mother's side shall inherit. So if it descended from the mother's side, the father's relations are excluded. The Commissioners have recommended in the same Report that this rule should be modified.

The descent of the Crown and of the lands of the King differs in two points from other descents. 1st. Primogeniture prevails among females. 2. The half blood is not excluded. In the early reigns after the Conquest, the rules of descent were frequently disregarded. William Rufus and Henry I. excluded their elder brother Robert from the

INHERITANCE.
INHERIT.
 {
 throne; Stephen, the son of Adela, n daughter of the Conqueror, excluded Matilda the daughter of Henry I., a son of the Conqueror; and John excluded Arthur the son of Geoffry, John's elder brother. The King and Parliament have power to alter the line of succession, which power it is high treason to dispute.

The law of primogeniture is not universal throughout the country. By the custom of *Gavelkind*, as we have before stated, all the sons, and in default of sons all the daughters, and in default of daughters all the brothers, and so forth, take in equal shares. By the custom of *Borough English*, the youngest son inherits to the entire exclusion of the rest, and various other customs prevail in different manors. Where there are no sons and more than one daughter, and a peerage descends to them, the King may by his prerogative confer the title upon any one of them at his own pleasure; and until such nomination by the King, the title is unwound, and is said to be in *abeyance*. It is a general rule that an estate of inheritance cannot be created either by Deed or Will unless the word *heirs* is made use of. The intention of an ignorant testator has frequently, we fear, been defeated by this technicality. If a man leave all his lands to A, without saying to A and his heirs, A will only take an estate for his own life, and upon his death the lands will revert to the original heirs. It is also a general rule that the use of the word *heirs* shall always create an estate of inheritance, and we have seen that a man possessed of an estate of inheritance can always defeat his heirs by aliening the lands. Therefore if a man leave his lands to B, and declare that he shall only have an estate for life in them without power to convey them away, and that after his death his heirs shall have them, yet in defiance of the testator's declared intention, B, owing to this technical sense attached to the word *heirs*, will take not an estate for life, but an estate of inheritance, and will be able to defeat his heirs at his pleasure by conveying the lands away. In this latter case, therefore, the use of the word *heirs* should be cautiously avoided, and children, sons, and daughters, or issue, be adopted instead. If, however, the suggestions of the Commissioners shall be adopted, these technical pieces of injustice will not long continue part of our laws.

INHERSE, to lay, to bury; (as in a *hearse*, q. v.)

See where he lies in herbed in the arms
 Of the most bloody course of his lawyers.

Shakespeare. Henry VI. First Part, fol. 114.

INHATION, in, and *hation*, q. v. from Lat. *hiare*, Gr. *χέω*, to open, to gape.

An opening, a gaping.

This said marriage was a housing the rymes to luxury, an *inhation* after abstinence lusts?

Hall. Works, vol. i. fol. 692. The Honour of the Married Clergy.

INHIBIT, } Fr. *inhiber*; It. *inibire*; Sp. *in-*
inimition. } *hibir*; Lat. *in-hibere*, to hold in, (as, and *habere*, to have or hold.)

To hold in, to restrain, to withhold, to prevent, to forbid.

Some dyd *inhibyte* meates sanctified of God, under colour of abstinence to set up hypocrisy.

Bale. Image, part i. sig. K. 3.

What man is he, that is able to performe the whole law, specially since it is such a thing which where through inhibition is both provoked new to yte, groweth so strength nor habilitie to suppress and overcome devyns.

Udall. Galatians, ch. iii.

Both our laws and constitutions have ever straitly inhibited the private coverings of many persons dedicated to the religion established.

Hall. Works, vol. iii. fol. 578. The Peace Maker.

This is the question here, as the miracle worker, why his only not agreeing should lay a negative bar and inhibition upon that which is agreed to by a whole parliament, though never so conducing to the public good or safety.

Milton. Works, vol. i. fol. 302. An Answer to Eikon Basilike.

He promised, in the word of a pope, that he would never, neither at any person's desire, nor of his own motion, advise or revoke the commission he had granted to the legates to judge the matter of the king's marriage.

Barnet. History of the Reformation, Anno 1528.

INHIBITION, in Law, is a Writ by which an inferior is commanded by a superior Ecclesiastical authority to stay the proceedings in which it is engaged. Thus if a member of a College appeals to the Visitor, the Visitor Inhibits all proceedings against the appellant until the appeal is determined. When the Archbishop visits, he Inhibits the Bishop of the diocese; when the Bishop visits, he Inhibits the Archdeacon; which Inhibitions continue in force until the last parish is visited. If a lapse happens while the Inhibition is in force against the Bishop, the Archbishop must institute; institution by the Bishop would be void as his power is suspended.

Inhibition is also a branch of the prerogative of the Crown: by which a subject may be restrained from quitting the kingdom. By the Common Law every man may go out of the kingdom for the purpose of traffic, or of travel, or for any other cause which he pleases, without having first obtained the King's leave. This liberty was restricted by a Statute passed in the reign of Richard II., by which all men except peers, merchants, and soldiers, were prohibited from leaving the kingdom without license; but this Statute was repealed in the 4th year of James I., therefore any man may quit the kingdom without license, but the King still possesses, and always has possessed, independently of the Statute of Richard II., a restraining power. No license is in general required, but a positive order not to quit the kingdom must be obeyed. The King may exercise this prerogative either by a proclamation, or by the Writ *Ne exeat regno*, which is the usual process at the present day. This Writ formerly was only granted for reasons of State, when it was supposed that the person quitting the kingdom had some evil design against the King's Government; but since the latter part of the reign of James I. it has been made use of in private suits between subjects for the furtherance of justice. When a Bill has been filed in the Court of Chancery, the plaintiff may apply for this Writ, grounding his application upon an affidavit that a debt is actually due to him, and that the defendant intends to quit the Country. The debt, however, must be merely equitable and not recoverable in the Courts of Law, for if it were, the defendant might be arrested by the process of those Courts. The Writ is usually directed to the Sheriff, who arrests the defendant, and detains him till he gives security not to quit the kingdom. The amount of the debt is endorsed on the Writ that the Sheriff may know what security is required. The King may also, by his Writ of Inhibition, require a subject residing abroad to return to this kingdom. If the subject disobeys, his lands and goods may be seized. This prerogative of the Crown has never been exerted except for purposes of State.

INHOLD, i. e. *holdeth in*, or within, containeth.

INHIBIT.

INHOLD.

INHOLD. And again, as this light, touching his simple nature, is no way yet understood, as it is *disputed*, whether this light first created, be the same which the sun *inhabited* and *enough* forth, or whether it had continued any longer than till the sun's creation.

IN.

HUMAN.

Regis. History of the World, book i. ch. i. sec. 7. fol. 8.

INHOOP, i. e. held or kept in a *hoop*, q. v. Generally, enclosed.

His cocks do winde the battail still of mine,
When it is all to sought; and his quilles ure
Best mine inhoop at odds.

Shakespeare. Antony and Cleopatra, fol. 347.

INHO'SPITABLE, } Fr. and Sp. *inhospitable*;
INHO'SPITABLY, } It. *inhospitale*; Lat. *inhospit-*
INHO'SPITABLENESS, } *alis*, in, and *hospitatis*, from
INHO'SPITAL, } *hospes*, a stranger, received
INHO'SPITALITY. and entertained in the house.

See IHOSPITABLE.
Not receiving and entertaining strangers; illiberal, unkind, to strangers, to visitors; violating the laws or customs of *hospitality*.

Not less renowned than in Mount Ephraim,
Jael, who with inhospitable guile
Smote Sisera sleeping through the temples nail'd.

Milton. Samson Agonistes, l. 990.

About this time was the Jewish feast of tabernacles, whither Jesus went up as it were in secret, and passing through Samaria, he found the inhabitants of a little village so *inhospitable*, as to refuse to give him entertainment.

Taylor. The Great Exemplar, part iii. sec. 14.

He the same year having drawn to his palace Ethelbert, King of East-Angles, with fair invitations to marry his daughter, caus'd him to be there *inhospitably* beheaded.

Milton. Works, vol. i. fol. 73. *The History of England*, book iv.

When it shall grieve thy grating gall for shame,
To see the lords that bore thy grandeur's name
Become a dhaughl peasant's summer-hall,
Or loosely hermit's cage *inhospitable*.

Hall. Satire 5, book iv.

How terrible a motion was that, (which was made by the two di-
ables), of commanding fire to come down from heaven, and consume the *inhospitable* Samaritans.

Id. Works, vol. iii. fol. 729. *Select Thoughts*.

I shall leave all acquaintance, and conversation, and he cast upon strange faces, and languages that I understand not; my best entertainment will be solitude, my ordinary *inhospitably*.

Id. B. fol. 562. The Balm of Gilead.

While through the gloom
Far from the bleak *inhospitable* shore,
Leading the winds, is heard the hungry howl
Of famish'd monsters there awaiting wrecks.

Thomson. Winter.

But on the 27th [Sept.] we, impatient of the time and *inhospitable*ness of the place, sailed again with a contrary and impetuous wind and a terrible sea, in great jeopardy, for we had much ado to keep ourselves above water, the billows breaking desperately on our vessel.

Evelyn. Memoirs, vol. i. p. 21. *Holland*, 1641.

The distress of slavery by such an act of *inhospitable* barbarity, as before was unheard of, and, perhaps, never practiced but by themselves.

South. Sermons, vol. ix. p. 111.

Is looking forward to futurity, the prospect we are to take of the world is not that which is sometimes gloomily indulg'd, of a ferien region, where nothing is to be beheld but dreary and *inhospitable* wastes, and an objects are to be met with all serpents that hiss, and wild beasts that devour.

Minor. Sermon 1, vol. v. p. 13.

For what you call *inhospitably* dear,
To me with beauty and delight appear.

Francis. Horace, book i. *Episth* 14.

INHUMAN, } Fr. *inhumain*; It. and Sp. *inhu-*
INHUMANLY, } *mano*; Lat. *inhumanus*, in, and *hu-*
INHUMANITY. *manus*, from *homo*, a man; of un-
known Etymology. See **HUMAN**.

Unmanly; not having the nature or qualities of man; not having the feelings natural to or becoming the nature of man; unfeeling, unkind, hard-hearted, cruel.

IN-

HUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

INHUMAN.

Wherever the king made his poor subjects case with lamentations and cries shewing his grace of the cruelty of the Frenchman and of their inhuman dealing with them.

Hall. Henry VIII. The thirteenth Year.

Then with great inhumanity they went into the hospital of poor and sick folk, called the *leprosy*, and took all the silver vessels that the sick folk were served with, and raised them out of their beds, and drove them away, some with great strokes and staves and some were cast down from the galleries.

Holiest. Voyages, &c. vol. ii. fol. 95. *The Loss of Rhodes.*

Blood was so odious in each Rithaich's sight,
That who did kill (as inhuman) none lov'd,
Saw when just wars, or law, whil' it ballanc'd right,
Did brutal courage, or the judgement sav'd.

Strong. Drones-day. The fifth Hour.

What wretch inhuman, or what wilder blood,
(Such's in a desert from a tiger's brood)
Could leave her so disconsolate!

Brown. Britannia's Patriarch, book ii. song 1.

But they that break bands of civility,
And wicked customs make, those few defame
Both nobles and gentle courtesy.

No greater shame to men, than inhumanity.

Spenser. Faerie Queene, book vi. can. 1.

And these men are they,
That woe my mother; most inhumanely,
Committing injury on injury.

Chapman. Homer. Odyssey, fol. 55.

Be not the Muse ashamed, here to bewail
Her brothers of the grave, by tyrant man
Inhuman caught, and in a narrow cage,
From liberty confin'd, and boundless air.

Thomson. Spring.

All which being no matter of fact unquestionable, it must needs be an argument of the clearest and most allowed consequence, that if such inhumanities actually have been born, it is certain that they may be born.

South. Sermons, vol. vi. p. 318.

indeed it is not so certain, that those men that had resisted all Christ's preaching and miracles, and had afterwards most inhumanly crucified him, would have been brought over to the belief of him, though he had appeared to them from the dead.

Sharpe. Works, vol. ii. p. 162. *Sermon 8.*

For three hundred years, from time to time, all kind of subtlety and violence and inhumanity was employed to overturn it, but the more it was persecuted the more it flourished, and at last prevailed over all its enemies.

Jarvis. Remarks on Ecclesiastical History, vol. i. dis. 3. p. 73. *The Kingdom of Christ.*

When Alexander had in his fury inhumanly butchered one of his best friends and bravest captains; on the return of manna he began to conceive an horror suitable to the guilt of such a murder.

Burke. Works, vol. i. p. 57. *A Foundation of Natural Society.*

INHUME, } Fr. *inhumer*; Lat. *inhumare*, in,
INHUMATION, } *humare*, to put into the ground.
To put, or take, or receive into the ground; to inter.

We took notice of an old-enacted tomb, which included a harmless shepherd.

Sir T. Herbert. Travels, p. 126.

The Jewish nation, though they entertained the old way of inhumation, yet sometimes admitted this practice. For the men of Jabesh burst the body of Saul

Sir Thomas Brown. Urn Burial, ch. l. p. 4.

No Greek shall e'er his peri-d's relics grace,
No hand his bones shall guile, or shame;
These his cold rings, and this his watery tomb.

Pope. Homer. Iliad, book xli.

When best to die, and when inhum the care;
A task, how arduous! 't neart demands thy thought.

Granger. The Sugar-cane, book i. l. 256.

INJECT
—
INIMITA-
BLE.

INJECT, } Fr. *injection*; Sp. *inyección*; It. *in-*
injectione; *fr. zione*; Lat. *injectione*, from *injicere*,
injectione, to cast or throw into. (*in*, and *jacere*, to cast
or throw.)

To cast or throw in, into, or upon, to dart into; to
introduce, as at a throw, i. e. quickly, suddenly.

It is of great force either applied outwardly or injected inwardly.
Holland. Plume, vol. ii. book xvi. fol. 267. *Natural History*.

Now, that the evil spirits are ever at hand, ready upon all occasions
to present their service to us for our furtherance in mischief,
appears too plainly in their continual temptations which they inject
into our thoughts.

Hall. Works, vol. iii. fol. 424. *Soldaphy* 8.

Cesar also, then hatching tyranny, injected the same scrupulous de-
mons to stop the anatomy of death in full and free senate decreed on
Lentulus and Cethegus, two of Catiline's accomplices, which were
renov'd and urg'd for Statius.

Milton. Works, vol. i. fol. 391. *An Answer to Edmund Bacon*.

And when the said egg is warm, [he prescribeth] to minister the
same by way of clyster or syringe, promising us, that the said injection
will break all inward impostures.

Holland. Plume, vol. ii. book x. fol. 75. *Natural History*.

One thing he hath strangely proved, That there is no temptation
which a man is subject to, but what might be suggested by our own
corruption, without any injection of Satan.

Fidler. Horribles, vol. i. p. 385. *Gloucestershire*.

But a little of scalding hot water injected

Infinitely cures the timber affected.

Sneyt. Wood on Insect, (1725.)

Never shall old these teasing clouds cease now and then to darken
the clearest serenity of her skies, which made him often say, that *injection*
of this nature were such a disease to his faith, as the tooth ache
to the body; for though it be not mortal, it is very troublesome.

Boyle. Works, vol. i. p. xxiv. *The Left*.

A paragraph, in Mr. Warburton's *Deane's Legacy* of *Moors*,
ridges me to detain the reader a little longer, in order to deliver the
regularities, which the authority of so celebrated a writer may probably
inject to the disadvantages of my argument.

Middleton. Works, vol. iii. p. 120. *A Letter from Rome. Post-*
script.

It happens, that the tabular structure of the nerves was never per-
ceived by the human eye, not shown by the most accurate injections.
Russ. Essay 2. On the Powers of the Human Mind, vol. i. part ii.
ch. iii. p. 122.

IMAGINABLE, usually written *Unimaginable*,
q. v. Fr. *imaginable*; in, privative, and *imaginable*,
from *image*, q. v. ante.

That cannot be imagined, cannot be formed or con-
ceived as an image in the mind; cannot be depicted or
devised.

In this sense two prime causes are *imaginable*; and for all things
to depend on, and to be more independent beings than one, is a
clear contradiction. *Fourman. On the Creed. Art. 1.*

INIMICAL, Lat. *inimicus*, in, privative, and *amicus*,
from *am-are*, to love.

Hostile, unfriendly.

Associations in defence of the existing power of the sovereign, are
not, in their spirit, inimical to the constitution.

Brand. Essay on Political Associations, (1794.)

INIMITABLE, } Fr. and Sp. *inimitable*; It. in-
imitabile. } *imitabile*; Lat. *inimitabilis*, that
cannot be imitated, in, and *imitabilis*, from *imitari*.
See TO IMITATE, ante.

That cannot be imitated, or made, or done,—after or
in the manner of another; in the likeness or resemblance
of another; cannot be copied, counterfeited, or mimicked.

For the native and inimitable eloquence, in expressing the counsels,
desires, conceits, progressions, enterprises, experiences,
journeys, and fancies of imitators, he seemeth to put all other
wryms of lyke matters to silence.

Sir Thomas Eliot. The Governour, book i. ch. xalii.

Not such our most inimitable imitator of nature, this coarse and
deliberate mixture of his parts, more to colour and to need his hand
a taxation of so eminent a person; than to follow the true life of na-
ture, being often, or always, exposed to disparage his creatures.

Chapman. Homer. Iliad, book ii. fol. 36. Com.

Ambitious fool, with horry heads he pass
O'er hollow arches of recourding brains;

To rival thunder, in its rapid course,
And imitate unimitable force.

Dryden. Virgil. Eclog., book ii.

Thus Nature works as if to mock at Art,
And in defiance of her rival power;

By these fortuitous and random strokes
Performing such unimitable feats.

As she with all her rules can never teach.

Cowper. The Task, book v.

The collection of gay images on the one hand and of melancholy
ones on the other, exhibited in these two small but *unimitable* fine
Poems, (*Allegro and Penseroso*) are as exquisite as can be conceived.

Blair. Lecture 40., vol. iii. p. 163.

INJOIN, } In Slinkpeare, *in join*, to unite; in
INJOINT, } *injoin*, (the in negative,) *unjoined*,
disjoined, the *joins* or parts *joined*, severed.

MEANS. The Omicrons, returned and graces,
Starting with due course toward the life of Rhodes,
Have there mingled them with an other force.

Shakespeare. Othello, fol. 313.

Those miserable wretches had their eyes cleft and their noses cut
off, for that the forestal bridge by a mighty tempest was *injoined* and
broken.

Holland. Plume, fol. 126. *Tranquility of Mind*.

INJOIN, } More commonly *Enjoin*. Fr. *en-*
injoin, } *joindre*; Lat. *injoinere*, to join to,
to add to, to put or place to, with, or upon.

To put upon, to impose, or an admonition or warn-
ing; and, thus, to admonish, to warn, to exhort, to ex-
hort earnestly, to request or require.

Injunction; admonition, exhortation, requisition,
command; in Milton, joining together, conjunction.

Ye see, good readers, in what ways Sayre Austine would a sin-
ner should knowledge by's deadness answer, that is to wit, by skiff,
contrition, and satisfaction, not only voluntary deeds, but also such
as should have engaged by the priests.

Sir Thomas More. Works, fol. 752. *The second Part of the Con-*
junction of Tyndall.

After this special injunction of my lords and master Jesus Christe,
(sayth Sayre Johne,) I dyd caste up myne eyes to wardes the skye,
lykinge up my hart to greue thikens into God.

Idem. Image, part i. sig. G. 7.

—And he felow

(Thou knowest) *injoin'd* that I his love should hide.

Davenant. Goodfellow, book iii. can. 2.

Seven years penance is *injoined* to a deadly sin; because Mi-
nion was separated seven dayes for her leprosie.

Hall. Works, vol. i. fol. 378. *Pharosime and Christianity*.

And therefore do thou stand to keep the way,

And stop the course that malice seeks to run,

And by thy provident requiem stay

This never-ending altercation.

Daniel. To Sir Thomas Egerton, Knight.

And besides, it can be but a sorry and spoilsome society of liv-
ing, whose inseparable *injunction* depends merely upon flesh and bones.

Milton. Works, vol. i. fol. 194. *The Doctrine and Dauphin of*
Dunelm.

Religion embraces virtue, as it is *injoined* by the laws of God;
hence, as it is graceful and ornamental to human nature.

Guardian, No. 161.

Though all duties expressly *enjoined*, are by virtue of such *injec-*
tion equally necessary, yet it follows not that they are in themselves
equally excellent.

South. Sermons, vol. vii. p. 168.

She is always contriving some improvements of her posterity learn,
and once time to procure an *injunction* to hinder me from falling
timber upon it for repair.

Johnson. The Rambler, No. 35.

INJUNCTION, in Law, is a prohibitory Writ issuing by
the order, and under the seal of a Court of Equity

INIMITA-
BLE.—
INJUNC-
TION.

INJUNCTION. restraining a person from doing some act, which appears to be against equity and conscience, and the commission of which is not punishable by the Criminal Law. There are many injuries for which, when committed, a Court of Law could not give a sufficient compensation in the shape of damages; in such cases a Court of Equity, on the equitable principle of preventing mischief, will by an Injunction restrain the party from committing the injurious act. Thus, where a nobleman who had only a life estate tore the leads from the roof of the family mansion, and was proceeding to demolish it altogether out of malice against his eldest son, the Court of Chancery, by Injunction, prevented the commission of further mischief. There are numerous cases in which an Injunction is granted. 1st, To prevent waste; as where a tenant for life or years has no right to the timber, he may be restrained from cutting it down; or where a tenant for life has a general right to the timber, he may be restrained from cutting down ornamental trees; so also the tenant of a mine may be restrained from working it in a wasteful and ruinous manner. 2dly, To prevent vexatious litigation in the Courts of Common Law; as where a man has brought several actions to recover the same estate, and has uniformly failed, he may be restrained from harassing the possessor any further. 3dly, To stay proceedings in an action actually commenced in a Court of Law, where it is against equity that the plaintiff should succeed, although the defendant has no available legal defence; as if A sues B upon a bond, and B had never received the money or other thing, which was his inducement to enter into the bond, proceedings upon the bond may be stayed. For it frequently happens that a person, in consequence of some circumstance of which judicial notice can only be taken in a Court of Equity, has an advantage in proceeding in a Court of ordinary jurisdiction, which must make that Court an instrument of injustice. There are also many cases in which the legal defence to a claim set up at Law rests either exclusively, or in a great degree, within the knowledge of the party advancing the claim, by which means that defence can only be obtained through the assistance of a Court of Equity. As it is against conscience, therefore, that the party should in the one case make any use of the advantage of which he is thus inequitably possessed, or that he should in the other proceed in the assertion of his claim without communicating the information, it has become one of the most ordinary modes of equitable jurisdiction to afford relief by Injunctions to stay proceedings at Law. 4thly, To prevent the infringement of another's copy-right; as if A reprints or pirates grossly from a book of which B has the copy-right. A may be restrained from selling the pirated edition. But immoral, irreligious, and libellous Works will receive no protection in a Court of Equity. 5thly, To prevent the infringement of another's patent, provided the subject matter of the patent be really a new invention. These are a few only out of the numberless instances in which an Injunction may be obtained. When the Court grants an Injunction, the Writ is served like any other Writ upon the defendant; but if the defendant is in Court when the Injunction is granted, he is bound to take notice of it without being actually served with the Writ. If the Defendant disobey the Injunction, he will be committed to prison for contempt of Court, where he will be detained until he either obeys or gives security for his obedience.

INQUIRY, *Fr. inquit; It. inquit; Sp. INQUIRY. INQUITOUS; Iniquidad; Lat. iniquitas, in, and INQUITOUSLY; equitas, from equus; (see EQUITY); INQUITOUSLY. Gr. εἰς-δίκην, similita, from εἰς-δίκην, similis, to be similar or like, the same.*

The noun is of ancient usage in our language; and the adjective modern. Shaftesbury and Brown use *iniquous*.

Dissimilarity, inequality; and, consequently, partiality, and, thence, injustice; wrong, unrighteousness, wickedness.

In our elder Dramatists *Iniquity* is one name of the Vice, the established Biffion of the *Moralists*. His dress, employment, and fate were that of his successor the modern *Punch*. See Archdeacon Nares, *ad c.*

But right soon a thousand people in throng
To view the knight, for mirth and for pity,
For known was the false inquirer.

Chaucer. *The Doctor's Tale*, v. 12196.

Thou haste forgoing the great inquirer,
That vent thy soul: thou shalt also confound
My foes, oh Lorde, for thy benignity;
For thyne am I, thy servants eye most bound.

Hyatt. *Certaine Pastimes*, psalm 143

For, till the world from his perfection fell
Into all fifth and fault inquirer,
Astraea here 'mongst earthly men did dwell,
And in the rules of justice then instructed well.

Symonds. *Fuerie Quene*, book v. can. 1.

But God forbid we should so surely pry
Into the low deep bury'd sinne long past,
To examine and censure inquirer,
Whereof faith would to memory should last.

Daniel. *History of Civil Wars*, book i.

Whatever is done thro' any unequal affection, is *iniquous*, wicked, and wrong.

Shakespeare. *Works*, vol. ii. p. 31. *An Inquiry concerning Virtue*, book i. part ii. sec. 3.

Most certain it is that God, as he has done in the sea, so has he to every nation, set it bounds of wickedness, beyond which they shall not pass; and when their iniquities are at full, he will not fail to repay vengeance into their bosoms.

Shurpe. *Works*, vol. ii. p. 7. *Sermon* 1.

In this city Athens there were parties, and avowed sects, for the Persians, Spartans, and Macedonians supported each of them by one or more demagogues positioned and bribed to this inquisitive service.

Burke. *Works*, vol. i. p. 48. *A Vindication of Natural Society*.

His grants were from the aggregate and consolidated funds of judgments unprincipally legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at the door.

M. R. vol. viii. p. 39. *A Letter to a Noble Lord*.

All governments must frequently infringe the rules of justice to support themselves; truth must give way to dissimulation; honesty to convenience; and humanity itself to the raging interest. The whole of this mystery of iniquity is called the revenue of state.

M. R. vol. i. p. 34. *A Vindication of Natural Society*.

INISLE, a common word with Dryden; *in*, and *isle*, *q. v.*

To form into an *isle* or *island*; *sc.* by surrounding with water; to surround, as an *island* by water.

Into what muddy gyres her wonder'd self she throws,
And all wastes the shore, as wastefully she flows.

Dryden. *Poly-orion*, song 8.

It begins with Rother, whose running through the woods, insinuating, and such like, poetically here described, is plain enough in any apprehending conceit.

Sciden. *Illustrations to Dryden's Poly-orion*, song 18.

Stem up his lifeless stream, open that side to rise,

Where Country, Albion's child mistle richly lies.

M. R. song 19.

Gumbia's waste miles

An easy coast, and preatistal life

Diffuses wide.

Dyer. *The Fleece*, book iv.

INITIATE.
INJUDICIOUS.

INITIATE, v.
INITIATE, adj.
INITIATION,
INITIATOR,
INITIATORY,
INITIAL,
INITIALLY.

Fr. *initier*; It. *iniziare*; Lat. *initiare*; *initium*, (from *inire*, *inire*, to begin,) first motion, a beginning.
As the Fr. *initier*; "to enter into, begin in, give the first instruction, lay a ground or foundation for; license or admit of a society."

Initiate, adjective; begun or entered upon; now first admitted or introduced; the *initiate* fear, the fear now first experienced, &c. on my *initiation* or entrance upon guilty courses.

For our initial age is like the melted wax to the prepared seal, capable of any impression from the documents of our teachers.

Glover. *The Vanity of Dogmatizing*, ch. xiv. p. 128.

Last of all, *Parere*, which signified one that had power to *initiate* and prostrate others in the same orders.

Historia, fol. 328. *That Aged Men ought to govern the Commonwealth*.

When, by the mighty will,
They took their several seats, before the gates;
To whom Erymasus, initiates
Their enter'd grace.

Chapman. *Homer. Odyssey*, book xvi. fol. 553.

In the first of these is required indeed a solemn *initiation* by baptisms.

Hall. *Works*, vol. i. fol. 533. *An Apologie against Brownists*.

It hath been ever the fashion of God, to exercise his champions with some initiatory taciturnity; but Samson and David must first fight with lions, then with Philistines.

Id. B. fol. 969. *Samson's Marriage*.

At the end of every section, the *initia* letters of his name that had translated it, were printed, as W. E., K. W. for Will. Egan, and Edwin Wigora.

Burnet. *History of the Reformation*, Anno 1559.

He did *initiate*, and in part exercise those functions upon earth (as perfect Mechanism, Sovereign King, High-Priest, and Arch-Prophet of God's church and people).

Barrow. *Works*, vol. ii. fol. 438. *Sermon 31*.

Before him Persius stood,
The vase extending to receive the blood.
The king himself *initiates* to the power;
Scatters with quivering hand the sacred flour,
And the stream sprinkles.

Pope. *Homer. Odyssey*, book iii.

John Ogilby was one, who from a late *initiation* into literature, made such a progress as might well style him the prodigy of his time.

Id. *The Diamond*, book i. note to v. 141.

Virtue will have a nearer and stronger guard placed about it and piety will be attended with superior motives, if its *initia* rewards are near at hand, and shall commence as soon as this life expires.

Watts. *Essay towards the Proof of a Separate State*, sec. 1.

The Athenians believed, that he who was *initiated*, and instructed in the mysteries, would obtain celestial honor after death: therefore all ran to be *initiated*.

Warburton. *Works*, vol. ii. p. 14. *The Divine Legation*, book ii. sec. 4.

Aristobolus (says the commentator on Heremones) is a great scarcity of public money, procured a law, that in Athens every one should pay a certain sum for his initiation.

Id. B.

But now, as you, good man, believe eternal punishments, even so do the interpreters of these holy mysteries, the hierophants and initiators.

Id. B. p. 69.

Which he did by the *initia* rite of water baptism. (*Acts* 47.)

Id. B. vol. v. book vi. sec. 1. p. 291.

INJUDICIOUS, } In, privative, and *judicious*,
INJUDICIOUSLY, } *judicium*, from the Lat. *judex*, qui *ius*
INJUDICIOUSNESS, } *deicit*; a *judge*, one who declares the law.

Not having the supposed wisdom or understanding of a *judge*; ill-judged, unwise, imprudent.

You see how easy it is for a man that takes all things upon trust, to be abused by his credulity; and how unsafe for an unexperienced and unjudicious person to meddle with the holy oracles of the Almighty.

Hall. *Works*, vol. iii. fol. 843. *Divers Practical Cases of Conscience* reviewed.

In the staidness of Fancy, Mauch may justly challenge a birth-right, she said Punning being but younger sisters to Poetry; a ternary of sisters, whether rich or poor, that should not so interfere souls, whose delectation dwells their delight in this second, and *injunctive* blinds their wonder or liking of the third.

Wattson. *Mem. of the Engl. p. 480*.

Man's wisdom was in mighty esteem among the Greeks, but suspected and cried down by wiser men, as that which did only inveigle and beguile *injunctive* people.

Stillingfleet. *Sermon 12*, vol. iii. p. 457.

He was loudly but *injunctive* censured by a great many for approaching too near Pelagianism and Socinianism.

Bail. *Works*, vol. iii. p. 375. *Life by Nelson*.

It is painful to be thus obliged to vindicate a man who, in his heart, towered above the petty arts of fraud and imposition, against an *injunctive* biographer, who undertook to be his editor, and the protector of his memory.

Johann. *Works*, vol. i. p. 47. *Murphy, On the Life and Genius of Dr. Johnson*.

The taxes in the Roman empire were so heavy, and, in many respects, so *injunctive* laid on, that they have been not improperly considered as one cause of its decay and ruin.

Burke. *Works*, vol. x. p. 232. *An Abridgement of English History*, ch. iv.

INJURE, v. } Fr. *injurier*; It. *ingiuriare*; Sp. *injurarse*; *injuriar*; Lat. *injurari*, to act (in *injuria*) against right; against law; *injuriously*, } to wrong.
INJURY, } To wrong, to harm, to hurt, wrongfully or unjustly; to damage, to cause, or occasion, to inflict, any damage, loss, or detriment.

Serve ghe to the Lord Crist, for he that doth *injurie* that renounce that that he doth yuele, and acceptioun of peronnes is not ungodly.

Wyclif. *Colossians*, ch. iii.

Saying of her great infelicitie

I was the cause, and my mother Venus

She called a blind goddess and might not see

With Alexander and defame *injurious*

Chaucer. *The Complaint of Mars*, fol. 196.

And haughty *injunctive* do more through katred and enmity wyle than by reason withoute haughty bent by w in many things offended.

Nesbit. *The Shepherd*, fol. 57.

But where as the myde Tull saith, that *injunctive*, which is contrary to justice, is done by two means, that is to say, either by violence or by fraude.

Sir Thomas Elgot. *The Governour*, book iii. ch. iv.

If we should suppose that he regarded or desired nothing save the building made of woods and stone, we should judge far anyone and unwisely of this most golly and wye man.

Culver. *Fierce Gospel Sermons*, p. 48. *Sermon 3*.

When have I smarr'd thee? when dost thou wrong?

O thee? or thee? or any of thy faction?

A plague upon you all.

Shakespeare. *Richard III*, fol. 177.

He was forc'd to take a most unmanly wrong,

Above the suffering virtue of a soldier,

Has kill'd his injury, a weak of honor;

For which, unless you were him, he dies speedily.

Beaumont and Fletcher. *The Pawns and Madams*, act v. sc. 2.

Which though he hath polluted all of you,

Yet I to them for indecent just do fly,

And then counter I average this shameful injury I can.

Shakespeare. *Henry Quene*, book i. sc. 12.

Yeek straight advise'd the Earl of Salisbury

T' address him to the king; and thereupon

With other grievances to signify

T' *injunctive* act committed on kin was.

Daniel. *History of Civil Wars*, book iii.

INJUDICIOUS
INJURE.

INJURIOUS.
—
INK.

— Your thirsting shows your shift,
And little worth, that seeks injuriously
A worthier than his lawful room to lift.

Daniel. *Mammoth*.

At length Erasmus, that great injured man,
(The glory of the priesthood and the shame!)
Stem'd the wild torrent of a barbarous Age,
And drove those holy Vandals off the stage.
Pope. *Essay on Criticism*, l. 692

On the other side, without being injurious to the memory of our English Pader [Cawley] I will presume to say, that his metaphors are sometimes too violent, and his language is not always pure.

Dryden. *Advertisement to the Essay*.

It is evident that some part of it was only occasional, and not first intended; I mean that defence of myself, to which every honest man is bound, when he is injuriously attacked in print.

Id. *Works*, vol. ii. p. 537. *Preface to the Hind and the Panther*.

The injurer of your father's memory (and such you took me to be, as appears by what you say here) deserved no quarter from you.

Wharton. *Works*, vol. xii. p. 463. *Letter to Dr. Leach*, Oct. 12, 1726.

We naturally love excellence wherever we see it; but the envious man hates it, and wishes to be superior to others, not by raising himself by honest means, but by injuriously pulling them down.

Bentley. *Moral Science*, part i. ch. ii. sect. 4. *Poisons and Affections*.

The former [private] wrongs are an infringement or privation of the private or civil rights belonging to individuals, considered as individuals; and are therefore frequently termed civil injuries.

Blackstone. *Commentaries*, vol. iii. p. 2. *Private Wrongs*, book iii. ch. i.

INJURIOUS, The adjective is commonly written
INJUSTICE, the noun injurious;
INJUSTLY, Fr. *injuste*; It. *ingiusto*; Sp. *injusto*.
INJUSTIFIABLE, just; Lat. *injustus*, in, privative,
and *justus*; (see JUST); ordered.

Against or contrary to Law, the Laws of Religion or

Morality, of God or Man; inequitable, wrongful, unrighteous, wicked.

This is the description of a wicked and unjust judge.

Joy. *Experiences of Daniel*, ch. iii.

The Burgesses beyng more displeased assembled a greates army, both to revenge their quarrells, and also to recover againe the treasure, from their unjustly taken.

Hall. *Henry V. The dramatick Yere*.

For be a man oversoo valiant, so wyse, so lyberal or plectuous, so fastygiare or courtlyare, if he be asente to extorquie satisfaction or wronge, it is often remembered.

Sir Thomas Egert. *The Governour*, book iii. ch. iv.

And here had many worthy men their end,

Without all fault, or any course of right.

"For still these hells, that public good prepared

Work most injurious, being done through spite."

Daniel. *History of Civil Wars*, book i.

Sure the question is hard set, and we have no easie reason to doubt, when great and entire authors shall introduce inequitable examples, and authorize their assertions by what is not eathetical.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. xii.

If we conceive the sea hath any advantage by priority of access, or maketh thereby one country more happy than another, we introduce inequitable determinations, and impose a casual partiality on that luminary.

Id. *Book iv. ch. vii.*

The great it seems are priviledg'd alone

To punish all injurers but their own.

Dryden. *Cymon and Iphigenia*.

Or whether it was that they blindly resolved to follow that inequitable precedent of passing over so necessary a rule to all courts, of giving the party accused an hearing.

Burnet. *History of the Reformation*, Anno 1540.

But if this people [the Athenians] resemble Mars in their extravagance, much more did they resemble and even exceed him in cruelty and injustice.

Burke. *Works*, vol. i. p. 49. *A Falsification of Natural Society*.

I N K.

INK, Dutch, *enck, inck*; Ger. *inken*; Fr. *encre*; It. *inchostro*; Sp. *tinta*. Vossius thinks that *inck* is an' *apoipsis*, for *inct*, *quasi tincta*, vel *tinctura*, because the pen, or *tingitur*. The Ger. and Sp. retain this initial *d* or *t*. Others suppose the Lat. *encusatum*. See ENCAUSTIC.

INKPOT, *Inkhorn*, Lye thinks, is corporally written for *inkern*, i. e. *ink*, and *ern*, g. d. *atramenti domicilium*.

Inkhorn (see the Quotation from Gascoigne) is applied to real or affected learning; to pedantry; *inkhornisms*, pedantic words or phrases.

I have no things to write to you, and I wou'd not be parchemyn and oyle, for I hope that I shal come to you and speake mouth to mouth that your ire be fed.

Wiclif. *3 John*, ch. i.

Make there a pich with yoke.

Chaucer. *Of the Astrolabe*, fol. 296.

For thus it stondeth of my prudence

Nor at this time, as thou shalte wit

With teares, and with rade witte

This letter I have in cove colide.

Greene. *Conf. Am.* book iii. fol. 49.

I have more faulted in keeping the chafe English wordes (*gummas* *jam studeis*) then in borrowing of other languages such epithetes and adjectives as smell of the inkhorn.

Gascoigne. *To the Reverende Duncun*.

I know them that think rhetoricke to stand wholely upon darke wordes, and see that can catch an *ink horn* terme by the taile, how they compt to be a fine Englishman, and a good rhetorician.

Wilson. *Arte of Rhetorique*, fol. 165.

What witsman reading this letter, will not take him for a very coole, that made it in good earnest, and thought by his ink pot terrace to get a good paragonage.

Id. *R.* fol. 167.

Whose courage when the fiend perceiv'd to whike,

Shee pour'd forth out of her belish sinke

Her fruitfull cursed spawn of serpents small,

Deformed monsters, foule, and blacke to inde.

Spenser. *Fairie Queene*, book i. ca. i.

The precious'st ureghed'd with a ditch of seas,

Is which doth swell a lake of inkie yeare

Of madding lovers, who abide their mazing.

And thicken e're the air with piteous graining.

Drammond. *Sonnet* 13. part i.

Say all, good Sseeche, say all; recount to me every particular, and let not the least immunity remain in the ink-horn.

Shelton. *Don Quixote*, vol. 2. ch. iv. p. 44.

And ere that we will suffer such a prison,

So binds a father of the common-wealth,

To be disgrac'd by an ink-horne-mate,

Wee and our wisen and children all will fight,

And have our bodys slaughter'd by thy feare.

Shakespeare. *Henry VI. First Part*, fol. 166.

Like as she were some light-skirts of the vent,

In nightgint inkhornisms he can thither vent.

Hall. *Satire* 8. book ii.

— To weeping myrta,

To deadly cypress, and ink-dropping fir,

Your palms and myrtle change.

Drammond. *Tears on the Death of Mariadon*.

5 c

(INK.)

its ink blackens you may again restore it by the affusion of small quantity of a very strong solution of salt of tartar.
Boyle's Works, vol. i. p. 705. *Experimental History of Colours*, part. ii. esp. 2.

He writes a letter, and flings the sand into the ink-bottle; he writes a second, and mistakes the superscription. *Spectator*, No. 77.

How sobering judgements sooner we may pass upon our ideas of the pen and the subject, yet if those ideas happen not to correspond with the things themselves, we may puzzle about for ever without getting up a drop of ink to write with.

Somerset's Light of Nature, vol. i. part. i. p. 300. *Judgment*, ch. xi.

The famous Cardan, like another St. Austin, seems sworn to leave nothing behind him in the ink-fern.
Harleian Works, vol. xii. p. 128. *Lord Bellinghame's Philosophy*, let. i.

What inked springs from alteration!
What loppings off of reputation.

Lloyd's A Familiar Epistle. To J. B. Esq.

Ink of the

Ancients.

Dioscorides.

Of the Ink of the Ancients our earliest particular accounts are derived from Dioscorides and Pliny. The former writes as follows:—*Ἐπεὶ Μελανός, Μελάν ἡ γράφουσα συνίσταται ἐκ λευγῶν συναρμυγῆς ἐκ δολιχῶν, μύρμινοι δὲ πρὸς τὴν λίαν τὴν κόμην αὐτῆς τρεῖς λευγῶν, αὐραῖσται δὲ καὶ ἀπὸ τῆς ῥηγνῆς λευγῶν καὶ τῆς κρημνίστης ὑπερβαλόντι ἀβύλῳ, ἐπὶ δὲ τῆς μὲν ἀβύλῳ μὲν μὴ λαμβάνειν, κόμῳ δὲ λίαν μὴ ἔχον, τοὺς κόλλας ὑπερβαλόντι μὴ ἔχον, χαλαρὸν ὑπερβαλόντι μὴ ἔχον, ἀμύρμι δὲ εἰς τὴν σφῆρα, καὶ ποικίλονται ἐκαστὸν μὴ μὲν ὅσους τοὺς, καὶ ἑκάστην ἄκρην ἀποκλίσαντες ἀνατίττει γὰρ αὐτόματον ὑπερβαλόντι τὴν λίαν.* (v. ult.)

Celsus.

Celsus, before this, like Dioscorides, had recommended Ink for medical purposes, although he does not describe its composition. *Atramentum aspiarium*, he says, is a laxative. *Atramentum rutorium*, quod Græci χαλκοῦσθον ἀπρίλλαν, (and which Dr. Milligan, in his translation of the Roman Physician, interprets a solution of sulphate of copper.) is a styptic. (v. i.) This latter mixture also, in conformity with the above statement, incrusts ulcers. (vi. 2.)

Pliny

Pliny teaches as follows:—"Painters' blacke (called in Latin *Atramentum*) I count an artificial colour, although I know there is a vitriol or coprose going under that name, which is mineral, and is engendered two manner of waies; for either it issueth and cooeth out of the mine in manner of a salt humor or liquor; or els there groweth an earth itselfe of a brimstone colour, which serveth for it, that it may be drawne out thereof. Some Painters have been knowne, who, for to get black, have searched into sepulchres for the coles there, among the reliques and ashes of the dead. But in mine opinion, all these be but new devices, and foolish irregular toils without any reason; for a man need seek no further but to soot, and that many waies, by burning either of rosin or pitch; in which regard, many have built places and forges of purpose to burne them in, without any eminarities, tunnels, or holes, that the said smoke or soot may not get forth. But the best black in that manner made, cometh of the smoke of torchwood. This fine soot is expellid with the grosse soot that doth gather and accende in furnes, furnaces, and stowps; and this is that Inke wherein with we use to write our books. Some there be who take the lees or dregs of wine, and when it is dried, boile it thoroughly; and they affirme, that if the wine were good whereof those lees come, the said Inke or black will make a colour like Indico. And in truth, Polygnotus and Mycon (two as renowned Painters as ever were) used no other blacke at all, but that which they made of the marre or refuse of grapes after they be pressed; and

(INK.)

this they call Tryginon. Apelles devised a way by himselfe, to make it of yvorie, or the elephant's tooth burnt, and this they named thereupon Elephanticum. As touching the black called Indicum, it is brought out of India: but as yet I know not the manner either of the making or the engendering of it. A kind thereof I see the diers do make of that blacke florie which stieketh to their coppers. Also, there is a black made of torchwood burnt, and the coles that come of it pumied to powder in a mortar. And here cometh to my mind the wonderfull nature of the cuttle-fishes, which do yield a black humor from them like unto Inke; howbeit, I do not find that Painters or writers make any use thereof. But all blacks whatsoever reach their perfection by sunning; if it be writing Inke, with gum (arabick); if to colour pargetting or walls, with glee among; and looke what blacke is dissolved and liquefied in vinegar, the same will hold well, and hardly be washed off. And thus much of the ordinarie colours low-prized." (Holland, xxv. 6. Hardouin, 25.)

A substitute for Ink was obtained by the Africans from the dark fluid which the *Sepia* or cuttle-fish possesses the power of ejecting, in order to conceal its retreat when alarmed by an enemy. Vossius has noticed it as follows: *Præstat sepiæ excremento nō quod Græci πῖλαρ, Latini atramentum vocant. Nam ceteri Romani d Græci ex fornacium blackearumque fuligine atramentum facerent, ut cognoscere est ex Plinio (xxv. 5.) et Dioscoride. (v. ult.) Afri tamen ex excremento, sive nigro et glutinoso humore in vasis sive membranâ Sepiæ latente (Græci humorem cum ὄλῳν nuncupant ἀπὸ τοῦ ὄλῳν) atramentum scriptorium faciunt. (de Idolatriâ, iv. 19.)* The same writer, in his *Tract de Arte Grammat.* (l. 30.) expresses himself much to the same purpose; and in the end, having arrived at *Æneædum*, he proceeds to the etymologies which we have given above. *At Encausti vocat quod Poloni colorem quo scribitur tiam atrum, per συνεκχρῖν generis appellatur Incusum, ut Itali Incisivo. Volent inde ore Belgarum inkari. Verum hoc censeo incit dicere aut ὑπερβαλόντι provenit, quasi uncta vel unctura, quia Penna in eo tingitur. Nec alius originis Anglicum Inke.*

Persius.

Persius, when describing the neglected writing-apparatus of the indolent student, uses *sepiæ* for Ink; but the commentators are not at all satisfied that the Poet knew his own meaning.

Tum quæritur, cursum colorem quid produnt humores, Nigra quid infusa venient sepiæ lymphæ. (ll. 12.)

This, says the old Scholast, is a metonymy; for the Africans were the only folks who employed cuttle-juice for Ink. In spite of this assurance we are much inclined to take Persius at his word, and to believe that the Romans used it also. Pliny has acquainted us with one very marvellous property of this secretion. "The blacke liquor resembling Inke, which is found in the cuttle-fish, is of that force, that if it be put to the oil of a lampe burning (Anaxilas saith) it will draw and put out the former clear light, and make all those in the room to looke like blackmores or Æthiopians." (Holland, xxiii. 10. Hardouin, 52.) Sextus Empiricus asserts the same wonder. (*Pyræ. Hypotyp.* l. 14.)

In the MSS. at Portici the letters are blacker than the paper, although these last are completely charred. This would not have been the case if vitriol had been used in the composition of the Ink, for exposure to violent heat would in that case have given it a yellow hue. Moreover the corrosive quality of vitriol would

Vitriol not used in ancient Ink.

INK.

have penetrated the material written upon, as is frequently observed in later MSS. written on parchment, a far less delicate substance than papyrus. But the Greek and Roman Ink had little fluidity, and must be considered as a paint. Thus on close inspection, and if held horizontally, the MSS. of which we speak present the letters in relief, much as they might now be formed by Chinese Ink. This opinion is completely proved by a small quantity of *Atramentum*, discovered in an Inkstand at Herculaneum, which was no other than a rich oil. The materials were prepared in the same manner as those still used by Painters; and by remembering this fact we arrive at the full meaning of a passage in the Speech of Demosthenes *de Coroniâ*, wherein he taunts his great rival Æschines for having been compelled in his youth, through poverty, to sweep the Schools and sponge their benches; nay, he adds, he has been seen to *πῶλον ῥιπίων, grinda ing ink*. This species of Ink continued in use at least as late as the VIIth century, for Isidorus of Seville (xix. 17.) has borrowed very closely the description which we have already given from Pliny.

Minium.

Coloured Inks are of ancient invention. *Minium* (vermilion) was used by the Romans for decorating the titles of MSS. Of the cinnamon and purple, the materials which composed the *sacrum encensatum* of the Emperors of the East, it is not easy to speak with accuracy. Leo the Great, the first who formally promulgated the right of exclusive purple signature, (the custom itself probably was much older than his time,) purposely raised barriers round this Imperial secret. No pen but that of the despot himself might be dipped in the mysterious Liquid. To use it, to possess it, to endeavour to obtain it from the vigilant officers under whose custody it was preserved, were all offences alike punishable by death; and we must be content to learn from the Emperor's own law, (*Leg. 6. C. de diversis Rescript.*) which ordains that the Imperial Rescripts should not be signed with any other Ink, that it was made *cotti muricis tritique conchylii ardore*. However much the mode of signature might vary under the successors of Leo, the *encensatum* was used by them all from the issue of this Rescript, a. d. 470, till the final overthrow of the Greek Empire. In the XIIth century the privilege of a similar signature was communicated to the members of the Imperial Family, and in some cases to the great Officers of State.

Other coloured Inks.

Golden and silver Inks are not uncommon in Mediaeval MSS. and many Anglo-Saxon Charters are decorated by them. Green Ink, though rarely used in Charters, frequently occurs in Latin MSS., and the Guardians of the Greek Emperors, while their wards were in minority, reserved it for their own signatures. Blue Ink, it is said, never appears singly, though occasionally intermixed with red; and yellow Ink, which has been disused for more than 600 years, perhaps was laid aside from its speedy evanescence. The characters, whenever they are found, are nearly effaced.

Books of Secrets.

A little volume printed by Adam Islip in 1596, displays much science concerning Ink. It is entitled *A Book of Secrets: shewing divers waies to make and prepare all sorts of Inks and colours: as blacke, white, blew, greene, red, yellowe, and other colours, also to write with gold and silver, or any kind of mettall out of the pen, &c. Written first in Italian, and now newly translated into English by W. P.* This volume commences with a rule, which though here confined to Ink in par-

INK.

ticular, nevertheless seems quite as applicable to all Chemical preparations, as Mrs. Glasse's celebrated aphorism of "first eatch your fish" is to those of the kitchen. "It is first to be understood that if you will make a great quantitie of Inke together you must encrease the waight and measure, according to the proportion you meane to make." The ingredients recommended for Ink are water, wine, vinegar, galls, and vitriol; and are compounded in different proportions in various receipts. One teaches us "to make Inke upon a soddaine to serve in an extremitie. Take a wax candle and light it, hold it under a cleane bason or a candlestick, till the smoke of the candle hangeth thereon, then put a littel warme gum water into it which tempered together will be good Inke." Another instructs how "to keepe Inke that it sinketh not into the paper, neither that it come not off, and that moths nor mice hurt not the paper. Take the shels of hazell nuts, and put them into the Inke, and it will not sinke through the paper. And that it may not come off put a little salt in it. To keepe that neither mice nor (moths) eat or fret the paper, put a little wormwood water into the Inke." Among other matters we are afterwards told how to make *Auripigmentum*, *Aurum Musicum*, and *Argentum Musicum*.

Caniparius

But the fullest History of Inks is contained in a volume written by Petrus Caniparius, Professor of Medicine at Venice. *De atramentis cujusunque generis opus sane novum, hactenus a nemine promulgatum.* The edition which we have consulted was printed at London in 1660; but the Work was first published at Venice in 1619. The reader may be satisfied with the following brief and correct abstract of its contents, which we borrow from Astle, in his *Origin and Progress of Writing*, a Work to which we are already indebted for some of the particulars given above. The Treatise of Caniparius is divided into six Parts, the 1st of which treats generally of Inks made from pyrites, stones, and metals. The 2d more particularly of Inks made from metals and culen. The 3d of Inks made from soot and vitriols. The 4th of the different kinds of Ink used by the *Librarii*, or Book-writers, as well as by Printers and Engravers, and of staining or writing upon marble, stucco, or scagliola, and of encaustic modes of writing; as also of Liquids fit for painting or colouring of leather, cloths, linen, and woollen, and for restoring Inks that have been effaced by time; as likewise many methods of effacing writing, restoring decayed paper, and of various modes of secret writing. The 5th of Inks for writing, made in different Countries of various materials and colours; as from gums, woods, the juice of plants, &c. and also of different kinds of varnishes. The 6th treats of the various operations of extracting vitriol, and of its Chemical uses. Astle justly concludes by adding that this entertaining volume abounds with a great variety of Philosophical, Chemical, and Historical knowledge. Our limits will not permit us to do more than to copy a single receipt for Ink, in those which might be Latin Hexameters, if the ignorance of the Poet or of the Composer had permitted closer adherence to metre. They are the produce *Incerti Auctoris*, and occur in iv. 11.

*Sic atramentum, si Scriptor, confice crudum:
Vitræ quartæ, mediæ aut vinctæ gummi
Integra at gallæ, superaddas setæ Faleri;
Nictibus lato tribus (?) confecta serenis.
Serpens lato mixce decemque colata repone.*

INK.

From some such receipt as that above, the two following lines may have been borrowed which will be found written on the first folio of a MS. in the Cottonian Library. (*Titus, A. xvii.*)

*Uncia gallorum miscetur et uncia gummi
his 2^{da} (das) vitrioli, superaddas octo Fulm.*

Receipt from The next receipt which we shall offer is far more elaborate. We take it from *The Customes of London*, or, as the Work perhaps is better known, *Arnold's Chronicle*. (238.)

"The manner to make Yake.

"Take a pottell of reyne wa' and breke half a lb. of galle, eche galle in iij or iiij pecz, and lete this galle stode in y^e forsayd water iij or v dayes, and than poure out y^e vpermost of the water, and put thereto di lb. weight off vitrioll in powder, and put therein in an ertlen vessel, and stire hem wel togyd', and stoppe the pottle that none eyer cum thereto, and lete it stonde a daye and a nyght, and then take di lb. off gome of stryer weight than was y^e vitrioll and put it thereto, and stoppe ayeen the putt, and stire it aboute, and at iij or liij dayes ende, then take the forsayd galls and drye them in the sonne, and breke them smaller than they were, and put thereto a quartin and di of water, and lete hem stode vij nyghtes, and pure out the cleer water, and put thereto lesse than a q^r. of vitrioll in small powder, and doo as is before sayde, and put thereto lesse weight of gome then of the vitrioll, and wyth that later yake temper y^e fyrst yake when ned is, and yf the tempr gode ynke with simple water, it wyl turne to corrupcion, and the iij tyme aethe the galle in water tyl the be softe, and percion the remenant as is before sayde. Use and craffe shall teche the better." &c.

Dr. Lewis.

Dr. Lewis (*Phil. Commerce of the Arts*, 377.) has given a valuable series of experiments on Ink-making; in which we cannot do better than refer the reader. He strongly recommends the following preparation:

Logwood 1 lb.
Powdered nutgalls 3 ozs.
Green vitriol (sulphate of iron) 1 oz.
Water 1 to 2 quarts.

Boil the logwood and nutgalls in the water, adding fresh Liquid in proportion to the evaporation, strain it through a cloth, and add the vitriol to the Liquid, together with one or two ounces of gum Arabic. As soon as these have dissolved, the Ink is fit for use. A little powdered cloves is sometimes added to prevent mouldiness. The fullest black is produced by an equal mixture of green vitriol and galls, but such Ink very soon fades. The addition of logwood increases the blackness.

Marking Ink.

Nitrate of silver forms the common *indelible* or *marking* Ink.

Mr. Brande.

Mr. Brande (*Man. of Chem.* 394.) bears in mind the older receipts. To the above ingredients he adds a quart of vinegar. They are to be put into a bottle, and shaken occasionally during twelve or fourteen days, and when the coarser parts have settled, the Ink may be poured off for use. About three grains of corrosive sublimate dissolved in each pint may be substituted for cloves. If the writing has faded it may be restored by washing it first with vinegar, and afterwards with infusion of galls. Acids destroy the colouring matter, and those Inks which resist their action contain some other colouring principle, usually finely powdered charcoal. Common writing Ink is on this account much improved

INK.

by dissolving in the quantity above mentioned about an ounce of Indian Ink, which for the most part is lamp-black made into a cake with lingslass, or some animal glue.

In Nicholson's *Journal*, for July, 1802, (vol. ii, Mr. Close, p. 145.) may be found a paper on the composition of Ink by Mr. W. Close. It states that the Ink most commonly used by European writers consists of an infusion of galls and other astringent vegetables containing gallic acid, blackened by sulphate of iron, and thickened by gum or sugar. The colour of these mixtures is not durable, and their traces may be totally discharged by oxygenated muriatic Acid. This agency may be resisted by the addition of pigments, but the writing may then be obliterated by washing with plain water. To secure permanence in writing, Mr. Close recommends the following composition:

Oil of lavender . . . 200 grains.
Powdered copal . . . 25
Lamp-black 3

Dissolve the copal in the oil by a gentle heat, and mix the lamp-black with the solution on a marble slab; let the mixture after a few hours be well shaken and stirred, and, if too thick, it may be diluted by more oil of lavender or of turpentine, or by alcohol. Far red Ink take

Oil of lavender . . . 120 grains.
Powdered copal . . . 17
Sulphuretted mercury 60

In the same Work (*Supplement* to vol. xix, p. 359.) is an Abridgement from a Report made to the French Institute in the *Annales de Chimie*, vol. lxxv. p. 194, and another paper from vol. lxxvi. p. 163. It is there stated that whenever the whole of iron used in Ink has been removed from paper, restoration of the writing is impossible. In many instances it may be revived by gallic Acid, by liquid prussiate of lime or potash, or by hydrogenated alkaline sulphurets, diluted with two-thirds their quantity of water. Little advance, it is observed, has been made in the composition of Ink since the days of Lewis, but the following formula is recommended:

Rain or river water . . . 1 quart.
Bruised galls 4 oz. Troy.

This infusion should stand about six months, the mother being carefully removed from it from time to time, and the tannin separated by filtration; then dissolve in it,

Powdered gum Arabic . . 1 oz. Troy.
Powdered sulphate of iron 1 oz.

and the mixture is to be well shaken.

It is as hazardous to interfere with any other man's Carbon *Writing* *Ink* as it would be to impinge the orthodoxy of his favourite preacher or to doubt the skill of his family apothecary; but that which always has appeared in us to unite in one all the most desirable qualities, is the *Carbon Writing Ink*, prepared by Johnson and Co. of Great Tatham, Essex.

Dr. Ure, in his *Dictionary of Chemistry*, points out two inconveniences of very frequent occurrence, *effacement of vinegar and sulphate of copper*, result from the usage of vinegar or sulphate of copper among the ingredients of Ink. The Acid of the first acts so strongly upon the pen as to make it require continual mending; and unless the pen be very perfectly wiped for mending, (which is seldom the case,) a film of copper is deposited by the second upon the knife, and the blade is effectually blunted.

INK.

Restoration
of faded
writing.Printer's
ink.Engraver's
ink.

Red ink.

Blue ink.

Green ink.

Yellow ink.

Sympathe-
tic ink.

Several methods for restoring the colour of Ink in faded writing may be found in a paper by Mr. Blagden in the volume of the *Philosophical Transactions* for the year 1767. But in most of the applications great care must be taken that the paper or parchment be not irretrievably damaged.

The fittest basis for *Printer's Ink* is nut oil. Linseed oil is next to it in good qualities. Other oils cannot be employed because they cannot be sufficiently freed from their unctuousity. They would smear and stain the paper, if not while at the Press, certainly in the hands of the Bookbinder. To make this Ink, the oil should be boiled in an iron pot only half filled; it is to be allowed to burn for half an hour, and then to be boiled gently till it acquires proper consistency. In this state it is called *varnish*, of which two kinds are prepared, a thicker and a thinner. It is afterwards ground with lamp-black in the proportion of 2½ oz. to 16 oz. of oil. New oil sometimes requires a little boiled oil of turpentine and a little litharge, but this may cause the Ink to stick too firmly to the types. (Lewins, *Phil. Commerce of the Arts*, 371.) This and similar compositions are no other than black paint, and resemble in that particular the Ink of the Ancients. Engravers boil their oil in a less degree, so that it is not adhesive; they likewise use Frankfort black, which is not gritty, and affords a stronger colour than either lamp-black or charcoal.

For *Red Ink*, infuse a quarter of a pound of rasped Brazil wood for two or three days in vinegar. Boil this infusion for an hour over a gentle fire, and filter it while hot through paper. Then placing it again on the fire, dissolve in it half an ounce each of gum Arabic, alum, and white sugar. Otherwise beat together the glair of four eggs, a tea-spoonful of white powdered sugar, and as much spirit of wine, till they be of the consistence of oil. Then add enough vermilion to produce a proper colour. Keep it well stopped, and shake it before it is used. Gum-water, or a thin size of isinglass and honey, may supply the place of eggs. Or, lastly, dissolve 17 grains of powdered copal in 120 grains of oil of lavender, and mix with this solution, upon a smooth slab, 60 grains of red sulphuret of mercury. The colour thus obtained is very permanent.

For *Blue Ink* grind indigo with honey and the glair of eggs or other gluten, and dilute it with water.

For *Green Ink* infuse an ounce of powdered verdigrise in a quart of water, and strain it after it has stood a few days; dissolve in this infusion five drams of gum Arabic and two drams of white sugar.

For *Yellow Ink* infuse saffron in water, and add alum and gum Arabic. And as a general rule for all colours, take the ingredients used for dyeing, and make them with a little alum and gum Arabic into a strong decoction.

The rudiments of *Sympathetic, or Secret Ink*, as Beckmann shows, (l. 173.) are discoverable in the Latin nursery Poets. Thus Ovid recommends the fair, whom he is instructing in easy methods of avoiding her guardian's vigilance, to correspond with her lover in new milk, which may afterwards be sprinkled with charcoal. (*de Arte Amas.* lib. 629.) Ammonius advises Paulinus to adopt a like method, (*Epist.* xlii. 21.) and boasts that he could teach him countless other manners of secret communication:

*Invenimus pascuis herbis, utendos formas,
Et elationibus veterum reserare liquores.*

These secret media acquired the name of *Sympathetic* from the doctrine of *Sympathy*, which during the XVIIIth century was the favourite veil for ignorance. One of the mineral solutions which produces the most surprising and unlooked for effects, was, probably, discovered early in that century, and from the nature of its operation, the name, which has now become general for all secret Inks, was first applied. Lead dissolved in vegetable acid affords a colourless Liquid, letters written by which become black if exposed, even at a considerable distance, and even with the intervention of a thin wall, to the vapour of arsenical liver of sulphur. This Ink, Beckmann believes to have been first mentioned by Peter Borel, who, in 1653, published *Historiarum et Observationum Medico-physicarum Centuriæ quatuor*, and according to then received notions, called the preparation *A Magnetic water which acts at a distance*. The transition from *Magnetic* to *Sympathetic* was extremely easy, and the latter name was first employed in a receipt to be found in the *Collectanea Chymica Leydenia* of Le Mort, 1684.

We cannot venture to do more than touch upon the numerous Sympathetic preparations, and here we shall again burnw from Dr. Ure.

"1. If a weak infusion of galls be used, the writing will be invisible till the paper be moistened with a weak solution of sulphate of iron. It then becomes black, because those ingredients form Ink. 2. If paper be soaked in a weak infusion of galls, and dried, a pen dipped in the solution of sulphate of iron will write black on that paper, but colourless on any other. 3. The diluted solutions of gold and silver remain colourless upon paper till exposed to the sun's light, which gives a dark colour to the oxides, and renders them visible. 4. Most of the Acids or saline solutions, being diluted, and used to write with, become visible by heating before the fire, which concentrates them, and assists their action on the paper. 5. Diluted prussiate of potash affords blue letters when wetted with a solution of sulphate of iron. 6. A solution of cobalt in *aqua regia* when diluted, affords an Ink which becomes green when held to the fire, but disappears again when subjected to cool. This has been used in fanciful drawings of trees, the green leaves of which appear when warm, and vanish again by cold. If the heat be continued too long after the letters appear it renders them permanent. 7. If oxide of cobalt be dissolved in acetic Acid, and a little nitre added, the solution will exhibit a pale rose colour when heated, which disappears on cooling. 8. A solution of equal parts of sulphate of copper and muriate of ammonia, gives a yellow colour when heated, that disappears when cold. Sympathetic Inks have been proposed as the instrument of secret correspondence; but they are of little use in this respect, because the properties change by a few days remaining on the paper; most of them have more or less of a tinge when thoroughly dry; and some of them will resist the test of tinging the paper till it begins to be scorched."

Beckmann refers for an account of various kinds of secret writing to Halle, *Magic oder Zauberkräfte der Natur*, Berlin, 1783, i. 138. Many receipts and many amusing tricks performed by them may be found to that volume of the *Encyclopédie Méthodique* which treats of *Les Amusemens des Sciences*, ad v. *Encre*.

INK

IN-
KINDLE.
INLAND.

INKINDLE, more usually written *Enkindle*, *q. v.*
To be, or cause to be, on fire; to heat, to inflame, to warm.

The commoners were *inkindled* and set on fire with these speeches and remonstrances.

Holland. Livres, fol. 453.

Detestable will, and resisting the infamy of his flesh, he is inwardly *inkindled* to an endeavour of good.

Hall. Works, vol. ii. fol. 9. *The Old Religion*.

The apprehension you know ran currently amongst the people, whilst the fire lasted in the city, of its being *inkindled* with design by the French and Dutch.

Boyle. Works, vol. vi. p. 531. *Letter to Mr. Boyle*, 13 Nov. 1666.

INKLE, (which also occurs in *Love's Labour Lost*, and in *Winter's Tale*.) Mr. Steevens says, he is informed anciently signified a particular kind of crewel or worsted, with which ladies worked flowers, &c. As thick as *inkle-worsted*, is no uncommon expression in the Northern parts of England.

My wife in learning how to weave inkle.

Beaumont and Fletcher. The Scourful Lady, act. v. sc. 1.

Her inkle, silk, twin with the ribbed cherry.

Shakespeare. Pericles, act. v.

INKLING, of unsettled Etymology. See in Skinner and Junius. Perhaps,

An *inklin-ation*; to do or believe any thing; a slight wish or desire; intent or purpose; a slight notice or hint; an intimation.

What cause her hadda soo to thrinke harde it is to saye, whyther hee being toward him, any thyng knewe that hee sacche thyngs purposed, or otherwise had any *inklynge* thereof.

Sir Thomas More. Works, fol. 38. *The History of Richard III.*

When he had ridden many a mile, and could hear no *inklings* of Durin, as his horses were a baying, one of his souldiours yegging down to a watering thereby, founde Durin in a litter stricken through with many woundes, but as yet alive.

Arthur Golding. Justice, fol. 56.

Aye, I thought you *Julius* would not thus have unlesse a marriage without acquainting your friends.

Jul. Why I did give thee *inklings*.

Beaumont and Fletcher. The Captain, act. v. sc. 5.

The Hermites having an *inkling* and knowledge thereof, certified the Romanes above hand, that the *Eremites* were recruited and banished with the Aquinates.

Holland. Livres, fol. 90.

We gave her an *inkling* some time ago of your coming to visit her in the shades like another Orpheus.

South. Light of Nature, vol. ii. part ii. ch. xxiii. p. 128. *The Vision*.

INLACE. Fletcher in the same Eclogue writes *Enlace*, *q. v.*

The crystal humour trickling downe space,

Like ropes of pearl, her cock and breast *enlace*.

Fletcher. Pleasant Eclogues, eccl. 7. p. 10.

IN'LAND, n. *In, and land, q. v. i. e. within land,*

IN'LAND, adj. *q. v.*

IN'LANDER.

IN'LAND-BOAT.

IN'LAND-MAN.

A part or portion of country *within*

land, i. e. distant from the sea-coast.

Besides her little rills, her *inlands* that do feed,

Which with their larvis streams do furnish every need.

Drayton. Poly-dorion, song 2.

Hence somewhat south by east let us our course incline,

And from these setting shores so merely maritime,

The idle rich *inland* parts, let's take with us along.

To set him rightly out, in our well-order'd song.

Id. Song 23.

The *inlanders* be of the Britons, the Apostates, only.

Holland. Plinie, vol. i. fol. 63. *Natural History*, book iii.

Whereunto the soul *inland-men* may be induced, seeing the ether go forth to adventures their lives for their defence, and to the intent that they may remain the more quiet at home.

Sirye. Newarick. Queen Mary, Ann. 1557.

They [whales] come in also into the harbours and inland lakes, where the waimes go out and kill them.

Dampier. Voyages, &c. Anno 1699.

The people of Holland may be divided into these several classes: the clown or boor (as they call them) who cultivate the land: the mariners or seamen, who supply their ships and *inland-boats*, &c. *Sir Wm. Temple. Works*, vol. i. p. 133. *Observations on the United Provinces*, ch. iv.

The stone on the rising grounds was thinner spread; and farther inland there was no appearance of any; from whence we might, perhaps, conclude, that what we saw toward the sea, had fallen during the night.

Cook. Voyages, vol. vi. book iii. ch. xiii. p. 238.

INLAPIDATE, *in, and lapidare, atum*; from *lapis*; Gr. *laxos*, a stone. See **DILAPIDATE**.

To cause to be or become, stone; to convert into stone.

It is already found, that there are some natural spring-waters, that will *inlapidate* wood; so as you shall see one piece of wood, whereof the part above the water shall continue wood; and the part under the water shall be turned into a kind of gravelly stone.

Bacon. Natural History, Cent. i. sec. 85.

INLARGE, now commonly written *Enlarge*, *q. v.*

To magnify, to extend, to give larger space to; to set at large; to free from confinement; to set free or at liberty.

Wee desire of your highnesse that the commendation of such singular courtesie may not bee so narrowly restrained to two or three men only, but may be *inlarged* to all our subjects in general.

Hobbes. Voyages, &c. vol. ii. fol. 140. *The Q. Letters*.

All which does likewise tend to the *inlargement* of our army, and maintenance of our navigation.

Id. vol. iii. fol. 174. *Western Pleasing*.

Harditione Welwyn (Wentworth) there)

For promptness in that charge

Beginning, either towers as it

Thameselous from Dunes *inlarge*.

Warner. Milton's England, book ii. ch. xiv.

In the mean while, to gratify those, that appeared desirous of having it soon reprinted, I gathered divers notes (some of them considerable for bulk) to be inserted here and there, as *inlargements* in the next edition.

Boyle. Works, vol. i. p. 587. *Prodromus of Chymical Principles*. Preface.

INLAW, A. S. *in-law-gian*; to be *inlaced* or restored to the protection of the law. Sommer.

It should be a great incongruity to have them to make lawes, who themselves were not *inlaced*.

Bacon. King Henry VII. fol. 12.

INLAY, v. *In, and lay, q. v.*
INLAY, n. *To lay in or cause to lay in, sc. dif-*
INLAYERS, *ferent materials, different workman-*
INLAYING, *ship or colours; to set or place in, to*
work in; to vary or diversify, as work of different ma-
terials inlaid.

If knee or oxen were dew-blowne or otherwise puffed up, they were wont to bore holes through their horns, and so to *inlay* or interlard them (so it were) with men's bones.

Holland. Plinie, vol. ii. book xxviii. fol. 294.

But these things are related of Alexander and Caesar, and I doubt theore borrow'd by the monks to *inlay* their story.

Milton. Works, vol. ii. fol. 120. *The History of England*, book v.

Under foot the violet,

Crocus, and hyacinth with rick *inlay*

Besidred the ground, more colour'd then with stone

Of coldest emblem.

Id. *Paradise Lost*, book iv. l. 701.

When I was at Florence the celebrated masters were, for *Pietra Commune* (a kind of mosaic or inlaying of various colored marble, and other more precious stones) Dominico Beccetti and Mazzetti.

Evelyn. Memoirs, vol. i. p. 177. *Flower*, 1648.

INLAND
INLAY.

INLAV.
—
IN.
LIGHTEN.

The swelling bunches, which are now and then found on the old trees, afford the *inlay* pieces curiously embellished.

Reigen. Shiva, book 1. ch. xviii. sec. 3.

The crystal ends deck'd the walls within,
With iv'ry pendants, inlaid with green.

The Female Tatler, No. 13.

This was a tunic and white vest cover,
A various caslet, that of rich tawny,
And broad and wide the third.

Pope. Homer. Odyssey, book xii.

In loose luxuriance taught to stray
A thousand tumbling rills inlay
With silver veins the vale, or pass
Redundant through the sparkling glass.

Warren. Ode 10. The First of April.

INLEAGUE, *in*, and *league*, *q. v.* *Fr. ligue*; *Low Lat. liga, a ligando*; a bond or obligation, *sc.* of union or cooperation; of alliance.

To ally, or form an alliance with.

And not for Maria's title, or
Her any virtuous gifts,
Thinks that her they intrusted, but
From her to plot their drives.

Warren. Allion's England, book 2.

Oso. I envy not his merit, but applaud it;
Could with his, thrive in all his desires,
And with a willing *inleague* our blood
With his, for purchase of full growth in friendship.

Ford. The Broken Heart, act iii. sc. 4.

INLEAGUER. See *BELLEAGUER*. *Leaguer* from *Ger. lag-en*; *Dutch laghen*; *A. S. lic-jan*, to lay.
To lay, *sc.* with hostile forces for assault, or blockade.

It fortified that Sylla did *inleague* before the city of Athens, and had not leisure to stay there long and continue the siege.

Holsted. Phalaris, fol. 161. *Of Imperate Speech*.

IN'LET, *q. v.* *In*, and *let*, *q. v.* *A. S. letan, sincere*,
IN'LETING, *q. v.* *permittere*, to allow or grant, to permit.
The place where an entrance is given or granted;
entrance, ingress.

At the farthest ends of this inlet or bay where we rode, there came out before us a canon, wherein were four Indians which came rowing with certain small oars, and came very near us to see what we were.

Hakluyt. Voyages, &c. vol. iii. fol. 416. *Francisco de Vilva*.

Gloia and Bodetria, now Dushitten, and the Frith of Edinbarrow, two opposite arms of the sea, divided only by a neck of land, and all the creeks and inlets on this side, were held by the Romans, and the enemy drives as it were into another island.

Holsted. Works, vol. i. fol. 28. *The History of England*, book ii.

Though banks or plaited willows make your bive,
A narrow inlet to their coils contrive.

Addison. Virgil. Georgics, book iv.

Upon the inletting of this external air, the water was not again impelled to the very top of the tube whence it began to fall, but was stopped in its ascent near an inch beneath the top.

Boyle. Works, vol. i. p. 48. *New Experiments Physico-Mechanical touching the Spring of Air*.

We conjectured that there might be a straight or inlet running from the sea through great part of this island, from the strait of Magellan, whence these people might come, leaving their canoes where such inlet terminated.

Cook. Voyages, vol. i. book i. ch. v. p. 59.

INLIGHTEN, usually written *Enlighten*, *q. v.* *in*, and *lighten*.

To give light unto, to illuminate, to make clear or bright.

The third kind of light may be called a special convincing light, which is an higher degree of the enlightening work of the Spirit, and not common to all professors.

Smith. Sermons, vol. xi. p. 240.

The best and wisest of the ancient schoolmen did make the great firmness and certainty of faith not to depend on outward motives, but on inward graces, which so enlightened the mind, and fixed the indications of the soul, that nothing is able to remove it.

Stillingfleet. Sermons 2. vol. ix. p. 88.

INLIST, also written *Enlist*, *q. v.* *in*, and *list*, *q. v.* from *A. S. lisan, colligere*; a collection, *sc.* of names.

To enroll, to put down, to write down in a roll, or list, or catalogue; to register, *sc.* the names of these who are engaged for a particular purpose as for military service; and, thus, to engage the services.

That I had been nominated to command 2500 men in London, who were ready to seize the Tower; that the like number was enlisted under my command in the western parts of England.

Ludlow. Memoirs, vol. iii. p. 81.

Your lordship, &c. have determined to receive such of these people as will enlist into the company's service, and discharge the rest.

Burke. Works, vol. iv. p. 336. *Appendix*, No. 4. *Nabob of Arcot's Deeds*.

INLIVE, usually written to *Enlive*, *q. v.* *in*, and *live*, *q. v.* to animate.

What she did here, by great example, well,

'T'adde patience, her lawe may tell.

Don Jonson. Epique on the Lady Anne Poetel.

INLY, *adj.*

INLY, *adv.*

INMOST,

INNER,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

INNERMOST,

IN-
LIGHTEN
—
INLY.

See *IN*, ante. *A. S. inlic*; *in-like*.
In-most has supplanted *inmost*; and *innermost* is obsolete.

For I desire to adore to the laws of God altho' the power man, but I see another law in my members again fighting the laws of my soul, and seeking me out in the laws of my members.

Wick. Homage, ch. vii.

I desire in the laws of God, concerning the inner soul. But I see another law in my members rebelling against the laws of my soul, and subduing me into the laws of my members, which is in my members.

Bald. Anne 1551.

Without mandement, a lewed man

He coude sompne, as peines of Cristes curse,

And they were only glad to fill his purse,

And make his grete festes at the table.

Chaucer. The Friar's Tale, v. 6930.

And when he hath it cure red,

In parte, he was right only glad,

And eke in parte he was drea'd.

Spenser. Conf. Am. book iv. fol. 64.

But forasmuch as the thing which he had heard is not thoroughly emptied in them, nor hath not taken more rooting (as it were) in the inward affection of their hearts, they are for a while time abundantly rewed after the words of God.

Udall. Luke, ch. vii.

Right secretly within our inner court,

In open eye rears up a stack of wood.

Surrey. Virgil. Aeneas, book iv.

Now when they go in at the doors of the gymnasium court: they had put on linnen clothes, so that no wolk come up to them.

Bald. Anne 1551. *Excerpt*, ch. xiv.

The winds arising with the fire in the innermost parts of the earth, oftentimes and in many places catch out, sometimes fumes of fire oftentimes vapors, and sometimes smoke.

Arthur Golding. Juvenal, fol. 25.

I should not for my life but weeps with him,

To see how only sorrow grips his soul.

Shakespeare. Henry VI. Third Part, fol. 152.

As one that only moun'd: so was she sad,

And brayd sat upon her palfrey slow;

Seem'd in heart some hidden care she had.

Spenser. Faerie Queene, book i. can. 1.

Her match in beauty was not any one.

Shortly, within her smother with these bred

A little wicked worme, percer'd of need,

That on her up and vital mystere feed.

Id. Poems of the World's Vanity

INLY.
—
INN.

And on his arm a branch of keys he bore,
The which armed rod did overgrow;
Those were the keys of every inner door;
But he could not then use, but kept them still in store.

Spenser. *Fairie Queene*, book i. can. 8.

When we hear music, we must be in our ear, in the uttermost of sense; but when we entertain judgement, we retire into the cabinet and inward withdrawing chamber of the soul.

Daniel. *Defence of Rhyme*.

— And, O below'd
Of Heaven! whose well-purg'd penetrates eye
The mystic veil transpiercing, only scan'd
The rising, moving, wide-extend'd frame.

Thomson. *To the Memory of Sir Isaac Newton*.

— O ye powers, that search
The heart of man, and weigh his inmost thoughts,
If I have done amiss, impute it not!

Adams. *Cato*, act v. sc. 1.

A good deal of snow still lay on many of them, and the parts of the continent, which shew'd themselves between the narrowest islands, were quite covered with it.

Cook. *Voyage*, vol. vi. book iv. ch. vii. p. 268.

INMATE, *n.* } In, and mate, *q. v.*; socius, *q. d.*
INN-MATE, *adj.* } socius mate. Skinner. *Mate*, A. S. *mate*; D. *maet*, which Skinner derives from the A. S. verb *met-an*, to meet or come together; and, thus, to associate.

INMATE.
—
INN.

Dwelling or residing within, as the same house or abode, the same tenement; received into the same dwelling, residence, or abode.

So spake the essence of mankind, enclod'd
In serpent, inmate bad, and toward Eve
Address'd his way.

Milton. *Paradise Lost*, book ix. l. 495.

— A sequent kingly, who seeks
To stop their overgrowth, as inmate guests
Too numerous. *Id.* *R.* book xii. l. 166.

'Tis usual now an inmate graft to see
With insolence invade a foreign tree;
Thus pears and quinces from a crab-tree come,
And thus the rudely comes bears the plum.

Dryden. *Virgil. Georgics*, book ii.

The Sarcophagi are now with joy receiv'd
From hostile enemies and their Roman guest;
Now the Sarcophagi forget their fears,
And Sarcophagi smile with unwieldy spears.

Rose. *Lucan*, book i.

Unknowing, that beneath thy rugged rind
Conceal'd, an inmate spirit by cords'd,
I suffer'd thus thy leaves to strew the place,
And to thy greens permitted this disgrace.

Hosie. *Orlando Furioso*, book vi. l. 210.

I N N.

INN, *v.*

INN, *n.*

INNING.

INN-DOOR.

INNHOLDER.

INNKEEPER.

See *IN*, ante.

To be or cause to be in or within,
as a place of cover or protection,
shelter or entertainment; to house,
to lodge, to receive or take into house
or lodging, dwelling, or habitation.

So pat Jove at Egeleyn Jys word some drow,
pat Jy day was ycome, as each fole Jys come,
pat me mate were hem any, vnto se Jys dom.

R. Gloucester, p. 336.

Wasen at as god maries house Jy men were at inn,
Vorst hit wude etc and drynke Jut hit found Jy inn.

Id. *R.* p. 296.

"Bot do cric Jorh Jy trou, Jut son for wile no wo,
In stein walk vp and down bot to Jy innors go."
When Jy cric was cricd, walkend was son seos,
Bot to innors hied, as Jy no man had dese.

R. Bruner, p. 334.

This Thomez, this duk, this worthy knight,
When he had brought hem into his citow,
And inned hem, everich at his degree
He foweth hem.

Chaucer. *The Knight's Tale*, v. 2194.

Thy might, thy vertue goth away
A very gait in good fay,
Thou herbest to thine inn
The God of Love when thou leste inn.

Id. *The Remant of the Rose*, fol. 140.

Then the lordes take their lodgyngs. The Duke of Surrey, Erie of Kent, and the Erie of Salisbury in one ynn, and the Duke of Exeter and the Erie of Gloucester in another.

Hall. *Henry IV. The first Yere*.

The 23d daie of February wee four rulers sent for to the Storie Chamber, of every house of the four principall Innes of Court one.

Id. *Henry VIII. The thirty-first Yere*.

And this Samaritane Jesus too hath his breates & innholders, to whom he leaseth the earth, and ascending into heauen, dooth committe the wounded man to be wel looked vnto.

Udall. *Luke*, ch. x.

And [he] deliver'd them to tye shoote the innkeeper, that he should see the wounded man well bound and kept. Id. *R.*

After you have taken off a crop of barley, you may very well sow millet thereupon; and when this is sowed and laid up in the barns, proceed to radish.

Hallard. *Plow*, vol. i. fol. 562.

It falleth out many times, that the gathering and inuoy of some harvest (if a man count all the pains employed and the meane of the purse) is not yet beneficiall to the master. Id. *R.* fol. 555.

And altho the want of victuals, especially of oxen, the harvest here not yet fully grown, nor any corn ready to make.
Lodge. *Illustrations of British History*, vol. i. p. 263. *The Council in the North to the Privy Council*.

All was inned at last into the king's barn; but it was after a storme.

Bacon. *King Henry VII.* fol. 67.

Twice shall he fight with them, and twice shall win,
But the third time shall faile accordance make;
And if he then with victorie can lin,
He shall his dayes with peace bring to his earthly in.

Spenser. *Fairie Queene*, book iii. can. 3.

There stood by chance at the inn-door two women adventures likewise, which travelled toward Sevil with certain carriages, and did by chance take up their lodging in that inn the same evening.

Shelton. *Don Quixote*, vol. i. book i. ch. ii. p. 18.

Yet imagine Jove, and all his gods beside,
I do possess the world's most mighty regiment;
Ah, if ye please it into parts divide,
And every partie soldiers to content
Shall to your eyes appeare incontinent.

Spenser. *Two Cantos of Malbehead*, can. 7.

You shall also inquire whether bakers and brewers keep their maize, and whether as well they as butchers, innholders, and distillers, do sell that is wholesome and at reasonable prices, and whether they do luke and combine in many prices.

Bacon. *Works*, vol. ii. p. 559. *The Judicial Charge*, &c.

Which two things [solitairiouse and night] be very necessary and necessary of all thoughtfulness and thoughtful things.

Arden. *Works*, p. 83. *Templeton*.

I desire to know why the honest inn-keeper, who provides a public table for his profit, should be but of a mean profession; and he who does it for his honour, a most honest person.

Cowley. *Essays in Prose and Verse. Of Liberty*.

A competent measure of knowledge of the law is a good foundation for distinguishing a gentleman; but I am in doubt whether his being

INN. for some time in the area of court will contribute much to this, if he is not a studious person.

Barnard. Own Times, vol. iv. p. 416. *The Conclusion*.

So my'd wild Buckingham the public jester,

Now some unshudder's, now a monarch's guest.

Pitt. Limitation of the Crown. Sat. 6. book ii.

In Spain, the inn-keepers are almost the only well-fed, poorly dressed to be met with.

Switzerland. Spain, let. 42. p. 393.

town of the
XVIII cen-
tury.

Holmsted.

A curious picture of the state of English INNS in the reign of Henry VIII. and Elizabeth is given by Holmsted in the *Description of England* prefixed to his *Chronicles*:—"The towns that we call thorowfares have great and sumptuous Innes builded in them, for the receiving of such travellers and strangers as passe to and fro. The manner of harbouring wherein is not like to that of some other Countries, where the Host or Goodman of the house doth challenge a lordlie authority over his guests, but cleane otherwise, sith everie man may use his Inne as his owne house in England, and have for his monie how great or little varietie of vittels, and what other service himself shall thinke expedient to call for. Our Innes are also verie well furnished with naperie, bedding, and tapiserie, especiallie with naperie; for besides the linnen used at the tables, which is commonlie washed dailie, is such and so much as belongeth unto the estate and calling of the ghest. Each summer is sure to lie in cleane sheets, wherein no man hath bene lodged since they came from the landrewe, or out of the water wherein they were last washed. If the traveller have an horse, his bed dooth cost him nothing, but if he go on foot, he is sure to paie a penie for the same: but whether he be horseman or footman, if his chamber be once appointed he may carie the kale with him, as of his owne house, so long as he lodgeth there. If he loose ought whilst he abideth at the Inne, the Host is bound by a general custome to restore the damage, so that there is no greater securitie any where for travellers than in the grettest Inns of England. Their horses in like sort are walked, dressed, and looked unto by certeine hostlers or hired servants, appointed at the charges of the Goodman of the house, who, in hope of extraordinary reward, will deale veris diligentlie after outward appearance in this their function and calling. Herein, nevertheless, are manie of them blameworthy, in that they do not onlie deceive the beast oftentimes of his allowance by suttie meanes, except their owners looke well to them; but also make such packs with slipper merchants which hunt after preis, (for what place is sure from evil and wicked persons?) that manie an honest man is spoiled of his goods, as he travelleth to and fro, in which feult also the counsel of the tapsters, or drawers of drinke, and chamberlaine is not seldome behind or wanting. Certes I believe not that chapman or traveller in England is robbed by the waie without the knowledge of some of them; for when he cometh into the Inne, and alighteth from his horse, the hostler forthwith is verie busie to take downe his budget or capcase in the yard from his saddle bow, which he pineth silitie in his hand to felle the weight thereof; or if he misse of this pitch, when the ghest hath taken up his chamber, this chamberlaine that looketh to the making of the beds will be sure to remove it from the place where the owner hath set it, as if it were to set it more convenientlie some where else, whereby he getteth an inkling whether it be of monie or other short wares, and thereof giveth warning to such od ghests as haunt the house, and are of his confederacie, to the utter undoing

of manie an honest yeoman as he journeyeth by the waie. The tapster, in like sort, for his part, dooth marke his behaviour, and what plentie of monie he draweth when he paieeth the shot, to the like end; so that it shall be a hard matter to escape all their subtile practises. Some think it a gay matter to commit their budgets at their coming to the Goodman of the house; but thereby they often bewraile themselves. For albeit their manie be safe for the time that it is in their hands, (for you shall not heare that a man is robbed in his Inne), yet after their departure the Host can make no warrantise of the same, sith his protection extendeth no further than the gate of his owne house: and there cannot be a surer token unto such as prie and watch for those booties, than to see anie ghest deliver his capcase in such manner. In all our Innes we have plentie of ale, beere, and sundrie kindes of wine, and such is the capacite of some of them, that they are able to lodge two hundred or three hundred persons and their hurses at ease, and thereto with a verie short warning make such provision for their diet, as to him that is unacquainted withal may seem to be incredible. Howbeit of all in England there are no worse Inns than in London, and yet manie are there far better than the best that I have heard of in anie furren countrie, if all circumstances be duly considered. But to leave this and go in hand with my purpose. I will here set downe a Table of the best Thorowfares and Townes of greatest travell of England, in some of which there are 12 or 16 such Innes at the least as I before did speake of. And it is a world to see how ech owner of them contendeth with other for goodnesse of intertainment of their ghests, as about finesse and change of linnen, furniture of bedding, beaultie of rooms, service at the table, costliness of plate, strength of drinke, varietie of wines, or well using of horses. Finally, there is not so much omitted among them as the gorgeuousnes of their verie signs at their doores, wherein some doo consume thirtie or fortie pounds, a meere vanitie, in my opinion, but so vaime will they needs be, and that not onlie to give some outward token of the Inne-keeper's wealth, but also to procure good ghests to the frequenting of their houses, in hope there to be well used. Lo here the Table now at hand, for more of our Innes I shall not need to speake." (Book iii. 16.)

The Table we need not extract; but if the above account be not overcharged, it must needs be confessed that, save in the extinct trade of highway robbery, we are little improved in the accommodatation of Travellers, as far as Inns are concerned, since the XVIIth century. Even Paul Hentzner, who visited England in the reign of Elizabeth, and who by no means saw all matters *en couteur de rose*, states that on landing at Rye (a place whereof at present he would not speak quite so favourably) "we were conducted to an Inn where we were very well entertained, as our generally is in this Country." (Travels, l.)

Fynes Morison, who travelled a little later, (he died in 1614), speaks of still more halcyon days, when touring must have been almost cheaper than staying at home:—"As soon as a passenger comes to an Inne, the servants run to him, and one takes his horse and walks him till he be cold, then rubs him down and gives him meat. Another servant gives the passenger his private chamber and kindles his fire; the third pulls off his booties and makes them cleane; then the host or hostess visits him; and if he will eate with the

INN.

INN.

hoste, or at a common table with others, his meale will cost him sixpence, or in some places but fourpence; but if he will eate in his chamber, he commands what meate he will according to his appetite; yea, the kitchen is open to him to order the meate to be dressed as he likes beste. After having eaten what he pleases, he may with credit set by a part for the next day's breakfast. His bill will then be written for him, and should be object to any charge, the host is ready to alter it."—*Literary*, p. iii. 151.

Regulations
of the
ward VI.

In an extract given by Stow (v. 24.) from "The Assize of divers Artificers after the Book of Henry Brooke, Esquire, Clerk of the Market of our Sovereign Lord King Edward IV., in the year of his most noble reign the 8th, and the year of Christ 1468," the following regulation occurs respecting an "Innholder. Also the Assize of an Innholder is that his Mesures ben assised and selid, that he sellith his provander by; and he to have of every hushel provander one peny of wyngyns over that the Market gooth; and his Botell of Hay of an halfpeny shal wey seven pound, and his Litter free; or ellis his Litter to wey a peny worth of Horsebread, keeping th' Assize, though a lode of hey be wight at 13s. 4d.; and his fagot of wood of an halfpeny shal be three shaftmonde about and a half, and a yard of length; and his peny fagot shal be 7 shaftmonde about, keeping the same length. And he shal sell a pot of three pyntes of the best ale within hym for a peny. And if he be a brewer, he for to sell as another brewer dooth; and that he luke no manner of brede within him for to sell. And if he do the contrary to any of theses, he to be amerced the first tyme 12d., the second tyme 20d., the third tyme 40d., and so forth. And if he kepe any Bawdry within hym, his fyne is at every tyme 6s. 8d. And if he wol not beware by two warnynge, the third tyme to be jinged to the pyllore, and afterward for to forswere the Founte." A "Taverner" is separately assised, and appears to have dealt in Wine only. If he sold any of this "foetife" he was very severely punished.

Star Chamber
Ordinances,
1633.

As late as 1633 the Star Chamber, which was seldom so beneficially employed, issued a sumptuary Ordinance to prevent all impositions by Innkeepers. "Hay and oats must at this time have been very dear, for "his commanded that no Innholder within the Cities of London or Westminster, or ten miles of the same, shall take above sixpence in 24 hours for hay for one horse, nor more than sixpence for a peck of oats."

Prescriptions
of the Court.

A common Inn, in Law, is a house where travellers are lodged and furnished with such things as they have occasion for whilst on their way. This description includes not only such houses as are usually called Inns, but also all Public houses, Taverns, and Hotels, the keepers of all these establishments having the same rights, and being subject to the same liabilities. An Innkeeper is bound in Law to receive and entertain all proper persons who wish to be admitted; and if he refuse, after the traveller has tendered to him a reasonable price for the accommodation required, the traveller may recover in an action at Law reasonable damages for the inconvenience occasioned to him by the refusal; but if the house is already full, this obligation of the Innkeeper necessarily ceases. He would also be justified in refusing to admit a person affected with a contagious or infectious disorder. When the guest is admitted, his luggage and his other goods are immediately placed by the Law under the protection of the Innkeeper, who in almost all cases is answerable for

their safety. If the goods be lost, the Innkeeper is liable; so if they be stolen, either by the servants or by persons staying in the Inn as guests, or even by perfect strangers wholly unconnected with it. If a guest be forcibly robbed by the servants or inmates of the Inn, the Innkeeper must make good the loss; but he is not answerable for any injury done to the person of his guest. The Innkeeper is discharged from liability if the loss be occasioned either by inevitable accident, or by the open force and violence of strangers neither belonging to nor residing in the Inn, or by persons whom the guest has himself introduced into the Inn as his friends or servants. Again, where the person whose goods are stolen from the Inn was not using the house as an Inn at the time, the peculiar liability of the Innkeeper is discharged; therefore a traveller who had a particular room given up to him, which he used as a warehouse for the purpose of displaying goods for sale, some of which were stolen, could not recover their value from the Innkeeper. If the Innkeeper puts the horse of his guest out to grass and it is stolen, he is liable; but if he did so at the request of the guest himself, he is not so. By way of compensation for these liabilities, the Law gives to Innkeepers certain rights and remedies, by which they may the more easily enforce prompt payment of their demands. In the first place they need never admit any one who is incapable of paying for the accommodation provided. Secondly, they have a lien on the person of the guest and on the goods or horses which he brings with him to the Inn. If the guest attempts to go away without paying, his person and all his goods may be detained until payment is made. If the guest has made his escape, he or his goods may be brought again and detained, provided the pursuit is instituted immediately upon the discovery of his escape. But if he is permitted to depart, and no pursuit is made after him, the lien on his person and goods is gone for ever, and the Innkeeper is left to sue for his debt in a Court of Law. Even if the guest return of his own accord to the Inn, his person and goods may only be detained until the debt incurred upon the second visit be paid; and if the Innkeeper detain either of them for the purpose of compelling payment of the former debt, he will render himself liable to an action. The Innkeeper may only detain, and may not sell the goods of his guest, except in London and Exeter, where, by a particular custom, the Innkeeper may have a horse valued by four of his neighbours, and when it has been so valued, he may either take it himself at that valuation or sell it. The goods and cattle of a guest at an Inn are privileged from distress, although generally the goods of a stranger may be distrained if found on the premises for which the rent is due. By Statute 6 George IV. c. 16. Innkeepers were for the first time made subject to the Bankrupt Laws.

INN.
INNS OF
COURT.

No clearer account of the *Inns of Court*, and the ancient methods of study pursued in them, has been given than that which may be found in Sir Edward Coke's *Preface* to the IIIrd Part of his *Reports*. "Now for the Degrees of the Law, as there be in the Universities of Cambridge and Oxford divers Degrees, as general Sophisters, Bachelors, Masters, Doctors, of whom be chosen men for eminent and judicial places both in the Church and Ecclesiastical Courts; so in the Profession of the Law, there are *Mootmen*, which are those that argue Readers' cases in Houses of Chancery, both in

lens of
Court.

Sir Edward
Coke's ac-
count.

Mootmen

INNS OF
COURT.Utter Bar-
risters.
Benchers.
Readers.

Sergeants.

King's
Sergeants.
Judges.Inns of
Chancery.Inns of
Court.Sergeants'
Inn.Sir Edward
Fortescue.

Terms and Grand Vacation. Of Mooteens, after eight years' study or therabouts, are chosen *Utterbarriers*; of these are chosen *Readers* in Inns of Chancery. Of *Utterbarriers*, after they have been of that Degree twelve years at least, are chosen *Benchers* or *Ancients*: of which one that is of the purses sort reads yearly in summer vacation, and is called a *single Reader*; and one of the *Ancients* that had formerly read, reads in *Leut Vacation*, and he is called a *double Reader*; and commonly it is between his first and second Reading about nine years. And out of these the King makes choice of his Attorney and Solicitor General, his Attorney of the Court of Wards and Liveries, and Attorney of the Duchy: and of these *Readers* are *Sergeants* elected by the King, and are by the King's Writ called *ad statum et gradum servientis ad legem*: and out of these the King electeth one, two, or three, as please him, to be his *Sergeants*, which are called the *King's Sergeants*: of *Sergeants* are by the King also constituted the honorable and reverend *Judges*, and *Sages* of the Law. For the young student, which most commonly cometh from one of the Universities, for his entrance or beginning were first instituted and erected eight *Houses of Chancery*, to learn there the elements of the Law; that is to say, Clifford's Inn, Lyon's Inn, Clement's Inn, Barnard's Inn, Staple's Inn, Furnival's Inn, Thavie's Inn, and New Inn; and each of these Houses consists of forty or therabouts. For the *Readers*, *Utterbarriers*, *Mooteens*, and inferior Students are four famous and renowned Colleges or Houses of Court, called the Inner Temple, to which the first three Houses of Chancery appertain; Gray's Inn, to which the next two belong; Lincoln's Inn, which enjoyeth the last two but one; and the Middle Temple, which hath only the last. Each of the Houses of Court consists of *Readers* (or *Benchers*) above twenty; of *Utterbarriers* above thrice as many; of young gentlemen about the number of eight or nine score, who there spend their time in study of Law, and in commendable exercises fit for Gentlemen. The *Judges* of the Law and *Sergeants*, being commonly above the number of twenty, are equally distinguished into two higher and more eminent Houses, called *Sergeants' Inn*. All these are not far distant from one another, and altogether do make the most famous University for Professors of Law only, or of any one human science, that is in the world, and advanceth itself above all others *quantum inter viburna cupreus*. In which Houses of Court and Chancery, the Readings and other Exercises of the Law therein continually used are most excellent and behoofful for attaining to the knowledge of these Laws; and of these things this taste shall suffice, for they would require, if they should be treated of, a Treatise by itself. Of the suitableness of these Houses, and how they have been changed from one place to another, I may say as one said of ancient Cities, *perpauca antique Civitates auctores suos norunt*.

We have commenced with this account given by Sir Edward Coke, because it appears extremely distinct and explicit, rather than with another which in point of time ought to precede it. Sir Edward Fortescue, who was one of Coke's predecessors in the same high office of Lord Chief Justice of England, and afterwards held that of Lord Chancellor during a considerable part of the reign of Henry VI., in his Treatise *de Laudibus Legum Anglie*, has described to Prince Edward, the only son of his dethroned Sovereign, the nature of the Inns of Court as they existed in his time, and many of

the particulars are extremely curious as contrasted with their state at present. Each of the ten lesser Inns of Chancery, he says, (for he adds two and sometimes more to those mentioned by Sir Edward Coke,) maintains at least one hundred students, and some of them much more, although not all constantly residing. These, after having made some progress in the study of Original and Judicial Writs, are admitted into one of the four Inns of Court, the least frequented of which has about two hundred students. "In these greater Inns a student cannot well be maintained under £28 a year; and if he have a servant to wait on him, (as for the most part they have,) the expense is proportionably more; for this reason, the students are sons to persons of quality; those of an inferior rank not being able to bear the expense of maintaining and educating their children in this way. As to the merchants, they seldom care to lessen their stock in trade by being at such large yearly expenses. So that there is scarce to be found throughout the kingdom an eminent Lawyer, who is not a gentleman by birth and fortune; consequently they have a greater regard for their character and honour than those who are bred in another way." Thus far Mr. Amos's translation; in the next paragraph the Chief Justice shall speak for himself. *In his reverend Hospitium majoribus, etiam et minoribus, ultra studium Legum, est quam Gymnasium omnium morum qui Nobiles decet. Ibi cantare ipsi addicunt, amuliter et ut exerceant in omni genere Harmonia; ibi etiam tripudiant, ac Jocos singulos Nobilibus convenientes, qualiter in Domo Regii exercere solent enutriti.* The remainder is most highly laudatory, and gives a very agreeable picture of the discipline and good conduct of these Law Schools. "At other times, out of Term, the greater part apply themselves to the study of the Law. Upon Festival days, and after the offices of the Church are over, they employ themselves in the study of sacred and prophane History: here every thing which is good and virtuous is to be learned; all vice is discouraged and banished. So that Knights, Barons, and the greatest Nobility of the kingdom often place their children in these Inns of Court, not so much to make the Laws their study, much less to live by the Profession, (having large patrimonies of their own,) but to form their manners, and to preserve them from the contagion of vice. The discipline is so excellent, that there is scarce ever known to be any piques or differences, any bickerings or disturbances amongst them. The only way they have of punishing the delinquents is by expelling them the Society: which punishment they dread more than criminals do imprisonment and irons; for he who is expelled out of one Society is never taken in by any of the others. Whence it happens that there is a constant harmony amongst them, the greatest friendship, and a general freedom of conversation. I need not be particular in describing the manner and method how the Laws are studied in these places, since your Highness is never likely to be a student there. But I may say in the general, that it is pleasant, excellently well adapted for proficiency, and every way worthy of your esteem and encouragement. One thing more I will beg leave to observe, viz. that neither at Orleans, where both the Canon and Civil Laws are professed and studied, and whither students resort from all parts; neither at Angiers, Caen, nor any other University in France, (Paris excepted,) are there so many students, who have passed their minority, as in our Inns of

INNS OF
COURT.

INNS OF COURT.

Antiquity of the Inns.

Sane's account.

Reading.

Mooting.

Court, where the natives only are admitted" (c. xlix.)

It is not possible precisely to determine the antiquity of the establishment of the Inns of Court. The received opinion is, that Societies of Lawyers, which before the Conquest held their chief abodes for study in Ecclesiastical Houses, began to be collected into permanent residences soon after the Court of Common Pleas was directed to be held in a fixed place, a stipulation which occurs in the Great Charters, both of King John and Henry III. (Blackstone, *Introd.* 1. vol. i. 25.) In these Houses Exercises were performed, Lectures read, and Degrees conferred; that of Barristers, or, as they were first styled, *Apprentices*, (*apprentre*, to learn,) answering to Bachelors; that of Sergeants, *servientes ad legem*, to Doctors.

Stow, in his *Survey of London*, (book i. c. 21.) after having given an account of the several Inns and their Constitutions, adds the following particulars relative to their *Readings* and *Mootings*. "For the times of these Mootings they divide the year into three parts, viz. 1. the Learning Vacation; 2. the Term times; 3. the Dead, or Mean Vacation. They have two Learning Vacations, viz. Lent Vacation, which begins the first Monday in Lent, and continues three weeks and three days, and Summer Vacation, which begins the Monday after Lammas day and continues also three weeks and three days. And in these Vacations are the greatest conferences and exercises of study."

"The manner of these Readings. The Benchers appoint the eldest Utter Barrister to read amongst them openly in the Hall, of which he hath notice half a year before. The first day he makes choice of some Act or Statute, whereupon he grounds his whole Reading for that Vacation. He reciteth certain doubts and questions which he hath devised upon that Statute, and declares his judgment thereon. After which one of the Utter Barristers repeateth one question propounded by the Reader, and by way of argument duth labour to prove the Reader's opinion to be against Law. And after him the senior Utter Barrister and Reader, one after another, do declare their opinions and judgements in the same. And then the Reader who did put the case endeavours to confute the objections laid against him, and to confirm his own opinion. After which the Judges and Sergeants, if any there be, declare their opinions. Then the youngest Utter Barrister again rehearseth another case, which is prosecuted as the former was. And this exercise continueth daily three or four hours. The manner of Reading both in Lent and Summer Vacations are performed after the same manner: and usually out of these Readers the Sergeants are chosen."^a

"The manner of Mooting in the Inns of Court. In these Vacations, after supper in the Hall, the Reader, with one or two of the Benchers, comes in, to whom one of the Utter Barristers propounds some doubtful Case, which being argued by the Benchers, and lastly by him that moved the Case, the Benchers sit down on the Bench at the upper end of the Hall: and upon the form in the middle of the Hall sit two Utter Barristers; and on both sides of them, on the same form, sits one Inner Barrister, who, in Law French, doth declare to the Benchers some kind of action, the one being as it were retained for the Plaintiff, and the other for the

Defendant: which ended, the two Utter Barristers argue such questions as are disputable within the said Case. After which the Benchers do likewise declare their opinions, as how they take the Law to be in these Questions." Mooting has long since been disused. Mr. Danby Pickering of Gray's Inn is recorded as the last person who voluntarily resumed the practice. "During the time of Reading, which heretofore continued three weeks and three days, the Reader keeps a constant and splendid Table; feasting the Nobility, Judges, Bishops, principal Officers of State, the chief Gentry, and sometimes the King himself. Inasmuch that it hath cost a Reader above £1000."

Such, indeed, is stated to have been the expenditure, and that not for the whole time, but for even three or four days, when Francis North, afterwards Lord Keeper, and Baron Guildford, Read in the Middle Temple in the reign of Charles II. Roger North, in the *Life* of his great relation, adds, this "was so terrible an example, that I think none has ventured since to Read publicly; but the Exercise is turned into a Revenue, and a composition is paid into the Treasury of the Society:" "indeed," he adds, "the profusion of the best provisions and wine was to the worst of purposes, debauchery, disorder, tumult and waste." It seems a scramble was permitted among the rabble in the Hall for the table-decorations after the guests had looked at them for a short time. To the Exercise itself the Lord Keeper seems to have been a great friend, as also in that of Mooting; "he used to say that no man could be a good Lawyer who was not a Put-case."

In our account of the several Inns we shall chiefly refer to Sir William Dugdale, who in his *Origines Juridicæ* has many Chapters respecting them. This matter was reprinted by Rayner in the year 1780, and the greater portion of it will be found also transcribed in the later Work of Herbert, *The History and Antiquities of the Inns of Court*.

Edward III. granted the mansion in Fleet-street, which had belonged, before their suppression, to the Knights Templars, to the Knights of St. John of Jerusalem; and they, in turn, during the same reign, devised it for a rent of £10 a year to certain Law Students, who are supposed to have removed thither from Thavie's Inn, Holborn. Chaucer himself was a student of the Temple, and his description of the Manciple is, probably, familiar to most of our readers. In the Rebellion of Wat Tyler this House became an object of plunder to his lawless followers, and Thomas of Walsingham has sufficiently described the havoc which they committed. After they had burned the Savoy, at that time the Palace of John of Gaunt, *satis multosque etiam locum qui vocatur Temple Barr, in quo apprenticii Juris morabantur nobiliores, diruerunt, ob iram quam conceperunt contra Robertum de Hales. . . . ubi plurima munimenta que Juridici in custodiâ habuerant igne consumpta sunt.* Not long after this calamity the Society had increased so largely that it was found advantageous to divide it into two Bodies, the *Inner Temple* and the *Middle Temple*. At the Dissolution, both these Societies continued to hold under the Crown by Lease; but in the 6th James I. the buildings, &c. were granted to them by Letters Patent, on the payment of £10 for each of the two mansions.

Excepting the Church, which we shall describe under the Middle Temple, to which Society it partly belongs, the buildings of the *Inner Temple* are entirely modern.

^a It will be observed that no mention is here made of the *Singlet* and *Double Reader* of whom Sir Edward Coke has spoken.

INNS OF COURT.

Lord Keeper Guildford.

Sir William Dugdale.

The Temple

INNS OF COURT.

The Hall is a handsome but small room. The Library is well stored, and the Gardens towards the Thames are spacious and agreeable. They derive their chief celebrity from the use which has been made of them by Shakespeare, as the scene in which the partisans of the factions of York and Lancaster first assumed their respective badges. (*Henry F. Part I. act ii. sc. 4.*)

Orders.

Some of the Orders for good government and advancement of Learning which Dugdale has extracted from the Register of the Inner Temple, are characteristic of the several periods at which they were issued. "In 38 Henry VIII. (30 Mali) there was an Order made that the gentlemen of this company should reform themselves in their cut or disguised apparel and not to have long beards; and that the Treasurer of this Society should confer with the other Treasurers of Court for an uniform reformation, and to know the Justices' opinion thereon, and thereupon to perform the same. Whereupon in their Parliament, held 5 Mali, 1 and 2 Ph. and M., there was a decree made that no fellow of the House should wear his beard above three weeks' growth, upon pain of 20s. forfeiture. And for their better regulation in apparel, it was ordered in 36 Eliz. (16 Junii,) that if any fellow in common or lying in the House did wear either hat or cloak in the Temple Church, Hall, buttry, kitchen, or at the buttry bar, dresser, or in the Garden, he should forfeit for every such offence 6s. 8d., and in 42 Eliz. (8 Feb.) that they go not in cloaks, hats, boots and spurs into the city, but when they ride out of the town. So also in 38 Eliz. (20 Dec.) that no fellow of this house shall come into the Hall with any weapons, except his dagger or his knife, upon pain of forfeiting the sum of £5." "In 13 Henry VIII. in their Parliament, held 17 Julii, it was ordered that none of the Society should within this House exercise the play of shoffe-grote or alpe-grote upon pain of 6s. 8d. And in Fehr. 8. for the future prevention of disorder and scurrility, no more Plays should be in this House upon the Feast of All Saints or Candlemas day; but the order was repealed the 4th of November following."

Revels.

The Inns of Court were much celebrated for the magnificence of their Revels, of which under our notice of CHRISTMAS we have already made some mention. Far one of the earliest which is recorded in the Inner Temple we are indebted to the quaint pen of Gerard Legh in his *Accidents of Armoury*; and although the description is so interwoven with allegory and Heraldic mysticism, that it is not easy to separate fact from imagination, there can be little doubt that he was present at the festivity which he has depicted. He describes himself, in December, 1575, as landing near the Temple, and being surprised by the discharge of a peal of ordnance, which he is told by an honest Citizen is the signal that the Marshal of the Inner Temple was preparing for dinner. Either his curiosity or his appetite, or perhaps both, are whetted by this information, and on the next day he thought for his pastime to survey the buildings. Having entered he was conducted with much courtesy by "an Herchaughte, by name Palaphilos, a King at Arms," to his lodging. We have not space to insert all that he was told and all that he saw while under the protection of this excellent personage: nor indeed would it be much to our purpose. We therefore hasten at once to the Banquet which was served up to the Members of the Society, and which, after all the deductions to be made from a poetical description, must in plain prose have been a scene of great splen-

dour. "And as this tale ended, there hapened such noyse of shotte as if it had bene at the battaurye of Bulloynne, wherest I mervelled, thinking my selfe not in safeteye. Feare not, (quoth Palaphilos,) for it is the master of the ordinance that scroweth his shot to trye their level, to be in readynesse when the Prince shall commaunde. Well, (quod I.) it is well foreseene in peace to provide for warre. Thus talking we entered the Prince's Hall, where anon we heard the noyse of drumme and fyffe. What meaneth this dromme? sayde I. Quod hee, This is to warne Gentlemen of householde to repaire to the dresser: wherefore come on with mee, and ye shall stande where ye may best see the Hall served. And so from thence brought mee into a long gallery that stretcheth it selfe alongest the Hall, neare the Prince's table, where I sawe the Prince sett, a man of tall personage, of manly countenance, somewhat brown of visage, strongly featured, and thereto comely proportioned in all lineaments of bodye. At the nether end of the same table were placed thembassadors of sundry Princes. Before him stode the Corver, Sewer, and Cup-bearer, with great number of gentlemen wayters attendinge his person. The Ushers making place to straungers of sundry regions that came to behold thounor of this mightie captaine. After the placing of these honorable gests, the Lordes Steward, Treasurer, and Keeper of Pallas Seale, with dyvers honorable personages of that nobillite, were placed at a side table nere adjoining the Prince on the right hande. And at another table, on the left side, were placed the Treasurer of Householde, Secretary, the Prince's Sergeant of Lawe, the ill Masters of the Revelles, the Kyng of Armes, the Denne of the Chappell, and dyvers gentlemen Pensioners to furnish the same. At another table on thother side were set the Master of the Game, and his chief Ranger, Masters of Householde, Clerks of the Greene Cloth and Checke, with dyvers other strangers to furnishe the same. On thother side against them began the Table, the Lieutenant of the Tower, accompanied with dyvers Capitaines of footebandes and shotte. At the nether end of the Halle began the Table. The High Butler and Panter, Clerkes of the Kitchen, Maister Cooke of the Privie Kitchen, furnished throughout with the sundlious and garde of the Prince. All which, with number of inferior Officers placed and served in the Hall, besides the greates roste of straungers, I spare to write. The Prince so served with tender meates, sweete fruits, and dainty delicates, confectioned with curious Cookery: as it seemed wonder, a worlde to serve the provision. And in every course, the Trompettes blew the corragious blaste of deadlie warre, with noyse of drome and fyffe, with the sweete armony of vyollens, shakbuts, recorders nnd cornettes, with other instruments of musike, as it seemed Appollo's harpe had tiewed there stroke. Thus the Hall was served after the most auncient order of the Iland, in commendation whereof I saye I have also sent the service of greates Princes, in soltempe seasons and times of Triumph, yet thorder hereof was not inferior to any." (fol. 123.) The entertainment concluded with an allegorical Masque of twenty-four Knights, and "prices of honour for Tilt, Turney, and such knightly pastime."

But the most magnificent show which, perhaps, was ever presented in these Kingdoms was the Masque exhibited in the Banqueting Room at Whitehall, by the Members of the Societies of all four Inns of Court, on Candlemas night 1633. Whitelock, in his *Memorials*,

INNS OF COURT.

G. Legh's account of a Banquet.

Masque of the four Inns in 1633.

INNS OF
COURT.
—
Whitehall's
Account.

(*ad ann.*) has left a minute description of this solemnity, which is too long for entire extraction, and yet which scarcely ought to be mutilated by abridgement; for the festivity, of which he was one of the chief projectors and conductors, has found in him a fitting Chronicler also. The names of the Committee men will be read with interest from the great celebrity which most of them have obtained in other points: for the Middle Temple, Mr. Edward Hyde and Mr. Whitelock; for the Inner Temple, Sir Edward Herbert and Mr. Sedden; for Lincoln's Inn, Mr. Attorney Noy and Mr. Gerling; and for Gray's Inn, Sir John Finch and Mr. ———. The cavalcade assembled at Ely House in Holborn, and in the evening set forward by torchlight to Whitehall. Twenty richly liveried footmen preceded the Marshal on horseback. Then followed one hundred "of the most proper and handsome young Gentlemen, five and twenty chosen out of each House, gallantly mounted on the best horses and the best furniture that the King's stables and the stables of all the Noblemen in town could afford." "Every one of these hundred Gentlemen were in very rich clothes, scarce any thing but gold and silver-lace to be seen of them; and each Gentleman had a page and two lacques waiting on him in his livery by his horse-side: the lacques carried torches and the page his master's cloak. The richness of their apparel and furniture glittering by the light of a multitude of torches attending on them, with the motion and stirring of their mettled horses, and the many and various gay liveries of their servants, but especially the personal beauty and gallantry of the handsome young Gentlemen, made the most glorious and splendid show that ever was beheld in England." In contrast, and as a foil to this gorgeous troop, followed a Buffoonery of Antimasques: Cripples and Beggars mounted on sorry jades; Boys dressed as various birds surrounding an owl in an ivy-bush and sitting on small horses; and a burlesque of Projectors; and as the chivalry had been accompanied by solemn music, so these zanyes also had their band, keys and tongs, pipes, whistles and bagpipes. Next, at various intervals filled by musicians, pages, and footmen, came two large open Chariots, drawn by six caparisoned horses and bearing characters habited as the Hamden Gods and Goddesses. The Grand Masques followed; four from each Inn, each band in a separate chariot. So jealous had they been of precedence that the place of each Inn had been determined by casting dice, and the seats of the Masques themselves, as we shall perceive, were allotted with strict regard to equality. "Then came the first Chariot of the Grand Masques, which was not so large as those that went before, but most curiously framed, carved, and painted with exquisite art, and purposely for this service and occasion. The form of it was after that of the Roman Triumphant Chariots, as near as could be gathered by some old prints and pictures extant of them. The seats in it were made of an oval form in the back end of the chariot, so that there was no precedence in them, and the faces of all that sat in it might be seen together. The colours of the first Chariot were silver and crimson, given by the lot to Gray's Inn, as I remember; the Chariot was all over painted richly with these colours, and even the wheels of it most artificially laid on, and the carved work of it was as curious for that art, and it made a stately show. It was drawn with four horses all on breast, and they were covered to their heels all over with cloth

of tissue, of the colours of crimson and silver, huge plumes of red and white feathers on their heads and buttocks, the coachman's cap and feather, his long coat, and his very whip and cushion of the same stuff and colour. In this Chariot sat the four Grand Masques of Gray's Inn, their habits, doublets, trunk-hose and caps of most rich cloth of tissue, and wrought as thick with silver spangles as they could be placed, large white silk stockings up to their trunk-hose, and rich sprigs in their caps; themselves proper and beautiful young Gentlemen. On each side of the Chariot were four footmen in Liveries of the colour of the Chariot, carrying huge flamboyis in their hands, which with the torches gave such a lustre to the paintings, spangles and habits, that hardly any thing could be invented to appear more glorious." Bands of music were interposed between this and each of the three Chariots which followed, containing the Grand Masques of the other Inns. They differed in no respect from the first, excepting in their colours. "The habits of the sixteen Grand Masques were all the same, their persons most handsome and lovely, the equipage so full of state and height of gallantry that it never was outdone by any representation mentioned in our former Stories." The King and Queen watched the procession from a window of the Palace, and were so pleased that they desired "the whole show might fetch a turn about the Tilt yard that they might have a double view of them." In the Masque which followed, the Queen herself honoured some of the Masques so far as to dance with them, and "to judge them as good dancers as ever she saw." They continued in their sports till the morning, and when their Majesties retired, the Inns of Court Gentlemen were brought to a stately banquet. "Thus," concludes Whitelock, in a strain of melancholy moralizing for which the manifest gusto wherewith he has described the pageant very ill prepares us, "Thus was this earthly pomp and glory, if not vanity, soon past over and gone as if it had never been." But it was not wholly ended; the Queen had been so delighted that she asked for a repetition; and the same cavalcade was again exhibited and the same Masque re-enacted, on the invitation of the Lord Mayor, (Freeman,) in Merchant Taylors' Hall. Of the which expense attendant upon it some estimate may be formed from the following statement. "The persons employed in this Masque were paid justly and liberally; some of the music had £100 a piece, so that the whole charge of the music came to about £1000. The clothes of the horsemen and the liveries of their pages and lacques, which were at their own particular charge, were reckoned on with another at £100 a suit, at the least, and one hundred of these suits to amount in £10,000. The charges of all the rest of the Masque, and matters belonging to it were reckoned at as much more; and so the charge of the whole Masque which was borne by the Societies and by the particular Members of it was accounted to be above £21,000." In the end a deputation from the Inns of Court thanked the King and Queen for their gracious acceptance of service; the King and Queen thanked the Inns of Court for their respect, affection, and gallantry; and the Benchers of each Society thanked the Members of the Committee for their well ordering of the business. "Thus," once more repeats the philosophizing Memorialist, "these dreams passed and these pomps vanished." Charles I. was so pleased with his entertainment that, as Dugdale has informed us with

INNS OF
COURT.

The Masque
repeated in
the City.

Expense
of it.

INNS OF COURT.

no ordinary glee, he invited one hundred and twenty Gentlemen of the Inns of Court "unto the Mask at Whitehall which was on the Shrove Tuesday following." This Masque, "*Calum Britannicum*," the Inventors Thomas Carew, Inigo Jones, "is printed at the end of Carew's Poems, 1631.

Other Feasts.

A particular account is likewise given by Dugdale in *Feast on Thursday, August 15, 1661*, in the Great Hall of the Inner Temple, Sir Heneage Finch, Solicitor-General, being Reader; a banquet which was honoured by the presence of the King. The days kept at this time with greatest solemnity were All-hallows, Candlemas, and Ascension Day. The order of the celebration is described as follows. First, the Solemn Revels, after dinner and the Play ended, were begun by the whole House, Judges, Sergeants at Law, Benchers, and the Uter and Inner Bar led by the Master of the Revels. After this ceremony, one of the Gentlemen of the Uter Bar was chosen to sing a song to the Judges, Sergeants, or Masters of the Bench, which was usually performed, or in default of it was an entertainment. Then the Judges and Benchers took their places, and sat down at the upper end of the Hall; which done the Uter Barristers and Inner Barristers performed a second Solemn Revel before them. This ended, the Uter Barristers took their places and sat down, and some of the Gentlemen of the Inner Bar presented the House with dancing, which was called the *Post Revels*. These dances were continued till the Judges or Bench thought proper to rise and depart.

Last Revel, 'n 1733.

The last Revel celebrated in any of the Inns of Court was held in the Inner Temple, in honour of Mr. Talbot when he took leave of that House, of which he was a Benchers, on having the Great Seal delivered to him. The following account, furnished by an eye-witness, is given in the Notes on Wynne's *Eunomus* (iv. 105). "On the 2d of February, 1733, the Lord Chancellor came into the Inner Temple Hall about two of the clock, preceded by the Master of the Revels, (Mr. Wolston), and followed by the Master of the Temple, (Dr. Sherlock,) then Bishop of Bangor, and by the Judges and Sergeants who had been members of that House. There was a very elegant dinner provided for them and the Lord Chancellor's Officers, but the Barristers and Students of the House had no other dinner got for them than what is usual on *Grand days*; but each man had a flask of claret, besides the common allowance of port and sack. Fourteen Students waited on the Bench-table, among whom was Mr. Talbot, the Lord Chancellor's eldest son; and by their means any sort of provision was easily obtained from the upper table by those of the rest. A large gallery was built over the screen and was filled with Ladies, who came for the most part a considerable time before the dinner began; and the music was placed in the little gallery, at the upper end of the Hall, and played at dinner time. As soon as dinner was ended the Play began, which was *Love for Love*, with the Farcie of the *Devil to Pay*. The Actors who performed in them all came from the Hymmarket in chairs ready dressed; and, as it was said, refused any gratuity for their trouble, looking upon the honour of distinguishing themselves on this occasion as sufficient. After the Play, the Lord Chancellor, Master of the Temple, Judges, and Benchers retired into their Parliament Chamber, and, in about half an hour afterwards, came into the Hall again, and a large ring was formed round the fire-place, but no fire nor embers were in it.

INNS OF COURT.

Then the Master of the Revels, who went first, took the Lord Chancellor by the right hand, and he with his left took Mr. Justice Page, who joined to the other Judges, Sergeants and Benchers present, danced, or rather walked, round about the roof fire, according to the old ceremony, three times; during which they were aided in the figure of the dance by Mr. George Cooke, the prothonotary, then upwards of sixty; and all the time of the dance, the ancient song, accompanied with music, was sung by one Toby Aston, dressed in a bag-gown, whose father had been formerly Master of the Plea Office in the King's Bench. When this was over, the Ladies came down from the gallery, went into the Parliament Chamber, and staid about a quarter of an hour, while the Hall was putting in order: then they went into the Hall and danced a few minnets. Country dances began about ten, and at twelve a very fine collation was produced for the whole company: from which they returned to dancing, which they continued as long as they pleased; and the whole day's entertainment was generally thought to be very genteelly and liberally conducted. The Prince of Wales honoured the performance with his company part of the time: he came into the music gallery inco, about the middle of the Play, and went away as soon as the farce of walking round the coal fire was over." The dancing of these grave characters appears to have attracted satirical attention many years before Lord Chancellor Talbot's Revel. Bayes points to one of his Grand Danes in the *Rehearsal* in the following words:—"This now is an ancient dance of eight belonging to the Kings of Brentford, but since derived with a little alteration to the Inns of Court." Act v. sc. 1.

The three Inns of Chancery appertaining to the Inner Temple are 1. *Clifford's Inn*, on the North side of Fleet-street, adjoining to St. Dunstan's Church, anciently belonging to and being the town residence of the Barons Clifford, from whom it derives its name. It was granted to the seventh Baron in the 3d Edward II. His widow let it to the Law Students, *apprenticis de banco*, in the 18th Edward III., and in the reign of Henry VI. it was granted in fee farm to a Principal and twelve Rulers. 2. *Lyons's Inn*, between Holywell Street and Wychners Street, the origin of which and of its name are forgotten, although in the Steward's Books, still preserved, are to be found entries during the reign of Henry V. It was ruled by a Treasurer and twelve Ancients. 3. *Clement's Inn*, to the North of the Church in the Strand, from which it is named, near which was once a celebrated Holy well, dedicated to the same Saint and frequented on Festivals. On the East of the Inn, at the lower end of Clement's Lane, a pump is now placed in these waters. It existed as an Inn of Chancery in the reign of Edward IV. The buildings are all modern. It must not be omitted that Shakespeare makes Justice Shallow a Student of this Inn, where, as the sagacious Magistrate boasts, "they talk of mad Shallow still."

The Constitutions of the *Middle Temple* are given at great length by Dugdale, who marks several points by which it may be deemed inferior to its adjoining sister. "1st, There are no lands nor revenues belonging to the House whereby any learner or Student might be holpen or encouraged to study by means of some yearly stipend or salary; which is the occasion that many a good witt for lack of exhibition is compelled to give over and forsake study before he have any perfect knowledge in the Law, and to fall to practising and become

Account from Wynne's *Eunomus*.

Clifford's Inn.

Lyons's Inn.

Clement's Inn.

Middle Temple.

INNS OF
COURT.

a typler in the Law. 2dly, There is none there that be compelled to learn, and they that are learners, for the most part, have their studies and places of learning so set that they are much troubled with the noise of walking and communication of them that be no learners : and in the Terme time they are so unquieted by Clyents and servants of Clyents that resort to such as are Attorneys and Practisers, that the Students may as quietly study in the open streets as in their studies. Item, they have no place to walk in and talk and confer their learnings but in the Church : which place all the Terme times hath in it no more quietness than the perryue of Pawles, by occasion of the confluence of such as are suitors in the Law. 3dly, The fashion of their House in the night. In the night time they have not their gates shut, so that every man may go in and out through the House all seasons of the night, which is occasion that their Chambers are oftentimes robbed and many other misdemeanours used. 4thly, They now have no Library, so that they cannot attain to the knowledge of divers learnings, but to their great charges, by the buying of such books as they lust to study. They had a simple Library in which were not many books besides the Law, and their Library, by means that it stood always open, and that the learners had not each of them a key unto it, it was at the last robbed and spoiled of all the books in it. Lastly, (a point wherein we think the Middle Temples exercised sound discretion,) "if it happen that the plague of pestilence be any thing nigh their House, they immediately break up their House and every man goeth home into the country, which is a great loss of learning." It is plain from these charges that the Middle Temple was by no means in good repute with Dugdale.

Orders. The dress of the Members of this House was regulated with great care and by numerous Orders. The Students wore a gown, and in Terme time a round cap. In 4th and 5th Philip and Mary it was ordered "that none of this Society should thereafter wear any great lynces in their hoses, made after the Dutch, Spanish, and Almon fashion, or lawnde upon their capps, or cut doublets upon pain of 3s. 4d. forfeiture for the first default, and the second time to be expelled the House." By another Order, 26th Eliz. it was determined that no great ruff should be worn ; nor any white colour in doublets or hose, nor any faying of velvet in gowns, but by such as were of the Bench ; that no gentleman should walk in the streets in their cloaks but in gowns ; that no hat or long or curled hair be worn ; nor any gloves but such as were of a sad colour.

Buildings. Of the buildings, the Middle Temple Gate from Fleet-street had a curious history attached to it. Wolsey, when a young man and Fellow of Magdalen College, Oxford, was Tutor to the sons of the Marquess of Dorset. That nobleman presented him with the Living of Lymington ; and tradition says, that the embryo Cardinal, having drunk to excess at a neighbouring Fair, was put in the stocks for disorderly conduct, by Sir Amys Pawlet, a magistrate dwelling thereabouts. The cause assigned rests on no earlier or better authority than that of Sir John Harrington. Thus much, however, is certain, that Wolsey was put in the stocks, and that he cherished a bitter remembrance of the dishonour ; for Cavendish informs us that "when the Schoolmaster mounted the dignity to be Chancellor of England he was not oblivious of the old displeasure ministered unto him by Master Pawlet, but sent for him, and after

many sharp and heinous words, enjoined him to attend upon the Council until he were by them dismissed, and not to depart without licence, upon an urgent pain and forfeiture. So that he continued within the Middle Temple the space of five or six years or more whose lodging there was in the Gate-house next the street, which he reedified very sumptuously, garnishing the name, on the outside thereof, with Cardinal's hats and arms, badges, and cognisances of the Cardinal, with divers other devices in so glorious a sort that he thought thereby to have appeased his old unkind displeasure." (Singer's *Edw.* 1825. 1. 7.) This gate having been destroyed during the fire of London was rebuilt by the Society in 1684.

The Hall is a noble room, built between the years Hall 1562—72. Its dimensions are, length including the passage 100 feet, breadth 44, height 60. The roof is finely timbered, and the windows crowded with armorial painted glass. Among the pictures is a well-known portrait of Charles I. attended either by the Duke d'Espernon, or M. de St. Antoine, (Esquerry to the King of France,) by Vandyke ; and the remaining Sovereigns in succession to George II. The Church, which is common to both Societies of the Temple, is one of the few in England with a circular Western tower ; and the body presents a beautiful specimen of the early pointed style. It was founded in the reign of Henry II., and consecrated by Heresclius, Patriarch of Jerusalem, a. d. 1165, as an inscription in Saxon characters records over the Western porch. The Western tower contains eleven tombs usually assigned to Knight Templars ; eight of them have monumental effigies, of which five are cross-legged : the only one certainly known is that of Geoffrey de Magnville, created Earl of Essex in 1148. They are well engraved, and described in Gough's *Sepulchral Monuments*. Paul Hentzner gravely affirms that under the round tower, which was "added" to the Church, "lie buried three Kings of Denmark who reigned in England." With equal correctness he states that "in these Colleges (the Inns of Court) numbers of the young nobility, gentry, and others are educated, and chiefly in the study of *Physic*." *Travels*, 31. Many eminent Lawyers have monuments in this Church ; among them Plowden and Selden. The Minister, termed *Master* or *Custos*, is appointed without Institution or Induction by Letters Patent. The organ is among the finest in England.

Of the two Inns of Chancery belonging to the Middle Temple, *Strand Inn* or *Chaster Inn* has long ceased to exist. It was pulled down in 1594, when the Protector Somerset was constructing his Palace, and the Students were transferred to *New Inn*, nearly opposite, and adjoining Clement's Inn on the West. In 1495, *New Inn* the site of *New Inn* was occupied by a Hostery for Travellers, called our Lady's Inn, and Dugdale informs us that "it became first an Hostel for Students of the Law, upon their removal from an old Inn of Chancery situate in Seacole-lane, a little South from Sepulchre's Church, called St. George's Inn : a part of this most ancient Inn may still be seen in the remains of a stone wall in *Bishop's* and *Green Arbour Courts*, at the back of the *Old Bailey*. *New Inn* was governed by a Treasurer and twelve Ancients. The present buildings are all of modern date.

Lincoln's Inn, on the West of Chancery or Chancery Lane, was once the site of a Monastery of Black Friars, and of a Palace of Richard Neville, Bishop of Chichester

INNS OF
COURT.

INNS OF COURT.

and Lord Chancellor in the reign of Henry III, the memory of which Palace is still preserved in the adjoining *Bishop's Court and Chichester Rents*. The present name is derived from Henry Lucy, Earl of Lincoln, to whom the Priory was granted by Edward I., and who is said traditionally, being a person well affected to the knowledge of the Laws, to have first brought in thither the Professors of that honourable and necessary study. The Bishops of Chichester also afterwards leased their mansion in like manner; till in the 22 Elizabeth it was formally conveyed to the Benchers.

Orders.

Decency in apparel, as Dugdale terms it, was as carefully provided for in this Inn as we have already shown it to have been in the Temple. At a Council held on the Day of Nativity of St. John Baptist, 23 Henry VIII., it was ordered that "for a continual rule to be thenceforth kept in this House, no Gentleman, being a fellow of this House, should wear any cut or panned hose, or bryches, or panned doublet, upon pain of putting out of the House." In 1 Philip and Mary, one Mr. Wyde of this House was fined five groats, for going in his study-gown in Chenside on a Sunday, about ten of the clock before noon, and in Westminster Hall in Term-time in the forenoon. In 30 Elizabeth, wearing any hat in Hall or Chapel, or going abroad to London or Westminster without a gown, were punished by fine and loss of commons. So also a fine was inflicted on long hair and great ruffs, cloaks, boots, and spurs. Great war was waged against beards. In 33 Henry VIII. it was ordered that none of the fellows of the House being in commons, or at his repast, should wear a beard; and whose did, to pay double commons or repasts during such time as he should have any beard: under each of the sister Queens who succeeded, these penalties were enhanced. In 1 Mary, every one who had a beard was enjoined to pay 12d. for every meal he continued therein, and every man was to be shaven on pain of being put out of commons. In 1 Elizabeth, it was further ordered that no fellow of this House should wear any beard above a fortnight's growth, and that whose transgress therein should for the first offence forfeit 3s. 4d., to be paid and cast with his commons, for the second offence double, for the third be banished the House. But—*tantum est insania barba*—all these severe inflictions (which the reader will observe were chiefly founded on the *argumentum ad intestina*) proved useless; and in the very next year a solemn Council found it necessary to rescind and repeal the former Orders. Swords, bucklers, and rapiers were prohibited under Elizabeth, and again, more in accordance with the taste of the Monarch, under her successor; and this petty tyranny lasted even as late as the 11 Charles I. when it was ordered that what Gentleman soever should come into the Hall at meal-time with any other upper garment than a gown, he should be suspended from being a member of the Society.

Bereils.

In their solemnities, the students of Lincoln's Inn were by no means behind their brethren. Each of the four Inns, by the King's mandate, furnished four armed men for the Royal Guard at the Jests in Smithfield, 7 Edward IV., between Wydeville, Lord Scales, and the Bastard of Burgundy. The Society of Lincoln's Inn expended 20s. in eluret, and £5 in scaffolds at the Coronation of Henry VIII. In 11 James I. it presented the King with a Masque in honour of the nuptials of his daughter, the Lady Elizabeth, with the Elector Palatine, the cost of which amounted to £1066. 8s. 11d.

VOL. XXII.

INNS OF COURT.

It raised a liberal subscription for assisting at the barriers on the creation of Charles, Prince of Wales; and, above all, the first motion of that splendid Masque, which we have described from Whitehall, proceeded from this honourable Body unto the other three Inns. We pass by the more ordinary Revels, in the exaction of which, nevertheless, it may be remarked that the Benchers were severe: for by an Order, 6 Feb. 7 Jac., it appears that the Under Barristers were by decimation put out of commons for example's sake, because the whole Bar offended by not dancing on Candlemas day preceding, according to the ancient Order of this Society, when the Judges were present; with this, that if the like fault were committed afterwards, they should be fined or disharred. So, too, in their Grand Christmasses it was agreed in 9 Henry VIII. that the King of Cockneys on Childermas day should sit and have due service; but that Jack Straw (alas! for his less happy lot) and all his adherents should be thenceforth utterly banished, and no more be used in this House upon pain to forfeit for every time £2, to be levied on every fellow happening to offend against this rule.

Buildings.

The present Hall of Lincoln's Inn was built upon the site of one more ancient in 1509, but it has frequently undergone modernization. It is used not only for the Commons of the Society, but for the Lord Chancellor's sittings out of Term. At its upper end in Hogarth's well-known picture of Paul before Felix. The Chapel, a very beautiful room of bastard Gothic, is a work of Inigo Jones. The Terrace Walk in the Garden was constructed in 1663, and looks into the magnificent square, which was designed, but not finished, by the great Architect just named; and in its construction it is believed that Ben Jonson, whose father was a bricklayer, worked in that humble capacity. Fuller (*Worthies*, ii. 112. Ed. 1811.) records the fact, which is by no means improbable. Some of Inigo Jones's houses yet remain there, among them a mansion of the Earls of Lindsey, and of their descendants the Dukes of Ancaster. The small, but most elegant, Corinthian column which once was a fountain in the New Square, was from the same hand, and formed one of its chief decorations, till some recent utilitarian Treasurer dislodged it, and substituted a cast-iron gas-light pipe instead. The venerable gateway into Chancery Lane was finished in 1518, chiefly at the charge of Sir Thomas Lovell, (whose arms it bears on the sinister of those of England, on the side towards the street,) a member of the Society, and Treasurer to Henry VIII. The *Stone Buildings* form part of a design of Sir Robert Taylor for rebuilding the whole Inn, which was never completed. Some chambers in these contain the Library of the Society.

To Lincoln's Inn are appended two Inns of Chancery, *Furnival's Furnival's Inn*, once belonging to a noble family of the same name, extinct in the male line 6 Richard II., and demised by some of its representatives to Law students, as appears by the standing accounts of the Society, not later than 9 Henry IV. It was conveyed to the Benchers of Lincoln's Inn 1 Edward VI., and by them leased to the resident Barristers. This Inn occupies a large space in Holborn, between Brook Street and Leather Lane. Within the few last years it has been entirely rebuilt.

Thayer's or Thayer's Inn, another Inn of Chancery Thayer's Inn belonging to Lincoln's Inn, dates from a time not later than the reign of Edward III., when John Thayer

5 2

INNS OF COURT.

directed, *totum illud hospicium in quo apprenticii ad legem habitare solebant*, to be sold after his wife's decease, to maintain a Chaplain for the benefit of both their souls. It was devised to the Benchers of Lincoln's Inn in 4 Edward VI., and by them leased in like manner as Furnival's Inn; but having been burned down, it now forms a private Court adjoining the Church of St. Andrew, Holborn.

Gray's Inn.

Gray's Inn, on the North side of Holborn, nearly opposite Chancery Lane, was the residence of the Lords Gray de Wilton. It is said to have been leased by that family to Law Students in Edward III.'s time; and it is certain that it was demised to them afterwards by the Prior and Convent of Sheen, who had purchased it from Lord Gray. At the Dissolution it was granted by the Crown in fee farm.

Orders.

The Orders of this House relative to apparel, &c. differ but little from some of those which we have already cited. Of the rude license of the time of Elizabeth one specimen may be accepted from an Order made in the 28th of her reign, that no Gentlemen of this Society, nor any other, by the appointment, choice, or assent of any Gentleman of this House, should in time of Christmas, or any other time, take upon him or use the name, place, or commendment of *Lord* (of Mirvale) or any other like, or *break open any chamber*, or *disorderly molest or abuse* any fellows or officers of this House, within the precinct of the same, upon pain to be expulged for the abuse or disorder against any such fellow, and being put out of commons for abuse of any officer. An especial regard for the morals of the House is exhibited in another contemporaneous Order; that no laundresses, nor women called *richestellers*, should thenceforth come into the Gentlemen's chambers of this Society unless they were full forty years of age, nor send their maid-servants, of what age soever, into the said Gentlemen's chambers: upon penalty, for the first offence of him that should admit of any such, to be put out of commons; for the second to be expelled the House. Perhaps this regulation was the more necessary in consequence of another, which enjoined that no officer of this House should keep or enjoy his office longer than he shall keep himself sole and unmarried, excepting the steward, the chief butler, and the chief cook. Besides these, we read that search is to be made for lewd and dangerous persons, and that no such be suffered to lodge in the House; that no fellow of the Society is to come into Hall for commons, exercises, or pension, without his gown, or with his hat on his head, nor to stand with his back to the fire, nor to make any rude noise.

Buildings.

The Gardens of this Society were planted about the 40th of Elizabeth, in the Treasurership of the great (afterwards) Lord Bacon, who allowed £7. 6s. 8d. for planting elm-trees. The present buildings for the most part are modern. The Hall, however, is as early as the reign of Queen Mary. The Chapel stands on the site of an older Chapel of Portpole, (the name of the manor,) founded in 14th Edward II. for the benefit of the soul of John, son of Reginald de Gray.

Staple's Inn.

Staple's Inn and *Bernard's Inn* are Inns of Chancery belonging to Gray's Inn. The first is said to have been the Staple Hall of the Wool-merchants or Staplers, but it was held by Law Students in the reign of Henry V. It stands on the South of Holborn, nearly opposite Gray's Inn Lane, and much of it, perhaps, is of as early date as the time of Elizabeth. *Bernard's Inn*, anciently *Mackworth's Inn*, was given by the executors of John Mack-

Bernard's Inn.

worth, Dean of Lincoln, 32 Henry VI., to the Dean and Chapter of that Cathedral, to find a chaplain to celebrate service in their Chapel of St. George, wherein the aforesaid Dean lies buried. Its government was vested in a Principal and twelve Ancients. The present buildings are of recent date, and stand on the South of Holborn, to the North-West of Fetter Lane.

Besides these Inns of Court and Chancery, three Inns have belonged from very early times to the Judges and Sergeants at Law. Two of these still remain, *Sergeants' Inn* in *Chancery Lane*, which before the year 1484 was called *Faringdon's Inn* in *Chancellor's Lane*, and belonged to the Bishops of Ely. But yet earlier, about 1411, it had been let to the Sergeants at Law. The whole of the buildings now existing are of modern date; and the Inn is chiefly known as being that in which the Juridics, pent in small and ruinous chambers, fulfil the laborious duties which fall to them out of Court. *Sergeants' Inn* in *Fleet Street* adjoins the North-East corner of the Temple, and was a residence for Law Students at least as early as the reign of Henry VI. It was burned during the fire of London, and rebuilt by a voluntary subscription of Sergeants. It is no longer frequented as an Inn of Chancery. *Serjeant's Inn*, once a house of the Lords Serjeant of Bolton, was used by Sergeants at Law in the reign of Richard III. It stood on Holborn Hill, opposite St. Andrew's Church, on a site which still bears the name of Serjeant's Court.

INNS OF COURT.

Sergeants' Inn, Chancery Lane

Sergeants' Inn, Fleet Street.

Sergeants' Inn, Bolton.

It may be convenient to conclude this account of the Inns of Court with a brief notice of the *Liberty of the Rolls*, which stands on the East side of Fetter Lane. On the site occupied by the present buildings once stood an Hospital, founded by Henry III. for the reception of converted Jews; when, in 1377, in consequence of a Royal mandate, gave way, and surrendered their House to the purpose for which it is still applied, the preservation of Chancery Rolls, which are kept in presses in the Chapel designed by Inigo Jones. The interior of the Chapel was fitted up in good taste and at great expense while the late Sir Thomas Plumer was Master. The Master has an excellent House, which contains his Court, adjoining the Chapel.

In D. Lupin's quaint and amusing Tract, *London and the Country carbonadoed and quartered into several Characters*, 1632, reprinted in Park's *Supplement to the Horatian Miscellany*, i. 324, is the following estimate of "The Inns of Court and Chancery. These were builded for profit, grace, pleasure, justice: the buildings grace the city, the men grace the buildings, justice and learning grace the men. These places furnish our land with Law: here Nobility, Learning, Law, Gentry, have their residence: here are Students and Professors; here are Students that will not be Professors; here are Professors and Students; here are Professors not yet Students, and here be some that are neither Students nor Professors. Many hold that for an excellent custom in the Temple, immunity from danger of Sergeants or such like prowling vermin.* Some live here for profit, others for grace, some for pleasure, some for all; yet most for profit and pleasure. They that mean to live by Law desire not so much the theory as the practical part. Though many here follow

Lupton's account of the Inns of Court.

* This freedom from arrest within the precincts of the Temple does not now appear to exist. It arose no doubt from the privilege of Sanctuary.

INNS OF COURT.

INNATE.

the Law, yet all keep it not, but some transgress. They are the seminaries of judgment and justice: he that is the most expert in the Law is the most fitting for public employment and the magistracy: these cause Caesar to have his due, and give the subject his right. That land is likely to flourish where Religion and Justice are honoured and practised: take away Justice, and Religion will halt: remove Religion, and Justice will degenerate into Tyranny. Let Moses and Aaron rule, and our Israel will prosper. These places moralize, civilize the younger, advance the learned; their founders intended the stabilishing of peace and confirming of Religion. Many things that begin with blows and would end in blood, are by these Professors mediated and Christian agreement made: their number, unity, and great employment makes them admired. To conclude, they are rich magazines for Law, store-houses for Policy, bulwarks of Equity. Let them ever flourish, as long as they are *Deo, Regi, Patrie*, for God, their King, and Country."

Present mode of admission to an Inn of Court.

At the present day, previously to being called to the Bar, it is necessary to be admitted a member of one of the Inns of Court. The regulations of Lincoln's Inn, to which those of the other Inns bear a strong resemblance, are alone given in the following account. The applicant for admission need not be present; but the application may be made through the medium of a third person. The applicant must be recommended to the Society by one of its members or by two housekeepers, who are required to certify that they know the applicant to be a proper person for admission. A Bond must also be entered into by the applicant himself and the recommending member or housekeepers, in the sum of £100, conditioned for the due payment of his fees to the Society. The fees are generally more than £6 and less than £8 a year. The expense of admission in the year 1827 amounted to £31. 16s. Before the Student commences keeping his Terms for the English Bar, he must deposit with the Society the sum of £100, which is returned without interest if the Student dies, or quit the Society, or be called to the Bar. No deposit is required from those who can produce a certificate of having kept two years' Terms in the Universities of Oxford, Cambridge, or Dublin, or of being of the Faculty of Advocates in Scotland, nor from those who are admitted merely for the purpose of being called to the Irish Bar. Persons removing from one Inn to another are allowed the Terms which they have kept in their

original Inns. A Term is kept by the Student being present at five dinners during the Term; three dinners suffice for three quarters of a Term; one dinner during the Grand Week for half a Term. The Student must keep twelve Terms (sixty dinners) before he can be called to the Bar, and his name must have been five years on the books, unless he produces a certificate of having taken the degree of Master of Arts or Bachelor of Law at Oxford, Cambridge, or Dublin, in which case three years will suffice. He must also have gone through a certain ceremony, which is called performing an Exercise, nine times. Exercises are performed thus: the Student is furnished by the Steward of the Society with a piece of paper, on which is supposed to be written an argument on some point of Law, but owing to the negligence of successive copyists, the writing now consists of a piece of legal jargon, wholly unintelligible. When after-dinner grace has been said, the Student advances to the Barristers' Table, and commences reading from this paper, upon which one of the senior Barristers present makes him a slight bow, takes the paper from him, and tells him that it is quite sufficient. Students intended for the Irish Bar keep eight Terms in London, and the remainder in Ireland. When the twelve Terms have been kept, and the nine Exercises performed, the Student may petition the Benchers to call him to the Bar. Except under very peculiar circumstances, the petition is granted as a matter of course. After dinner on the day appointed for the call the Student is required to take certain oaths. He then retires with the Benchers to the Council Chamber, which adjoins the Hall, to sign the Register of his call. There are certain oaths to be taken in the Courts of Westminster Hall. These should be taken within six months after the call. No Attorney, Solicitor, Clerk in Chancery or the Exchequer, unless he has discontinued practice for two years in such branches of the profession, and no person who is in Deacon's Orders, or under twenty-one years of age, can be called. The expense of being called is between £90 and £100. The line of study to be recommended to the Student must depend entirely on the branch of the profession in which he purposes to practise. The three years during which he is keeping Terms should be spent in the chambers of a Conveyancer, an Equity Draftsman, or a Special Pleader; and the first of the three should, in our opinion, be invariably passed with a Conveyancer. The usual fee for a year is one hundred guineas.

INNS OF COURT.

INNATE

Terms.

Exercise.

Call to the Bar.

Course of study.

INNATE,

INNATED,

INNATIVE,

INNATURALLY,

INNATURALITY.

In, and nato, q. v. Fr. inné;

It and Sp. innato; Lat. innatus,

born within, in, and natus, past

participle of nasci, or gigni; Gr.

γεννηεω, to be born.

Born in or within; inborn, ingenerate.

Innaturally, (in, privative,) unnaturally, contrary to nature, or natural feelings or affections.

————— The feminine

By their innate dissolves

First and foremost when they be chid

Will that thing do they be fed.

Early Popular Poetry. *School House of Winton, L. 606.*

For the which mynne demerance of this woman, that she had innaturally slayne hir lord and husbande, the Kyng [of Anglia, and specially] of West Saxons, wolde not suffer the wraite to be calid *Sueneys.*

Still must I wret my young desires about

Upon the dust of such a heart rebelling;

And all in vain, her pride is so innated,

She yields no place at all for pity's dwelling.

Daniel. Sonnet 18. To Deia.

Like those that strive to stop some swelling source,

(Whose plenty none can comprehend in bounds)

Which climbs above th' opposers of his course

And that which should encircle it surrounds,

That to innated in itself is blent,

That 'tis the more, the more it is deprest.

Dragon. The Legend of Purcell's Gossamer.

5 x 2

INNATE.

INNOCENT.

How God was pleas'd, or grieve'd, they understood,
As the first error did direct them right,
So that all those who were before the flood,
Were damn'd, or sav'd, judg'd by innate light.

Shirley. Downe-day. The north House.

But no chorine
The Muses have these monsters can disarm
Of their unwarred rage.

Halington. Cato, part 1. To Mr. Endymion Perier.

The blood tarts back to the breast; and there, by an innate, but
wonderful faculty is turned into milk.

P. Fletcher. The Purple Island, csa. 4. note 3.

Fare hence lies my innate sense,

In rich Poesy.

Chapman. Homer. Iliad, book xxi. fol. 791.

And for the safe excuse.
His sense shall make to his unwarped post,
Do thou direct it, in an curious suit,
As thy will serves thee.

Id. B. Odyssey, book v. fol. 72.

Innately amongst kindred [in] infamous.

Sir Thomas North. Plutarch, fol. 207. Paulus Aemilius, margin.

It is an established opinion amongst some men, that there are in the understanding certain innate principles; some primary notions, axiomatic characters, as it were, stamped upon the mind of man, which the soul receives in its very first being, and brings into the world with it. It would be sufficient to convince unprejudiced readers of the falshood of this supposition, if I should only show (as I hope I shall in the following parts of this discourse) how man, barely by the use of their natural faculties, may attain to all the knowledge they have, without the help of any innate impressions; and may arrive at certainty, without any such original notions or principles.

Locke. Works, vol. i. p. 3, 4. Of Human Understanding, book i. ch. i. sec. 1.

The innate perception of first truths, maintained by Descartes and Leibnitz, and which raised such warm and subtle disputes among the metaphysicians of that age, is a doctrine derived from Plato, that exuberant source of sublime instruction to every sensitive mind.

Dutton. On the Discoveries attributed to the Moderns, part i. ch. ii.

INNNAVIGABLE, *in*, and navigable, *q. v.*; *Lat. navis*, a ship; *Sp. innavigable*; *Fr. innavigable* "Innavigable, that cannot be sailed in." *Cot.*

This let me crave, since near you grove the road
To Hell lies open, and the dark shade
Which Acheron surrounds, th' innavigable flood.

Dryden. Virgil. Aeneid, book vi.

O, piteous of my fate, rougher to show
(For what's sequester'd from celestial view?)
What power becalms th' innavigable sea?
What guilt provokes him, and what woes accuse?

Pope. Homer. Iliad, book i.

INNITTENCY, from the *Lat. inniti*, to lean upon.
A leaning or rest upon; pressure.

The innitency and stress being made upon the hypochondriac or fulciment in the decussation.

Sir Thomas Brown. Cyren Garden, ch. ii.

INNOBLE, *i. e.* to ennoblie, *q. v.*

God sent into the world his only son to remedy to humane miseries, to enable our estate by his advice with Divinity, to sacrifice to his justice, &c.

Taylor. The Great Exemplar, part i. ad sec. 1.

INNOCENT, *Fr. innocent*; *It. and Sp. innocente*; *Lat. innocens*, *in*, and *no-INNOCECE*, *crus*, present participle of *nocere*, to hurt or harm. See *INNOXIOUS*.

Doing no hurt or harm; willing to do no hurt, or harm, or mischief; harmless, blameless, faultless, guiltless; able to do no hurt, or harm, or mischief; weak, (*sc. in mind*), imbecille, silly, foolish.

For it beseem'd, that such a man were a bishop to us, hoily, innocent, unclouded, cleere, depauid (on synfel eyes, and mood higher than hautesse.

Wiclif. Eberius, ch. vii.

For as the lamb toward his dech is brought,
So stant this innocent before the king,
Chaucer. The Man of Lawes Tale, v. 5038

Gret was the drede and eke the repentance
Of him that hadden wronge suspicion
Upon this sely innocent Custance.

Id. B. v. 5102.

The sorow of Dorigene he told his slye,
How loth him was to be a wightful wyl,
And that she lever had lest that day hire lif,
And that her treuth she sweere thowt innocent.

Id. The Franklines Tale, v. 11005.

But now thou maist well see to what end I am comen for myne innocency, I re-use paine of late felow for gerdene of very vertue.

Id. The first Booke of Barcane, fol. 213.

And eke of them his tynes awaiteth,
And ache of them his tain adueth,
All to dectur an innocent,
Whiche will not be of her assent.

Gower. Conf. Am. book ii. fol. 30.

And suer I am adradle of gile,
In sueter if with any wile
Thai might her innocent enchaunte.

Id. B.

He preserveth the welfare of the righteous, and defendeth them that walke innocency.

Salut. Anno 1551. Proverbs, ch. ii.

So pure an innocent as that same lambe,
She was in life and every vintage lorn.

Spenser. Faerie Queene, book i. can. 1.

As when a greedy wolfe through hunger fell
A silly lambe fawne from the flocke does take,
Of whom he memnes his bloody feast to make
A lyon after fast rearing towards him,
The innocent prey to hante he does forsake.

Id. B. can. 6.

And then she hits me a blow of the ear, and calls me innocent, and sets me go.

Ben Jonson. The Silent Woman, act i. sc. 1.

'When 'tis hungry it will blest
From your head to take it next;
And when it hath fully fed,
It will fatch jumps about your head,
As innocency to streyn
Its silly sheepish thankfulness.

Dryden. The Muses' Elgion. Nymphal 2.

His wit not whether blit of foal offences
Might not be purg'd with water nor with bath;
Or that high God, in lines of innocency,
Imprinted had that token of his wrath,
To show how sore blood-guiltiness he hat'h.

Spenser. Faerie Queene, book ii. can. 2.

Oh! let the grave mine innocency hold,
Before of him this tyranny be told!

Dryden. The Legend of Melinda the Fair.

If any man doubt this, let him name that natural desire which the Christian Religion hath forbid, or say why hinder the innocent satisfaction of I am confident he shall be able to name some.

Shaftes. Works, vol. i. p. 29. Sermon 2.

And it kind Heav'n should give me back once more
Safe and triumphant to my native shore,
For innocent country'd, reveng'd I wou'd,
Mad as I was, and spoke my rage aloud.

Pitt. Virgil. Aeneid, book ii.

Yet I will never give way to their dominion over me any more; that so death and judgment may find me prepared, if not with unspotted innocency, yet with beauty and sincere repentance.

Fullington. Sermon 4. vol. i. p. 168.

The Stage in ancient fable thus let fall,
And Comedly directed without wall;
By mild reprobs recover'd minds desin'd,
And, springing persons, innocently pleas'd.

Dryden. The Art of Poetry.

No greedy ribbons deck'd her head,
A trembling light no dimm'dd shed;
In white and innocency dress'd,
The plaineest beauties were the best.

Warren. Scapp's Advice

INNO-CENT.

INNO-
CENTPais stood suspended, sorrow fled away,
And every face was innocently gay!Pope. *The Anniversary Mourner.*INNO-
VATE.

INNO'CUOUS, } Lat. *innocuus*, in, privative,
INNO'CUOUSLY, } and *nocuus*, from *nocere*, to hurt
INNO'CUOUSNESS, } or harm. See INNOCENT, and
INNOUOUS.

Doing no hurt or harm; hurtless, harmless, inoffensive.

Fall lightly it ascends into the clear
And while air, dross, dross of cloudy storm,
Where it doth stately stand, all uniform,
Pure, peruvian, innuit, innocuous, mild.

Merr. *On the Sand*, part i. book i. can. 2. stan. 22.

A generous lion will not hurt a beast that lies prostrate, nor an
elephant an innocuous creature, but is, *inferius inferus*, a terror and
scourge alone to such as are stubborn, and make resistance.

Barnes. *History of Melancholy*, fol. 348.

Whether quails, from an idiosyncrasy or proclivity of constitution,
do innocuously feed upon belladonna, or rather sometimes but medi-
cally use the same.

Sir Thomas Brown. *Fulgar Errours*, book iv. ch. xxviii.

And not only innocuous, but they [spiders] are very salutiferous
too in some of the most stubborn diseases.

Derham. *Physico-Theology*, book iv. ch. xiii. note 21.

We usually say, that the blow, which shakes a wall, or beats it
down and kills men, with the stone it scatters abroad, hath a greater
effect than that which penetrates far into a mud wall, and doth little
harm; for that innocuousness of the effect makes that, although it is
self it is as great as the other, yet 'tis little observ'd or consider'd.

Dugby. *Of Bodies*, ch. ix. p. 93.

Then alike

Were ye innocuous thro' your wry tribe,
Or bruis'd, or reptile.

Mason. *The English Garden*, book ii.

INNOMINABLE, that may not be nominated or named.

And then namely of false things innominable.

Chambers. *The First Books of the Testament of Lame*, fol. 553.

INNOVATE, } Fr. *innover*; It. *innovare*; Sp.
INNOVATION, } *innovar*; Lat. *innovare*, in, and no-
INNOVATOR, } *vus*, new; to do or make any thing
new.

To bring in or introduce any thing new; to change
or alter the old by bringing in or introducing something
new; to change or alter.

So that if any other do innuente and brynge up a word to me
alsoe not used or not heard, I would not dispute it.

Udall. *Labe*. Preface.

Melanchron creased not to brone in the kinges head that he could
not establish himselfe surely in his estate, otherwise then by the
death of Pericles, whose embroiles innovation was (as the said) to be
presented in time.

Brenne. *Quintus Curtius*, book x. fol. 309.

It were good, therefore, that men in their innovations would follow
the example of time itselfe, which indeed innovates greatly, but
quietly, and by degrees, scarce to be perceived.

Bacon. *Essay* 24. p. 140. *Of Innovations*

Epicurus (who was also an Atomick Atheist, having, in all proba-
bility, a mind to innovate something, that he might not seem to have
borrowed all from Democritus) did by violence introduce liberty of
will into his hypothesis.

Cudworth. *Intellectual System*. Preface.

And he that will not apply new remedies must expect new evils,
for time is the greatest innovator. And if time, of course, alter
things to the worse, and wisdom and counsell shall not alter them to
the better, what shall be the end?

Bacon. *Essays*. *Of Innovations*.

But every man cannot distinguish betwixt pedantry and poetry;
every man, therefore, is not fit to innovate.

Dryden. *Dedication to the Friend*.

For whatsoe they sufferings were before,
That change they could make them suffer more.

All other errors but disturb a State;

But innovation is the blow of fate.

Id. *Abolition and Aethiopol*, part i.

The Bishop of Winchester being appointed to preach the sermon,
did so mightily extol her and her government, and so severely taxed
the disorders which he thought the innovators were guilty of, not
without reflections on the queen, that he was thereupon confined to
his house till the parliament met.

Burnet. *History of the Reformation*, Anno 1558.

The words of Governor Bernard's ninth letter, written in November,
1765, state this idea very strongly. "It must," says he, "have
been supposed such an innovation as a Parliamentary taxation would
cause a great alarm, and meet with such opposition in most parts of
America, it was quite new to the people, and had no visible bounds
set to it."

Burke. *Works*, vol. ii. p. 362. *On American Taxation*.

Why should not a Macabees and his brethren arise to assert the
honour of the ancient law, and to defend the temple of their fore-
fathers, with as ardent a spirit as can inspire any innovator to destroy
the monuments of the piety and the glory of ancient ages?

Id. B. vol. vii. p. 367. *A Letter to William Elliot, Esq.*

INNOXIOUS, } Lat. *innoxius*, in, privative, and
INNOXIOUSLY, } *noxius*, from *noxi*, noc-ere, to hurt or
harm.

Doing no hurt or harm; hurtless, harmless, inoffensive.

In English, *innocuous* and *innoxious* appear inter-
changeable: *innocent* differs from both in its applica-
tion to the will of the agent, and his consequent guilt-
lessness; and in its application to his power, and
consequent inoffensibility.

But we may safely use them, [purgatives], they being benign and
of innocuous qualities.

Sir Thomas Brown. *Fulgar Errours*, book ii. ch. xiii.

For animals that can innocuously digest these poisons, become ac-
cidental unto the poison digested.

Id. B. book vii. ch. xvii.

By virtue built,
It touch'd the skies, and spread o'er shelter'd earth
An ample roof: by virtue too sustain'd,
And balanc'd steady, every temp'ring sang
Innumous by, or bode it ferner stand.

Thomson. *Liberty*, part iii. l. 419.

Swift as the word the missile lance he flings,
The well-aim'd weapon on the buckler rings,
But blunted by the brass innocuous fall.

Pope. *Hamlet*, book xvii.

Mercury, which is innocuously given in many cases crude to wo-
men in labour and others, does easily acquire, besides many other
abstruse medicinal qualities, not only an emetic or purgative, but a
salivating faculty.

Boyle. *Works*, vol. ii. p. 191. *The Confutation of Natural Philosophy*, essay 5.

The delusion hath led us into an iniquity, and authorized no crimes:
it has been the most innoxious of all errors, an error pleading for
every virtue, and dissuading from every vice.

Jerin. *Remarks on Ecclesiastical History*, vol. ii. p. 19.

INUENDO, Lat. *innuendo*, from *innuere*, to nod to,
to give a nod to, to hint or intimate by a nod, and
thus, consequentially,

A hint or intimation; an insinuation.

This, by an *innuendo*, was said to be an evidence to prove, that he
[Sidney] was in a plot against the king's life.

Burnet. *Own Times*. Charles II. Anno 1684.As by the way of *innuendo*,Lucus is made a non *innuendo*.Churchill. *The Ghost*, book ii.

INUENDO, in LAW. In an action for a written libel or
for verbal slander, if the offensive words are not in
themselves sufficiently intelligible, or if, without explana-
tion, their libellous or slanderous tendency does not
appear, it is usual for the plaintiff in his declaration,
which is the written statement of his complaint, to in-
sert parenthetically into the body of the libel the necessary
explanation. As for instance, "He (meaning the
said plaintiff) is forsworn, (meaning that he had per-

INNO-
VATE.INNUEN-
DO.

INNUN-
DO.
INOBEDI-
ENT

jured himself in prosecuting the said defendant.") These parenthetical comments are called *Innuendo's*, and they have that name because the Latin word *innuendo* was always used formerly when the pleadings were in Latin, where the word "menning" is used at present. The general rule with regard to *Innuendoes* is, that they must be merely explanatory, introducing no new matter, but referring only to something which has been previously mentioned. Thus in the instance put above the *Innuendo* would be bad, unless the plaintiff in the previous part of his declaration had stated the fact of his having prosecuted the defendant. But supposing that the prosecution be previously mentioned, then the *Innuendo* only explains the meaning of the libellous words by showing that they refer to that particular prosecution.

INNUMERABLE. } Fr. and Sp. *innumerable*,
INNUMERABLE, } *It. innumerabile*; Lat. *inu-*
INNUMERABLE, } *merabilis*, that cannot be
counted; *in*, privative, and *numerus*, from *numerus*,
which C. Scaliger and Vossius derive from the Gr.
νῆπι-ov, to divide, to distribute.

That cannot be counted or told; countless.

There was never treasure of terrestrial riches,
Not precious stones reckoned *innumerable*,
To be of comparison unto your high goodness.
Chaucer. *Certaine Ballades*, fol. 342.

They do sometimes bring forth an *innumerable* company of people
to attend for highways, if any be broken that way.
Sir Thomas More. *Utopia*, by Robinson, book ii. ch. ix.

Suddenly an *innumerable* flight
Of harmless swallows, about them fluttering, cried.
And with their worked wings them oft did smite,
And soon awayed, groping in that grievous night.
Spenser. *Fairie Queene*, book ii. can. 12.

He who brought all other living creatures unto man, to see how he
could call them, and would make us of Adam's apprentices, reserved
the naming of man to himself; neither is there any one of his crea-
tures positively whom he knows not by name.

Hall. *Works*, vol. iii. fol. 739. *Select Thoughts*
Who, ylls against your art, *innumeros*
Negotiates, supplies, and multiplies.
Chapman. *Hom. Odyssy*, fol. 22.

The earth produces him an *innumerable* multitude of beasts to
feed, clothe, and carry him; of flowers and jewels to delight and
adorn him; of fruits to sustain and refresh him; of stones and timber
to lodge him; of simples to cure him.

Baile. *Works*, vol. ii. p. 39. *The Usefulness of Natural Philo-*
sophy, part i. essay 2.

Their *innumerable* various actions and ends, designs are brought
(commonly without and often against their wills) to conspire to the
accomplishment of a plot worthy of God.
M. A. vol. v. p. 143. *Of the high Generation Man's Intellect owes*
to God.

At last, of snowy white, the gather'd flocks
Are in the wadded pen *innumeros* press'd,
Head above head: ead, rang'd in lusty rows,
The shepherd sits, and what the sounding shears.
Thomson. *Summer*.

Peninsæ nest and Medes
Advance, an infantry select, whose mail,
Bright-helm or silver'd o'er, suggests the light
Of sparkling beads, *innumeros* war'd.
Glover. *The Alchemist*, book xix.

Whence his *innumeros* stresses
Flow lurch forth, and roll through trackless ways
Their white waves o'er the sky.
Mallet. *The Excursion*, can. 2.

INOBEDEIENT. } *Inobediens* is found in the
INOBEDEIENT, } Latin fathers.
INOBEDEIENT, } Fr. *inobédient*; It. *inobedi-*
ente; Sp. *inobediente*; in, and obedience, q. v. See also

DISOBEY, and **OBAY**. Lat. *ob-edi-ere*, from *ob*, and *INOBEDI-*
aud-ire, to hear, hearken, or listen to; and, consequently,
to comply with, yield, or submit to the will or wishes of
another.

For *inobedient*, we should now use *disobedient*.
Not hearkening or listening to; not yielding, not
submitting; refusing to yield or submit to the will or
authority of another; acting contrary to; resisting rule,
or order, or command, or authority.

For as his *inobedience* of so many ways been made synners, so his
the obedience of son manye schelen be made.

Wiclif. *Runyngs*, ch. v

There is *inobedience*, envying, spiteous, despite, enviousness, &c.
Chaucer. *The Personage Tale*, vol. ii. p. 312.

Inobedient is he that disobeyeth for despite to the commandments
of God, and to his sovereigns, and he his greatly foder.

M. A.

This vice of *inobedience*
Agains the rule of conscience
All that is humble be disalloweth
That he toward his god be boweth
After the lawes of his herte.

Gower. *Conf. Am.* book i. fol. 15.
Also that all manner of conquest that should be made by us
in France: ypon the word *inobedient* out of the Duchie of Normandy
was done to the profit of our said father.

Hall. *Henry F.* *The eighth Yere*.

Wherefore we desire you in this buyenne to saye vs, that in to say,
with money and with men of warre, to the extent that these *inobedi-*
ent French may be subdued and brought to obedience.

Lord Bessers. *Froissart*, vol. ii. ch. 214.

I do most humbly beseech the hi-c's highness my father, whom I
have absolutely and undevotedly attended in the daniel of the same
heretofore, to forgive my offences therein, and to take me to his
most gracious mercy.

Barnet. *History of the Reformation*, Anno 1536.

INOBSERVANT. } Sp. *observante*; Lat. *ob-*
INOBSERVANT, } *servans*, in, privative, and ob-
INOBSERVANT, } *servans*, from *observare*, to take
heed, to regard; (*ob*, and *servare*; Gr. *ὑπο-*, *quod*
idem notat. Vossius. See **CONSERVARE**, and
CONSERVE.)

Heedless, regardless, inattentive.

4. The fourth,—breach and *inobservance* of certain wholesome and
politic laws for government.

Bacon. *Works*, vol. ii. p. 558. *The Judicial Charge*, &c.

The equities thereof unto this matter had no other way of coming
to the author of the law, but by considering the effects which the
observance or *inobservance* of it would have on mankind.
Warburton. *Works*, vol. v. p. 121. *The Divine Legislation*, book v.
sec. 4.

If they are petulant as infants, he, perhaps, has been *inobservant* or
imprudent.

Hard. *Works*, vol. vi. p. 344. *Sermon* 23.

These writers are in all this guilty of the most shameful *inobserv-*
ance.
Shuckford. *On the Creation*, p. 118.

INOCARPUS, in Botany, a genus of the class
Decandria, order *Monogynia*, natural order *Sapotee*.
Generic character: calyx two-lobed; corolla funnel-
shaped; stamens in a double series; drupe one-seeded.
One species, *I. edulis*, the Olonche chestnut, native of
the Islands in the South Sea.

INOCERAMUS, in Zoology, a genus of fossil bivalve
shells, allied to the *Aticula* and *Mytili*, which are very
remarkable for their large size and distinctly fibrous
structure, by which they are allied to the *Mytiloid* shells.

Generic character. Shell bivalve, free; more or less
inequilateral, irregular, inequivalved; hinge margined
with transverse grooves, containing the elastic cartilage;
umbones prominent, incurved. The types of this

INOC-
RAMUS.
—
INOD-
RATE.

genus are *Inoceramus concentricus*, (Sowerby, *Mem. Conch.*, pl. 205, fig. 1—6.) and *I. Sulcatus*, (pl. 306, fig. 1—7.) both found in the blue clay at Sandgate. Mr. Sowerby has also described a very large species found attached to flints in chalk; fragments of this shell form the peculiar white fibrous spots which are often found imbedded in flint stones. Brongniart has re-examined the species of this genus, and has divided it into two; the first containing those which are of a laminar structure like the oyster, for which he retains the name of *Inoceramus*, forgetting that this word implies fibrous shell, and gives the name of *Cutillus* to those which are of a fibrous structure. These shells are most nearly allied to the genus *Perna*, but differ from it in being more ventricose, and in the umbones being more prominent. The fossil species, *Perna Truncii*, has part of these characters.

INOCULATE. } It, *inocciare*, *inoculare*; Lat.
INOCULATION. } *inocular*, (in and *oculus*, an eye.)
INOCULATING. } to *inerge*, to put in or insert an
INOCULATOR. } eye; or bad. The Turkish *inoculation* for the small-pox was introduced to this Country under the name of *Ingraffing*. See **INGRAFF**, the Quotation from Lady M. W. Montague.

To insert or introduce an eye, a bud, or graft; to ingraft; generally, to insert, to introduce; to infect.

There is a way to graft herbs also as well as trees, namely, by cutting off the young ones that spring out of the stalks, and thrusting to inoculate as it were the seed of another plant, within the pit or marrow thereof.

Holland. Plinist. vol. ii. book xix. fol. 27. *Natural History.*

The unhappy affinity of Jeboaphat with Ahab is no less guilty of this slaughter, than Jehu's ambition; this match by the inoculation of one bud, hath tainted all the sap of the house of Judah. *Hall. Works*, vol. i. fol. 1273. *Contemplations. John killing the Sons of Ahab.*

Men generally observe the age of the moon in the planting of all kind of trees, sowing of grain, grafting and inoculating, and pruning of fruit-trees.

Ray. The Wisdom of God in the Creation, part i.

Narc in this metaphorical inoculation a modern invention, for we find Homer taking the freedom to place the eye of an ox, bull, or cow, in one of his principal goddesses.

Spectator, No. 250.

"H! I had twenty children of my own,

I would inoculate them every one."

"Ay, but should any of them die! what moon

Would thee be made, for vent'ring thereupon?"

"No; I should think that I had done the best;

And be resign'd, whatever should befall."

"But could you really be so, quite at rest?"

"I could!"—Then why inoculate at all?"

Byron. On inoculation. "Written when it first began to be practised in England."

INODIATE. It, *inodiare*, to hate. From the Lat. *odium*, hatred, from *odire*, to hate. As used by South, "whose world it appears to be.")

To cause a hatred of, to bring into hatred or dislike.

For those of the ancienter members of her communion who have all along owned and contended for a strict conformity of her rules and sanctions, as the surest course to establish her, have been so long represented, or rather reprobated under the *inodiating* character of high churchmen.

South. Sermons, vol. iii. *Eps. Ded.* sig. A. 4.

God intends in the calamities which he inflicts upon a polluted person; partly to give the world fresh demonstrations of his hatred of sin, and partly to *inodiare* and imitate sin to the chastised sinner.

Id. Ib. vol. vi. p. 209.

INODORATE. } Lat. *inodorus*, in, privative,
INODOROUS. } and *odorus*, from odor; which

Vossius thinks came from *ēdura*, the Attic preterperfect of *ἐλ-ειν*, *olere*, or as originally written, *ol-e-re*, to smell.

Having no smell; not causing the sensation or acting upon the sense of smelling.

Whites are more *inodorate* (for the most part) than flowers of the same kind coloured; as is found in single white violets, white rose, white gilly-flowers, white stock gilly-flowers, &c. We find also, that blossoms of trees that are white, are commonly *inodorate* as cherries, pears, plums.

Bacon. Natural History, *Crit.* vi. sec. 507.

And if this or any other mechanical fabric or contexture be the cause of whiteness, how comes it to pass that some white bodies are *inodorous* and insipid, as the calx of baraborn.

Boyle. Works, vol. iii. p. 301. *The History of particular Qualities*, ch. iv.

The water, therefore, which he says he saw streaming from the wound, was as truly water, as the blood was blood; the pure element of water, transparent, colourless, insipid, *inodorous* water.

Herley. Sermon 9. vol. i. p. 199.

INOFFENSIVE. } In, and *offensive*, q. v. Lat.
INOFFENSIVELY. } *offensus*, from *offendere*, to
INOFFENSIVENESS. } strike against, and consequently, to hurt, (oh, and *feudere*, i. e. *arcere*, *depellere*, to keep or hold off, to drive off or away.)

Hurtless, harmless, innocuous; without driving or striking against; as, any thing to break or impede the course or progress; and, therefore, uninterrupted, unobstructed.

Is the wisdom of God or the charitable framing of God's word otherwise *inoffensive* to the Pope's ear, than as he may turn it to the working of his mysterious idolatry?

Milton. Works, vol. i. fol. 81. *Antimetabolics upon the Remonstrants' Defence*, &c.

— For drink the grupe
She crushes, *inoffensive* mouth, and smashes
From many a beerie.

Id. Paradise Lost, book v. l. 345.

Whether the Son predominant is here's
Rise on the Earth, or Earth rise on the Son,
Hoe from the East his flaming rode begins,
Or shies from West her silent course advances
With *inoffensive* pace that spinning sleeps
On her soft axle.

M. B. book viii. l. 164.

I desire these my suggestions should be as *inoffensively* taken, as they are innocently tendered.

Fuller. Worthies of England, vol. i. p. 36.

Here must bee wisdom, and *inoffensiveness* of carriage, as of one that goes even under mortars.

Hall. Works, vol. i. fol. 314. *Second. A. epist.* 6.

So have I seen a river gently glide

In a smooth course, and *inoffensive* tide;

But if with dams occurred we restrain,

It bears down all, and leaves along this plain.

Adrian. Ovid. Metamorphoses, book iii.

I never knew say that would do it so freely, and that knew how in message that freedom of speech so *inoffensively*.

Lloyd. A Sermon Preached at the Funeral of Bishop Wilkins.

Useful and *inoffensive* animals have a claim to our tenderness, and it is honourable to our nature to bestow them.

Beattie. Moral Science, part i. ch. ii. sec. 5.

I could not have spoken upon it at all without dissenting from you in conjunction with many others, and I don't know how I could have signified my dissent more *inoffensively*.
Warburton. Works, vol. vii. p. 446. *Letters between Dr. Leach and Dr. Warburton*, (1756.)

INOFFICIOUS. Fr. *inofficieux*; It. *inofficioso*; Lat. *inofficiosus*, unutilful, (in, and *officiosus*, from *officium*, that which should be done, a duty.)
Unutilful, inattentive to duty; or, as Florio interprets

INOFFI-
CIOUS.
—
INORDI-
NATE.

the It. *inofficioso*, ungentle, that doth no good turn for his friend.

GENES. Up, then tame river, waka;
And from thy liquid limes this slumber shake;
Thus draws't thy self in *inofficious* sleep.

Ben Jonson. Part of the King's Entertainment as passing to his Coronation.

INOPERATION. } *In*, end operation, q. v. and
INOPERATIVE. } cooperate, ante. Operate, from
Lat. *operari*, to work. From *opus*, which signifies
oppor, comes the Latin *opus*. Vossius.

A working within; an efficient working or agency.
Inoperative, (*in*, privative,) not able to work; doing
no work.

Who he speaks of this, here is not a cold and feeble prevention,
but an effectual inoperation, yea a powerful creation.
Hall. Works, vol. i. fol. 702. The Honour of the Married Clergie.

Whether therefore, as fully just by thy gracious imputation, or, as
inchoately just by thy gracious *inoperation*, we are in both, thy doers,
thy *inoperati*; in sight of all the blessings of her outward adminis-
tration, God's church is bestifill.

Id. ib. vol. ii. fol. 368. The Beauty and Unity of the Church.

For though indeed the divina knowledge (as all other knowledge)
be of itself *inoperative*; (the proper nature of knowledge being only
to apprehend and judge of what comes before it, and rather to sur-
pass than to work upon its object.)

South. Sermon, vol. vi. p. 133.

INOPPORTUNE, Lat. *inopportunos*, (*in*, privative,
and *opportus*; i. e. *locus*, in quo *navigantes* portum
in propinquo habent; quasi ob portum; convenient for
its part or harbour.) See *INOPORTUNE*, ante.

Inconvenient, unsuitable, unseasonable.

God at first makes all alike, but no indispensed body, or an *inoppor-
tune* education, or evil customs superinduce variety and difference.
Taylor. The Great Exemplar, part ii. ad sec. 15. numh. 16.

If at any time I seeme to study you more inquisitively, it is for no
other end, but to know how to prevent you to God, in my prayers, and
what to ask of him for you; for even that holy exercise may not be
done *inopportune*, or too importunately.
Danae. Poems, p. 269. Letter to Sir H. G.

INORDINATE. } It. *inordinato*; Sp. *inorde-*
INORDINATELY. } *nado*; Lat. *inordinatus*; in.
INORDINATENESS. } privative, and *ordinatus*; ordo,
INORDINATION. } (from Gr. *ἀπορ δὲ*, terminum
INORDINANCY. } *hunc tibi do*.) a bound or limit.
Out of, beyond all bounds or limits; boundless, il-
limitable, excessive; immoderate, intemperate, unruly,
irregular.

As Juvenal doth record
A small delat in a greata lord
A lyde cryme in a greata estate
Is much more *inordinate*.

Shelton. Why come ye not to Court.

Or if thou gues vs abundance above that we desire, then gues
vs so hart to use it, and to knowe if for that purpose thou guesst it
and to deale with our neighbours, and not to lose it *inordinately*.
Tyndall. Works, fol. 222. An Expositiō upon the 5th, 6th, 7th
Chapters of St. Martini's Gospel.

'Tis a my great odds, but that we should be carryed to *inordinacy*,
and exceed the bounds the divine laws have set us.

Glavind. Preterstate of South. ch. ii. p. 12.

Jab. Sir, this is from your wanted course at home,
When did ye there keep such *inordinate* hours?
Brouncker and Fletcher. The Noble Gentleman, act ii. sc. 1.

Marius, by fulfilling their *inordinate* desires, quite lost them all the
power for which they had so long bin striving, and left them under
the tyranny of Sylla.

Athol. Works, vol. i. fol. 594. The ready and easy Way to
establish a Free Commonwealth.

So *inordinately* [was he] given to his pleasure, that on the very
day of his coronation, he abruptly withdrew himself from the company
of his peers, whether in banquet or consultation, to sit wasting in
the chamber with his Algeva.

Athol. Works, vol. ii. fol. 93. The History of England, book v.

He who in mercy itself abhors cruelty in his creature above an
other *inordinately*.

Hall. Works, vol. i. fol. 1135. Contemplations. The Gubernator
Reverend.

If we add, that fear, unreasonable fear, is also superstition, and is
ingreduous to its definition; we are obliged by this word to signify all
irregularity and *inordinateness* in actions of religion.

Taylor. Sermon 8. part ii. fol. 82.

Fear, *quies*, (*in*) a composedness and orderliness of spirit; free
from all *inordinate* perturbations, and without any kind of rich
quarrelling with others.

Bishop Hutton. Of the Principles, &c. of Natural Religion, book i.
ch. xvii.

He is charged to have done it *inordinately*, for private here and
public.

Strype. Memorials. Queen Mary, Anno 1554.

Their object is to merge all natural and all social sentiment in *in-
ordinate* vanity.

Burke. Works, vol. vi. p. 31. Letter to a Member of the National
Assembly.

INORGANICAL, *in*, privative, and *organical*, from
organ. Lat. *organum*; Gr. *ὄργανον*, from *ὄργειν*,
pret. mid. of the verb, *ὄργειν*, *facere*, to do or make.
See *DISORGANIZE*, ante.

Not having the *organical* or instrumental parts; the
instrumental construction, arrangement, or disposition
of parts.

Many erroneous opinions are about the *eternae* and original of it;
[the rational soul] whether it be fire, as Zeno held; harmony, as
Aristotenus; number, as Xastotenus; whether it be *organical*, or
inorganical; seated in the brain, heart, or blood; mortal or immor-
tal; how it connects the body.

Barton. Anatomy of Melancholy, fol. 26.

The moistening particles that rove up and down in the air, are
able to exercise a notable (and if I may so call it, a mechanical)
force, even upon inanimate and *inorganical* bodies.

Boyle. Works, vol. iii. p. 799. Of the Efficacy of the Air's
Moisture.

INORMOUS, i. e. *Enormous*, q. v. (*e*, and *norma*),
immoderate, excessive.

And 'tis not difficult to observe what an *enormous* strength, had
education hath in disposing and setting well dispos'd inclinations.

Glavind. Preterstate of South, ch. ii. p. 13.

INOSCULATE. } Lat. *in*, and *oculus*, to kiss,
INOSCUATION. } to touch with the mouth or lips,
from *oculus*, a little mouth.

To conjoin, to conjoin; by touch or contact at the
extremities.

Now this fifth conjugation of nerves is branched to the præcordia
also, in some measure by *inosculating* with one of its nerves.

Derham. Physico-Theology, book v. ch. viii.

By reason of the curious judgment and *inosculations* of the auditory
nerves before mentioned, the organs of the spirits should be allayed,
and perturbations of the mind in a great measure quieted and stilled.

Id. ib. book iv. ch. iii.

I cannot help observing, that the vulgar argument from analogy between
plants and animals touch much of its force, if it be considered,
that the supposed circulation of the sap, from the root or lacteals
through the arteries, and thence returning by *inosculations*, through
the veins or bark vessels to the root or lacteals again, is in no sort
conformable to the circulation of the blood.

Berkeley. Works, vol. ii. p. 457. Nova, sec. 34.

INOUGH, i. e. *Enough*. See Quotation from Tyn
dall in *INSATIABLE*.

INPALE. See *INPALE*, ante.

Bushes is conceived to bear three bars wave, Judah a lion ramp-
ant, Dan a serpent twisted, Simeon a sword inspis, the point erected,
&c.

Sir Thomas Brown. Vulgar Errata, book v. ch. 2.

INORDI-
NATE.
—
INPALE.

INQUIRE.
—
INQUISITION.

But when he look about on every side,
To meet which way were best to undertake,
To bring him to the place where he would faine,
He could no path nor tract of land descry,
Na by inquiry learne, nor glasse by syne.

Spenser. Faerie Queene, book vi. can. 4.

Monest which it fell into that feries mind,
To take his Briton mayd, what smooth wind
Brought her into those parts, and what sagard
Made her deservable her disguised kind.

Id. R. book iii. can. 2.

But what concerns it thee when I begin
My everlasting kingdom? Why art thou
Sollicitous? what moves thy inquisition?

Milton. Paradise Regained, book ii. l. 200.

Egypt is become the sanctuary, Judea the inquisition-house of the Son of God.
Hall. Works, vol. ii. fol. 22. *Contemplations. Herod and the Infants.*

And ever as they met with ear, they would flieke about them, and bee very inquisitive: neither could they bee plucked away from them of their acquaintance and knowledge, before they had questioned every particular circumstance from point to point in order.

Holland. Livius, fol. 436.

If at any time I seeme to study you more inquisitively, it is for no other end but to know how to prevent you to God in my prayer, and what to ask of him for you; for even that holy exercise may not be done inquisitively, no nor importunely.

Dunne. Letters, p. 269. To Sir H. G.

Wherefore in this inferior element man's inquisitiveness cannot re-excellent; this is the part of the world which God hath most specially delivered to man's disposition.

Montaigne. Devoute Emery, First, l. part ii. sec. 2.

Ha we constrain'd to hide his head, and (albeit the quaine'seigne hang now upon him) to change sinne every night, hee starting holes wherein he lurked; yea, and to relievera himself with a piece of money out of the inquisitors' hands that made search for him.

Holland. Suetonius. History of Cæsar Julius Cæsar, Dictator, fol. i. C. Lictors, the Pretor, put to question in the seat, whom they would have sit upon the inquisitors according to the forme of the said law. And the L. L. ordained himself to be inquisitor.

Id. Livius, fol. 1127.

Under whose [this impertinent puke of prelacy] inquisitiveness and tyrannical discipline, as free and splendid will can flourish.

Milton. Works, vol. i. fol. 61. *The Reame of Church Government.* And this was the rare morsel so officiously watch'd up, and so ill-favour'dly initiated by our inquisitorial bishops, and the attendant minorities their chaplains.

Id. R. fol. 145. A Speech for the Liberty of Unlicensed Printing.

That the history of the life of Christ, contained in the New Testament, is a true relation of matters of fact, (not to be in doubt here or the testimony of his disciples and followers, which shall be considered hereafter in its proper place,) will, to a rational inquirer, appear very credible from hence.

Clarke. Evidences of Natural and Revealed Religion, p. 356.

And all that is wanting to the perfection of this art [medicine] will undoubtedly be found, if able men, and such as are instructed in the ancient rules, will make a farther inquiry into it; and endeavour to arrive at that which is hitherto unknown, by that which is already known.

Dryden. A Parallel of Poetry and Painting.

This is the laborious and vexatious inquest that the soul must make after science.

South. Sermons, vol. i. p. 246.

Boederode, in confidence of the general favour, came at the head of two hundred gentlemen, through the provinces, to Brussels, and in bold terms petitioned the governors for abolishing the inquisition and edicts about religion, and that new ones should be framed by a convention of the States.

Sir Wm. Temple. Works, vol. i. p. 58. *Upon the United Provinces.*

This when I saw, inquisitive to know

The secret moral of the mystic show,

I started from my shade, it hopes to find

Some nymph to satisfy my longing mind.

Dryden. The Flower and the Leaf.

This accident made him long after apprehend more from the physicians than the disease, and was possibly the occasion that made him afterwards so inquisitively apply himself to the study of physics, that he might have the last word of them that question it.

Boyle. Works, vol. i. p. xvi. *The Life of the Hon. Mr. Boyle.*

These men, by exercising upon theological matters that inquisitiveness and sagacity that has made in our age such a happy progress in philosophical ones, will make explications and discoveries that will justify more than I have said in praise of the study of our religion, and the divine books that contain the articles of it.

Id. R. vol. iv. p. 18. The Excellency of Theology.

Where they looked for proof, it was in a way more becoming to quakers than judges.

Burnet. Own Times. William and Mary, Anno 1690.

As in a garden, now, of bees alone,

Inquest, curious.

Shawton. Moral Fictions, part ii.

Whatever his natural parts may be, I cannot recognize in his few and idle years the competence to judge of my long and laborious life. If I can help it, he shall not be on the inquest of my quation mortal.

Barke. Works, vol. viii. p. 18. *Letter to a Noble Lord.*

Such scepticisme our shrewd discerning youth

Learns from expert inquirers after truth.

Whose only care, might truth presume to speak,

Is not to find what they profess to seek.

Cowper. Tirocinium.

Seriously it is a sad case! that one well-meaning man should so wilfully mistake the end and design of another, as not to see by the turn and cast of the difficulties and discouragements, that it is thought proper, addressed to some but before they are power, to show them would diminish effect that inquisitorial spirit, with which they were possessed, would have on literature in general, at a time when public liberty labored with a very sickly face!

Warton. Works, vol. i. p. 145. *Dedication to the Free-Advertiser*, Anno 1728.

This fall of four pages, happy work!

Which art e'en craven criticism; that holds

Inquisitive attention while I read,

Fast bound in chains of silence, which the fair,

Though eloquent themselves, get near in break.

Cowper. The Task, book iv.

Mr. Boswell, whose inquisitiveness is seconded by great activity, assembled in at a high window, and found the stars within broken, and could not reach the top.

Johnson. Works, vol. viii. p. 132. *A Journey to the Western Islands.*

INQUISITION.

Origin.

The precise year of the foundation of the Holy Office, or as that fearful Tribunal is better known, the Inquisition, is variously assigned between 1208 and 1215. But all authorities attribute its origin to the Papacy of Innocent III. The immediate cause of its institution was the firm and persevering resistance offered by the Albigenses to the tyranny of the Romish Church; and its objects are laid down so clearly and so boldly by the

Abbé Maruollier, (*Hist. del Ing.* liv. ii.) that we shall very closely borrow his statement of them.

Innocent perceived that however much the Albigenses might apparently be subdued by open force, there never would be wanting numbers to make a secret profession of doctrine which no existing authority could reach. He projected, therefore, as a remedy against this and all other secessions from his spiritual dominion, a Juris-

INQUI-
TION.

diction which should apply itself particularly to the detection, the punishment, and the extermination of Heresy. The qualities required in the Members by whom such a Court should be composed, appeared to be an entire dependence upon Rome, and an absolute devotion to her interests; a leisure undistracted by other cares; a condition in Society so little elevated, that their chief honour might be derived from their new employment; a freedom from the ordinary bonds of life, which might otherwise, through the various channels of consanguinity or friendship, be supposed to interfere with public duty; hardness of purpose, inflexibility, sternness, rejection of pity; a burning zeal, which might esteem Persecution for the Faith's sake the chief of Religious duties; a sufficient dash of learning; and, above all, a strong bias, it mattered not from what motive it might arise, against all Heresy.

The Domi-
nicans.

The Bishops, to whom hitherto all Ecclesiastical Causes had been referred, did not satisfy the views of Innocent on these points; and he looked with an eye of anxious hope to the extraordinary Body of men which had recently been organized by Dominic of Calaroga. He found in this Society an unbounded attachment to the Papacy. The solitude and retirement professed by its members, but which were ill adapted to the ardent spirits which for the most part animated them, gave promise of time adequate to the extent and labour of the task proposed, and of a most willing activity as soon as they should be permitted to exercise their now slumbering powers. The poverty which they had vowed, and the public mendicity to which they were expressly bound, rendered the charge which awaited them a splendid object of ambition. They had already renounced their families, their names, connections, and alliances; and one of their chief boasts was a more than Stoical indifference to natural and Civil ties. The austerity of their Rule, and the privations and severe discipline exercised upon themselves, encouraged a reasonable belief that the claims of others would not be regarded with greater tenderness than they were used to exhibit to their own. As a new created Body they abounded in zeal; for their Age they were learned; that is, they were profoundly versed in Scholastic subtleties and in the Canon Law. Moreover, they had an interest greater than common in the destruction of the reigning Heretics, by whom they were especially noted as marks for public obloquy, and who spared no pains to hold them up to popular reprobation.

With such materials at hand, their employment was easily arranged. Missionaries, as they were at first gently termed, were despatched into Provence and Languedoc; and Lombardy, Romagna, and the March of Ancona were visited by Dominican emissaries. Kniser, or Rasal, and Pierre de Castelnau, both Cistercians, are joined with Dominic as the first who received the charge: and for the association with them of Minorites, who were much employed in these services, a most satisfactory reason, when we call to mind their proceedings, is given by an old writer whom De Cange has cited,—*qui Prædicatorum rigorom mansuetudine et temperant.* (Guillelmus de Podio-Laurentii, c. 40.)

First Inqui-
sitors.

The professed object of these *Inquisitors*, for they soon obtained that title, was, as the name implied, to inquire into the Faith of those among whom they were sent. By preaching and instruction they were to labour for the conversion of Heretics. They were to exhort Princes and Civil Magistrates to exercise the Laws upon

stubborn recusants; to register carefully their number and qualities; to observe and stimulate the Bishops in their Episcopal duties; and, above all, to forward information on each of these points to Rome, for the inspection and final judgment of the Pope, who was to be considered the prime mover of this great machinery.

Such were the seeds of the Holy Office. Toulouse was the first abode in which a formal Tribunal was erected by Gregory IX. in 1229. It was in these territories that the Albigenses were most formidable, and Raymond VII., the reigning Count, was compelled, after a long and ineffectual struggle to assist in their suppression. But the Inquisitors were unfavourably received by the populace; they were soon expelled from the city, and, on their return, in the end, were massacred. Among the slain was numbered Pierre de Castelnau, the first Inquisitor. Raymond severely punished the insurrectionists; and during the reign of his successor, Alfonso, from 1219 to 1271, the Holy Office existed in Toulouse with full powers. The decrease of the Albigenses gradually diminished the occupation of the Inquisitors, and their credit appears to have decayed together with their activity. Zeal was not wanting to display itself by occasional bursts of persecution; but in most instances it was exhibited unseasonably, and contributed little to revive the obsolete authority of the Tribunal; so that, on the annexation of this Province to the Crown of France, the Inquisition retained little more than a nominal existence. Even the annual inspection of the names of those persons selected for the magistracy, (*les Capitouls*), in order to prevent the appointment of any one suspected of Heresy, (a privilege which had been accorded to the Inquisitors on their first establishment, and which they had continued to preserve after the extinction of their real power), was taken away in 1646, and transferred to the Archbishop of Toulouse. The only remnant of the Holy Office in that City is a Dominican Convent, which still bears the name of the Inquisition, because it was of old the residence of the Grand Inquisitor.

Under Innocent IV. all Italy, except Naples and Venice, of which we shall have occasion to speak more fully by and by, had received the yoke of the new Judges. The opposition which arose from Naples, and which, even to the present day, has prevented the establishment of an Inquisition within that Kingdom, might naturally be anticipated from the never-ceasing dissensions between the Popes and the Neapolitan Princes. Even when the Spanish influence had secured Naples to itself, a singular reason continued to form a bar against the introduction of the Holy Office, by that Power which elsewhere had evinced itself the most ardent of its supporters. The Court of Madrid contended that the Inquisitors of Naples, if appointed, should depend, not upon the Congregation at Rome, which swayed all the other Inquisitions of Italy, but upon their own Grand Inquisitor; and in such an arrangement, it was so near and so restless a neighbour, it was the obvious policy of the Vatican to refuse assent. Hence, although the Pope has occasionally sent Commissioners to decide on charges of Heresy in Naples, even in these rare cases, his Ministers have not been allowed to act without permission of the Viceroy; and the cognizance of crimes against Religion has remained in possession of the Neapolitan Bishops undisturbed by Inquisitions. An attempt which was made in the reign of Charles V. by his Viceroy, Don Pedro de Toledo, to establish the Holy

INQUI-
TION.Inquisition
of Toulou-
se.Opposition
at Naples.

INQUISITION. Office in form, led to an insurrection in 1344, which cost the lives of many Spaniards; and had it not been for the timely abandonment of the project, would have transferred the Crown itself to a French dynasty. The experiment has not since been renewed. For their other possessions, Milan, while under the Spanish yoke, was subordinate to the Inquisition of Rome, upon which it depended before its subjection; and Sicily and Sardinia, which had been free from the Tribunal till their union with Spain, felt no reluctance to receive an Inquisition from Madrid. In the Low Countries, the resistance maintained against the establishment of the Inquisition forms the most distinguished period of their History. The Edict published by Charles V. for its introduction was rendered abortive by the sagacity of his sister Mary, Queen of Hungary; who, in her administration of these Provinces, well knew that the curtailment of their Religious privileges would be the prelude to commercial extinction, by the expatriation of their merchants. Charles, therefore, first qualified his Edict by restricting its application to strangers, and modifying it as it affected the natives; and in the end he abandoned it altogether. The contrary policy, which was suggested by the unhappy bigotry of his son and successor, who endeavoured in form in the Netherlands as rigorous an Inquisition as he found existing in Spain, led to a war which raged more than sixty years, and which, after costing the best blood and treasure of the Mother Country, and desolating the most profitable of her dominions, ended, after various fortune, in the entire overthrow of her power in the Netherlands, and the establishment of independence by the Seven United Provinces.

Venice. In the State of Venice, the Inquisition was introduced about a century after its first establishment; but the wary Government of that Republic took especial pains to prevent this foreign jurisdiction from attaining any power which might endanger its own; and the immunities of temporal dominion were carefully preserved from the inroads of Ecclesiastical ambition. From the middle of the XIIIth century till 1289, ten Popes, by repeated Bulls, pressed the full acceptance of this Tribunal upon the Venetians, but they could obtain no further admission than that secular Judges should be appointed to receive denunciations against Heresy; that these Judges should refer the examination of such doctrines as were suspected of error to Theologians, who might report upon them; but that, in the end, the Civil magistrates should both find the verdict and pronounce the sentence. In the year which we have last mentioned, a final Concordat was arranged between the Doge, Giovanni Dandolo and Pope Nicolas IV., and the provisions which it contained formed the future basis of the Venetian Inquisition. This Tribunal, in the Capital, was to consist of the Papal Nuncio, the Bishop of Venice, and another Ecclesiastic; but the two latter could not act without the sanction of the Doge. In the Provinces, the Pope, in like manner, had the barren privilege of nomination; but his nominees were powerless if the Doge enforced his veto. Three Senators in Venice, three Magistrates in the Provinces, completed the Inquisitorial band; and without their presence all proceedings were absolutely null. They might suspend the deliberations, and prohibit the execution of the sentences of their Court, if they judged them contrary to the interests of the Republic. Secrecy, the boasted master-engine of the Institution, was here deprived of

its chief efficacy as strengthening the Pontifical arm; for the assistants were sworn to reveal all proceedings to the Senate, and no appeal or evocation to Rome was permitted. Heresy was the sole offence cognizable by the Inquisitors. The Jews established in the Venetian territories were freed from their grasp, for it was plausibly argued that Church authority could not extend beyond the members of the Church. So, too, with the Greeks, it was unjust that Rome should be judge in her own cause. Bigamists could not have offended against a Sacrament, for the second marriage being void was no more than an infraction of the Civil code. Blasphemers, Unurers, and Sorcerers, provided these last had not abused holy ordinances, were preserved equally harmless. Even with condemned offenders, property reverted to their heirs, so that the great stimulus of confiscation was wanting to avarice. Books, before the invention of Printing, could not alarm Ecclesiastical jealousy; but even after that discovery, the tyranny of the Press was committed entirely to the vigilance of the Civil Magistrates. All offences of Priests were submitted to the Secular Judge, and even the funds of the Inquisition were managed by a Venetian Treasurer, and inspected and controuled by the Senate. Such were the chief barriers which Rome, notwithstanding her repeated attempts, was never able to pass. The reader who seeks for more minute particulars may find them in the IIId Part of Marsollier's *Histoire des Inquisitions*, where the good Abbé has translated very faithfully, but without acknowledgment, the *Historia dell' Inquisitione, e particolarmente della Veneta*, of Fra Paolo. (Daro, *Hist. de Venise*, v. 24.)

We need scarcely state the causes which, before the English Reformation, preserved our own Country from the inroads of the Inquisition. Such a Court was in all days most alien from the genius of the People. By those who showed themselves impatient of control even from their own domestic Government, while it retained the slightest residue of oppression, and who never ceased to resist the hand of naive power if it bore too heavily, it was not likely that the pretensions of a stranger would be less reluctantly admitted. But this is not the place in which we are to trace our Church History, and we shall content ourselves with citing the very striking and most satisfactory remark of Marsollier, that the Popes abandoned their unavailing attempts upon our spiritual liberties with the most bitter regret; a regret enhanced by the recollection that the *Anglois états de toutes les nations celle qui aime le plus à parler en public et à dogmatiser, l'on étoit persuadé qu'elle en avoit plus de besoin*. Perhaps, indeed, the words of Parana, himself an Inquisitor, are yet more to the purpose. *In Angliâ, Scotiâ, atque Hiberniâ, nulla sunt Inquisitionis vestigia. Imò in Viti Cardinalis Poli insinuat, ante infidelium illorum Invidiarum casum judices secularis crimina Hæreses castigare solitos; quod fors magna potuit esse occasio, ut in tam miseros laborarent errores.* (de Orig. S. Inq. li. 24.)

Neither in France nor in Germany did the Inquisition ever obtain more than partial and temporary establishment. The long struggle between the Popes and the Emperors, and the dawn of the Reformation in the German States, were sufficient obstacles against the submission of their Princes to a permanent spiritual yoke from a foreign power; and the Gallican Church France, (notwithstanding the early example of Toulouse) has, on all occasions, maintained an independence of external

INQUISITION.

control, which, even when it has been the false policy of the Sovereign to encourage Religious persecution, has declined placing the weapons of offence in any hands but its own.

Robert the
Belgian,
1236.

In this manner, but a few years after the first institution of the Tribunal, an Inquisitor, who had established himself in France, was recalled and punished, though by no means according to his deserts. History records few names more atrociously distinguished than that of Robert the Bulgarian. This Dominican, who had become a pretended convert from the execrable sect whose title he justly continued to bear, was thought on that account especially fitted to detect his former companions, *quapropter*, says Matthew Paris, *omnes eorum complices novat, et factus est eorum accusator, malleus et inimicus familiaris.* (*ad ann.* 1238.) In less than three, we believe than two months, he burned or buried alive about fifty of his ancient comrades of both sexes. (*id.* *ad ann.* 1236,) till after having imposed both upon the Pope and the King, Louis IX., for nearly six years, his hypocrisy was discovered, and his enormities consigned him to perpetual imprisonment.

For the three succeeding centuries, the Inquisition, even in those times and places at which it existed at all in France, possessed very moderate powers. As early as 1302, Philip IV. regulated the abuses which continued to be exercised at Toulouse, by annexing the Bishop in all cases of inquiry with the Inquisitor, and not permitting the latter to act unless the two accorded. His wise and humane words are well worthy of permanent record. *Nous ne savions souffrir que la vie et la mort de nos sujets dépendent du caprice et de la fantaisie d'une seule personne, quelquefois peu instruite, souvent aveuglée par la passion.* (Velly, i. 105.) In the reign of Henry II., in 1555, the formal establishment of the Inquisition, on the same footing as in Spain and Italy, was proposed by the Cardinal of Lorraine. Garnier has given at great length the powerful remonstrance offered by the President Seguier in the King, when an Edict to this effect was brought to him to be registered. After many sound arguments, he assured the Ministers, in conclusion, of a truth which admits but little doubt: *il ne s'agira plus que de s'assurer d'un Inquisiteur et de deux témoins, et fustiez-vous des Saints, vous serez brûlés comme Hérétiques.* Nevertheless, three years afterwards, an Inquisition, in accordance with that of Rome, was erected in France under a Bull of Paul IV. But even here the Parliament interfered with a salutary check, by carefully distinguishing between Laies and Ecclesiastics. The latter were unreservedly left to the cognizance of the Inquisitorial Court; but against the former the Inquisition had no further power than that of instituting a Process and declaring the accused to be Heretics; for all the rest they were left to the Civil Judges. The times, however, were too turbulent, and the Reformed doctrine was too powerfully advocated in France, to allow of the quiet imposition of this detestable yoke. Accordingly, not two years after the Papal Bull of establishment, we find the Cardinal of Lorraine once more complaining of the inefficiency of the Court, and earnestly pressing the entire adoption of the Spanish model. He was dexterously met by the Chancellor l'Hospital, who knowing that there would be a majority against him in the Cabinet, if he openly opposed the measure, admitted its advantages if seasonably applied, but argued that at such a moment the very name would create a revolt. He succeeded in stopping the progress

Philip IV.
1302.

Henry II.
1555.

1558.

1560.

of the Inquisition, and substituted in its stead the provisions of an Ordinance well known in French History under the name of *L'Edit de Romorantin*.

It was in the Western Peninsula of Europe that the Inquisition fixed and has ever maintained its strongest hold; and it is therefore to the establishments of Spain and Portugal that we shall principally direct our attention. The Arragonese, from the first, admitted this Tribunal in all their dependencies; but it was not till the union of the two Crowns under Ferdinand and Isabella that the rest of Spain surrendered its freedom. Each of these Royal personages sought a refuge from unhappiness in Bigotry. Ferdinand endeavoured to make compensation for crime, Isabella to assuage affliction; and the Priests were at hand to profit both by the stricken conscience and the wounded heart.

The year 1481 may, therefore, be considered as the epoch of the establishment of the Spanish Inquisition, and its first edict was issued from the Dominican Convent of St. Paul at Seville. Its activity was chiefly directed against Jews, Mohammedans, and those unhappy offshoots from them, who, having been baptized, were, nevertheless, suspected of attachment to their ancient Faith; and under the stigma of being *New Christians*, (*Maranano*, the cursed race,) as they were termed, were perpetual subjects of jealous observation. It is stated that, within ten months of this first year of the Spanish Inquisition, in Seville alone, 298 New Christians were burned. The scene of execution was the *Quemadero*, in the suburbs, a stone arena crowned at its angles with statues of the four greater Prophets, which served to support the transverse beam on which a platform was raised. Here, as late as 1782, a woman accused of Molochism was committed to the flames; it was destroyed in 1810, in order to erect a battery against the approaching French army. These exercises of power were not deemed sufficient. The Pope, Sixtus IV., had been appealed to by the numerous hands who emigrated from Spain under the dread of persecution; and their appeal, instead of checking the tyranny against which it was directed, tended to its firmer consolidation. After a short correspondence with Isabella, it was agreed that the sentences of the Spanish Inquisition should, for the future, be definitive. The Holy See relinquished its powers of revival, and in 1483 Father Thomas de Torquemada, (*de Turrescarnati*, as he is appropriately Latinized,) a Dominican, and Prior of the Monastery of the Holy Cross at Segovia, received his appointment as first Grand Inquisitor of Spain.

Torquemada arranged a Royal Council, of which himself was President, with certain subaltern Tribunals under its control. He issued also XXVIII Articles of Instructions. By these, voluntary self-demonstrations were especially recommended. The general spirit of these Articles, for we have not room for details, may be apprehended from a slight specimen. By the Xth it was decreed, that if an Heretic detained in the prisons of the Holy Office demanded abolition and appeared to feel true repentance, it might be granted to him, imposing at the same time perpetual imprisonment. By the XIIth, if the Inquisitors thought the repentance pretended, they might refuse abolition, declare the penitence false, and condemn the prisoner to be burned. By the XVth, if a semi-proof existed against a person

INQUISITION.

Spain and
Portugal.

Spanish In-
quisition,
1481.

Torquemada's
first Grand
Inquisitor,
1483.

His Articles.

* Faghtlanck, *Inquisition Unmasked*, xi. 177. Perhaps there is a mistake of one year in the date. This may be the *Reato* who, as we shall show on the authority of Llorente and by, was the last sufferer in Spain. Another writer, as will be seen, names 1778.

INQUISITION.

who denied his crime, he was to be put to the torture. If he confessed during his agony, and afterwards confirmed his confession, he was to be punished as convicted. If he retracted, he was to be again tortured or condemned to an extraordinary punishment. And this appears ever afterwards to have been the regulation concerning Torture. Mirraus has given a concise view of the effects produced by Torquemada's Articles. *A Turrescematæ edicta proposita spe venia, homines promissæ ætatis, sexûs, conditionis, ad decem et septem millia ultra crimina confesso memorant: duo millia cruenatôs igne, majores numero in vicinis Provinciis fugâ dilapsos.* (de Rôb. Hesp. xxiv. 17.)

Authorities for the accounts of the Inquisition.

It is only from such documents as these Instructions, and others similarly authorized by the Tribunal itself, that authentic information of its processes can be derived; and on this account, instead of adding one more imaginary History of the Inquisition to the many which already exist, we shall content ourselves with gathering a few scattered outcries, upon the truth of which, as furnished in the above-named manner, implicit reliance may be placed. It is manifest that in an Institution, one of the leading principles of which was the most profound secrecy, matters which it sought to conceal could be discovered by one of two means only, either by the treachery of its agents, or else by the revelation of some prisoner who had escaped extreme punishment. Neither of these sources have been wanting; but neither of them can demand our full confidence. Good faith is little to be expected from a renegade, who, to excuse his own apostasy, will always be tempted to overcharge the crimes of those whom he has abandoned; and however truly an individual may relate the sufferings experienced by himself, he cannot be supposed to have obtained any knowledge of the general system of his prison-house, beyond his own particular case. Our above remarks will be borne out by a very slight inspection of a few of such Works on the Inquisition as have been printed from time to time; and which, in truth, in their leading accounts, are nothing more than mere transcripts from each other.

Marsollier.

Marsollier, of whom we have already spoken, treats more of the external History than of the interior conduct of the Inquisition. His little Volume is well written, and bating a few inaccuracies in names and dates, appears to have strong claims upon credibility. The History of Limborch is the fullest and most important which has been framed. He had received much information from Orobio, a Spanish Jew, who, after escaping from the dungeons of the Tribunal, had settled in Amsterdam; and, what was far more valuable, for general purposes, Limborch possessed a Register of the Sentences of the Inquisition of Toulouse from 1307 to 1323. This he appended to his History. He was a man of much acuteness and sagacity. His Work is not pleasantly translated by Chandler, (who has omitted the Toulouse Register,) and perhaps not very harmoniously arranged by himself; but while he relies upon his own stores he is undoubtedly the safest guide of his kind. Whenever he falls into the track of others we must be permitted to suspend our confidence. We do not call to mind any other History, save that of Fra Paolo, which is confined to Venice, deserving of separate notice, however numerous they may be.

Registers of Gonzalvez Montano.

Of narratives by escaped prisoners, one of the earliest was published at Heidelberg, in 1567, by Raymond Gonzalez de Montes, who nine years before had fled

from the Inquisition of Sevilla. The Volume *Sta. Inquisitionis Hispanice artes aliquot detectas* is now very rare, and certainly contains many very striking particulars. We speak of his escape on the authority of Llorente and others, who roundly assert it; but it is not noticed by Limborch, who merely says that he was a Protestant who collected a Reformed Congregation at Seville; nor do we discover any internal evidence in his own Volume that he had ever been imprisoned. His statements have been unsparingly copied by more recent compilers, and, indeed, form the basis of most of the later professed Histories.

INQUISITION.

William Lithgow, a somewhat fantastical Scotch pedestrian, and an imitator more than *passibus æquis*, (for he far outwalked him,) of the well-known Tom Coryn, in 1620 was thrown into the Inquisition of Malaga as a spy, and was afterwards detained as a Heretic. Here he was so cruelly tortured, that even after having obtained deliverance, through the interference of the English Ambassador, to whom accident enabled him to make his escape known, he was crippled for life. The account which he has given in his *Painful Peregrinations*, when divested of the writer's absurd quaintness and affectation, is, perhaps, not far removed from truth.

Lithgow.

Of the same class is the History of Dellon, a French surgeon, who passed two years in prison at Goa towards the close of the XVIIIth century, and was released by an Auto da Fé, at which some others were burned and himself walked hereafter. Morel, who borrowed from this Narrative his account of the Inquisition of Goa, appears not altogether to have been satisfied with it; *cette histoire doit être lue avec précaution.* Besides Dellon, we find Louis Harne, who, from 1679 to 1682, was immured in the dungeons of Mexico; Isaac Martin, imprisoned at Grenada in 1718; and John Coates, a Swiss, who, under a charge of Freemasonry, was condemned to the Gallies by the Inquisition at Lisbon, was released by an application from George II., and who having found an asylum in England published his adventures in 1746. As far as these narratives go, that is to the individual cases, they appear worthy of credit, and certainly afford damning proofs of the cruelty, injustice, and iniquity of the Holy Office. But, as may be imagined, the subject was too tempting not to seduce the Booksellers into speculation; and countless little Histories are to be found of sufferings in the cells of the Inquisition, written by Authors whose experience has most probably been confined to sufferings in their own garrets.

Dellon.

Harne. Martin. Coates.

Among Ex-Inquisitors, in the early part of the XVIIIth century, Hieronimo Bartholemi Piazza, a Dominican, a Reader of Philosophy and Divinity, and one of the Delegated Judges of the Roman Inquisition, abandoned these offices and took refuge in England, where he settled as a Teacher of Languages at Cambridge. He published, in 1722, *A short and true Account of the Inquisition and its Proceedings as it is practised in Italy, set forth in some particular Cases by H. B. P. &c. and now, by the Grace of God, a Convert to the Church of England.* This little Work is curious and, probably, authentic. Not such is that of the notorious Archibald Bower, a cunning, needy, and profligate Scot, who, educated at Douay, admitted a Jesuit, and having served as Counsellor in the Inquisition at Macerata, ran away to England under very equivocal circumstances, and became evilly distinguished as a party scribbler. Of his other Works we need not speak; none of them received much credit, and certainly none less than his

Piazza.

Bower.

**INQUI-
TION.** *Faithful Account of his Motives for leaving the Office of Secretary to the Court of Inquisition, which he published in 1750. In our own days Señor Llorente, who styles himself Secretary to the Inquisition of Madrid from 1789 to 1791, has given his disclosures to the Public, and although there are many commissions and omissions in his personal History, which necessarily occasion mingling, he has no doubt contributed in degree to our stock of information.*

**Works by
Inquisitors.** But the Works to which a curious and diligent inquirer may turn with the certainty of most correct intelligence, are those of the Inquisitors themselves. It is not to be imagined that they have written down all which they had it in their power to tell; but enough is afforded us whereby we may determine that the Tribunal which they served was the most detestable in its construction, and the most ferocious in its administration, which has ever been framed to gratify the evil passions of mankind.

Eymeric. We cannot even briefly enter into an examination of the spacious Volumes, a few of which we shall content ourselves with naming. Nicolas Eymeric, a Dominican, was created Inquisitor General of Arragon in 1536. He was afterwards Chaplain to Gregory XI. at Avignon, and Judge of Heretical causes, and having faithfully ministered to persecution for forty-four years, he died after investment with the purple. His *Directorium Inquisitorium* has been frequently printed. It is divided into three Parts. The 1st treats of the Articles of Faith; the 11d of the punishment assigned to Heresies by the Canon Law and the Decretals; of Heresy itself and its different kinds; and of the crimes which fall under the jurisdiction of the Inquisition: the 111d of its various processes, of the power and privileges of its officers, of witnesses, criminals, judgments, and executions.

Celdericus. The Tract of Johannes Celdericus, *de Hereticis*, printed in 1571, is a similar copious Directory, but, notwithstanding he is stated at the head of his 1st Chapter to be *inter primarios suos etatis celeberrimus*, such is the fleeting nature of some celebrities, that we are unable to vouch for his pretensions to belief.

Samanus. Samanus, a Bishop, (*Pacensis Episcopus*), has collected largely on these matters in a quarto volume, a third Edition of which was published at Rome in 1575, *De Catholica Institutione Liber ad præcedendas et extirpandas Hæreses admodum necessarius*.

Pegna. Pegna, who has commented at much length upon the above-mentioned Work of Eymeric, besides editing the *Lucerna Inquisitorum* of Franciscus Bernardus Comensis, and composing from himself an *Instructio seu Praxis Inquisitorum*, was, no doubt, well qualified for his task, for he was a Spaniard, in 1588 was Auditor, and subsequently Dean of the Roman Rota. Our Catalogue may finish with the names of Francesco Bruno *de Indiciis et Tortura*, Lyons, 1547. Peramo *de Origine et Progressu Rancetæ Inquisitionis, ejusque dignitate et utilitate*, Madrid, 1596; and Carena *de Officio Inquisitionis et modo procedendi in causis Fidei*, Cremona, 1642. Of two other similar Works frequently referred to in the strangely rambling Volumes of Puigblanch, *The Inquisition Unmasked*, we only know the titles, *Compendio de Instruções*, and *La Práctica della Santa Inquisição*, by Massini.

**Constitution
of the
Spanish
Inquisition.** Without entering to a further extent upon the hidden processes of the Spanish Inquisition than that to which the light incidentally afforded by the above writers will permit us to tread with confidence, we may state such particulars of its external Constitution as meet the

public eye, and concerning which, as secrecy is not affected, all writers agree.

The Supreme Council was composed of the *Inquisitor General*, nominated by the Pope, but subject to a veto by the King of Spain; five Counsellors, of whom one must be a Dominican; a *Procurator Fiscal*; a *Secretary of the King's Chamber*; two *Secretaries of the Council*; an *Alguazil*, or *Sergeant Major*; a *Recevier*; two *Relatores*; and two *Qualificators*. The number of *Familiaris* (*relati ex Inquisitionis familiis*, Paramo, ii. 3.) and minor Officers is very great, for their privileges are extensive, and they are amenable only to their own Tribunal. Hence persons of the highest rank and of the noblest families in Spain are enrolled in the service of the Inquisition. All the Provincial Inquisitions depend upon this Supreme Council, which is equally paramount with the *Congregation of the Holy Office* at Rome; and this Supreme Council itself depends upon the Grand Inquisitor, who has the absolute nomination to every post in the Tribunal. No appeal lies from it. It makes and unmakes statutes; it confirms or annuls the sentences and decrees of the lower Inquisitions; and it has the uncontrolled rule of every matter connected with its functions. The Inquisitions dependent upon it are those of, 1. Seville; 2. Toledo; 3. Grenada; 4. Cordova; 5. Cuenca; 6. Valladolid; 7. Murcia; 8. Lerena; 9. Longrono; 10. Compostella; 11. Saragossa; 12. Valencia; 13. Barcelona; 14. Majorca; 15. Sardinia; 16. Palermo; 17. Mexico; 18. Carthage; 19. Lima. Each of these is composed of three Inquisitors, three Secretaries, an Alguazil, and three Receiviers, Qualificators, or Counsellors. Every Officer of each Inquisition, before his appointment, must give satisfactory proof of *Cane limpia*, that is, that he is descended from *old Christian*, and that not one of his ancestors has fallen under the cognizance of the Holy Office for infidelity or Heresy. Above all, he is bound to the most inviolable secrecy, and solemnly pledges himself that he will not be induced either by promises or menaces to reveal any transaction of the Inquisition, with which he may become acquainted.

There are six chief offences to which the Inquisition principally directs itself. 1. Heresy. 2. Suspicion of heresy. 3. Protection of Heretics. 4. Magic. 5. Blasphemy. 6. Injury to the Inquisition or any of its officers, and resistance of its orders; and these six offences, as they are interpreted, leave small room for escape, if the Tribunal is determined to fix an accusation. Thus Heresy is considered to be committed by any one who says, writes, teaches, or preaches any thing against Scripture, the Creeds, the Articles of Faith, or the Traditions of the Church; by a renunciation of the Roman Catholic Religion, or so exchange of it for any other; by practising or even praising the rites and ceremonies of any other Religion; or by believing that a man may be saved, whatever may be his Faith, provided he embraces it conscientiously. Those also are Heretics who disapprove any rite, ceremony, or usage not only of the Universal Church, but of the particular Church to which the Inquisition belongs; who hesitate as to the infallibility of the Pope, his sovereignty over General Councils, and his power of dethroning Princes. *A prendre des choses sur ce pied*, says Marsollier, (in whose steps we are treading,) with very grave and decorous humour, *il y aurait bien des Hérétiques en France*.

There is but little trouble requisite to render a man

**INQUI-
TION**
Supreme
Council.

Provincial
Inquisitions

Offences
capitable
by the In-
quisition.

Heresy.

INQUISITION.

Suspension of Heresy.

suspected of Heresy; it is enough that he advances any proposition which scandalizes the hearer, or that he omits to denounce a person who has chanced to advance such a proposition in his hearing. Abuse of the Sacraments, or other Holy things; contempt, outrage, or injury of Images; reading, possessing, or lending to others Books condemned by the Inquisition; abstaining from the usages of the Church, as passing a whole year without Confession or Communion; eating flesh on forbidden days; neglecting mass; saying mass or confessing others without Ordination; or if in Orders, saying mass without consecration; repeating Sacraments which ought not to be repeated; or entering into marriage: if Laics, contracting a second or more marriages while a first wife is alive; assisting, even once, at any public Religious service of Heretics; neglecting a Citation of the Inquisition; or not seeking absolution after being excommunicated for a year's space;—this, it must be admitted, is a fearfully comprehensive Catalogue. But it extends yet further; an intimacy with any Heretic is of itself enough to create suspicion of Heresy; any correspondence with such an one, even for mercantile purposes, is to be avoided by those who are careful of their own safety.

Protection of Heretics.

For under the next head of Protection of Heretics are included such as permit themselves to be engaged in friendship with those not professing the Faith of Rome; who warn them against the Inquisition; who point out to them methods of avoiding its vigilance; or even who forbear from denouncing them. This duty of denunciation is to supersede every bond of blood or affection, however closely it may be knit. Brother, sister, father, mother, husband or wife, against each of these must information be presented, if the person privy to their Heresy would himself avoid like imputation, and free himself from the terrors of the Holy Office. *A fortiori*, the offence is increased if assistance or even advice be given to any one against whom the Inquisition has commenced a process; if a fugitive or a recusant of a Citation is housed, concealed, or succoured; if a prisoner is furnished with means of escape; or if an Officer is intimidated or otherwise impeded in the execution of his duty; if, without permission, a prisoner is spoken to, written to, advised, or even consoled; if witnesses are tampered with; or if any evidence which may be brought to bear against an offender is destroyed or concealed.

Magic.

Magic, as we need scarcely say, was a most fruitful source of accusation; but on this head the Inquisition was by no means singular; and the Trials for Witchcraft, for which even our English Judicature must blush to a comparatively late period, are not less disgraceful to human credulity than those which are recorded in the Holy Office. Blasphemy speaks for itself. The last crime, that of Resistance to the Holy Office, was visited with the heaviest rigour. It was the policy of the Inquisition to maintain itself by terror; disobedience to it, therefore, was in all cases a capital crime; and so birth, rank, character, or employment could shield the offender from assured extremity of punishment.

Jews and Mohammedans.

Although neither Jews nor Mohammedans were in strictness subject to the Inquisition, it is plain that they might easily be included under three of the heads of offence. Moreover, if they spoke or wrote any thing contrary to the Articles of belief common to themselves and Christians, as an impugnation of the Unity of God, &c. they might be accused as Heretics. So, too, they were exposed to denunciation if they hindered the con-

version to Christianity of any of their own brethren, or yet more, if they sought to obtain a proselyte to themselves. They were forbidden to have in their keeping any prohibited Book, even if, as the Talmud, it related to their own Creed; lastly, they might not engage Christian Nurses for their children. In all these cases the vengeance of the Holy Office most unsparingly followed upon offence; for the Inquisition had sagacity enough to perceive that the dread of like punishment frequently operated as a powerful motive for conversion.

Llorete, in his XXII^d Chapter, has printed the LXXXI Ordinances published at Madrid in 1561, by which to the last the proceedings of the Inquisition were regulated. For the most part they confirm the following general outline.

Ordinances of Matricó, 1561.

On the receipt of a denunciation, which was the most usual mode of proceeding, (although common report, the suspicion of the Inquisitors themselves, or even self-accusation in the hope of lighter punishment, not unfrequently formed the basis of Trials,) the informer swore to the truth of his depositions, and pointed out witnesses. The witnesses were then examined, not to the fact itself, for of this they were never informed; but in general terms, if they had ever seen or heard any thing which was or appeared to be contrary to the Catholic Faith or the rights of the Inquisition. This vague question frequently elicited matter quite foreign to the subject under investigation, and, as may be supposed, gave rise to fresh processes. The depositions were written down in such form and words as the Secretary approved. Inquiries were then made in all the Tribunals of the Province if any charges existed against the accused, and this *Revisé of the Registers* was incorporated, if it afforded any cause, in the *Preliminary Instruction*; even the same offence, if represented in different terms, was always considered to be a distinct charge. The Instruction thus prepared was submitted to the *Qualifiers*, who, by their censure, were to determine whether the propositions contained in it amounted to Heresy or suspicion of Heresy. The accused meantime was cited thrice to appear; if he disobeyed the third summons, he was immediately excommunicated and subjected to most severe punishment, without prejudice to that which he might afterwards receive, if proved guilty of the original charge. But few, however, were hardy enough to brave the dangers of an attempt at escape; for security was next to impossible, and the lowest punishment on detection was perpetual imprisonment. In Spain, flight was more difficult than elsewhere, for Bodies of men, not belonging to the Inquisition, but who devoted themselves to its service, ceaselessly tracked the object of pursuit through the remotest districts. The members of the Holy Brotherhood (*la Holy Bro Santa Hermandad*) were dispersed every where, and thereabout.

Denunciation.

Depositions of witnesses.

Preliminary instruction.

Citation of the accused.

Holy Bro.

Arrest.

By these last, if the evidence was deemed sufficient, or if the crime was of an enormous nature, the accused was summarily arrested, without the previous form of Citation. No asylum, no privilege, no sanctuary could protect the victim: resistance or remonstrance were both equally vain; and he who was once *wounded* by a Familiar of the Inquisition, had no other course than to obey in silence.

INQUISITION.

Prisons.

The prisons to which the accused were transferred were secret, and the captive had no communication except with his gaolers and Judges. He was rigorously searched, and all property, having been registered, was taken from him. Imagination, as it is natural to suppose, has been busy in painting the horrors of these cells; and they probably varied (as all prisons do) in their degree of severity. But take them at the best, even according to the description of Llorente, and they were abodes little fitting for a culprit before trial, who might be altogether innocent, and whose offence, even if he were proved guilty by the Tribunal in which he was amenable, most probably was arbitrary and factitious. "These prisons," says the writer just mentioned, "are not as they have been represented, damp, dirty, and unhealthy; they are vaulted chambers, well lighted, not damp, and large enough for a person to take some exercise in. The real horrors of the prison are that no one can enter them without becoming infamous in public opinion; and the solitude and darkness to which the prisoner is condemned for fifteen hours in the day during the winter, as he is not allowed light before the hour of seven in the morning, or after four in the evening. Some authors have stated that the prisoners were chained. These means are only employed on extraordinary occasions, and to prevent them from destroying themselves." (c. ix.)

Audience.

Three audiences followed, one on each of the first three days of imprisonment: the forms of these appear to have been invariably the same, and accord with such as we shall presently exhibit in an illustrative case. On the fourth audience, the Prisoner for the first time learned the charge against him, for hitherto he had been only vaguely questioned, and urged to confess any offence of which he might be conscious. The Procurator Fiscal now exhibited his *Requisition*, in which, as in the Preliminary Instruction, one single charge might be made to assume numerous different shapes, to the great perplexity of the accused, who was required, between each article, to reply, upon the instant, whether it were true or false. The Judge, according to an inherent principle of our English Law, is always considered the advocate of the Prisoner. On what widely different notions the Code of the Inquisition was framed may be learned from its own mouth. Even the gesture, and the degree of terror which the Examiner was to assume in his enunciation, were scrupulously defined; and Massini (*part. x. assert. eliv.*) instructs him thus, *Il giudice mentre esamina i rei deve mostrarsi nel volto piuttosto rigido e terribile che piacevole*. Moreover, instead of warning the Prisoner that he be most careful not to let any word escape his lips which may contain self-accusation, self-accusation is the chief object which the Judge sought to obtain; and to accomplish this purpose he was tutored in his legal education to adopt the most subtle stratagems, in order to entrap his victim. We transcribe one of the ten Precautions, *Cautele*, as Eymeric mildly terms them, which are to be used to obtain Confession. *Si videt Inquisitor Hereticum vel delictum nolle deligere veritatem, et scit eum per testes non esse convictum, et secundum indicia videtur eadem esse verum quod dicitur contra eum, quid quando negat hoc vel illud, Inquisitor occupat Processum, et revocat eum, et post dicit ei: "Clarum est quod non dicis verum, et quod ita fuit sicut dico ego: dicas ergo veritatem negotii clarè!" sic ut ille credat se convictum esse, et sic apparere in Processu. Vel tenet*

A stringem. or Precaution.

VOL. XXIII.

in manu unam cedulam seu scripturam, et quando delatus seu Hereticus interrogatus negabit hoc vel illud, Inquisitor, quasi admirans, dicat ei: "Et quomodo tu potes negare? Nonne clarum est mihi?" Et tunc legit in cedula sua, et pervertat eam, et legat et post dicit, "Ego dicebam verum; dicas potquam vides me scire." Caerat tamen Inquisitor quod non tantum deinde ad speciem, dicendo se scire negotium, quod Hereticus cognoscat quod ipse ignorat; sed stet in genere dicendo, "Bene scitur ubi fuisti, et cum quo, et quo tempore, et quid dixisti?" et tangat ubi aliquod certum, quod scit ita esse, de aliis autem in genere loquatur. (*Dir. Inq. iii. n. 102.*)

The Prisoner was then asked if he wished to make a defence, and for that purpose he was desired to select some advocate on the list of the Holy Office. This advocate was not allowed to see the original process nor to communicate with his client. He was in frame his argument upon the result of the Preliminary Instruction reported to him by a notary, and which were inserted the depositions of the witnesses, unaccompanied by their names or by any statement of time or place, and without the introduction of such circumstances as appeared to weigh for the Prisoner. The advocate might inquire if the Prisoner intended to challenge the witnesses, that is such persons as he imagined to be witnesses. If he chanced to be right, the deposition of the person whom he challenged must receive a *Ratification*, or, in other words, the Judge must ascertain to his own satisfaction, that the witness is deserving of credit. If, however, confession was not obtained, and the proofs were not sufficient, yet if semi-proof, such as it is called, was established, the Prisoner might be subjected to the Torture. Upon the fearful inflictions of the pulley, the rack, and the fire, we shall not dwell: it is admitted by Llorente, that some of the methods which have been so often described can be accused of exaggeration, and to such an admission no doubt can attach; how far the qualification with which he accompanies it is to be credited we know not; "it is true that it is so long since Torture has been inflicted by the Inquisitors that the custom may be looked upon as abolished, and the Fiscal only makes his demand in conformity to the example of his predecessors; yet it is equally cruel to make the prisoners fear it." If an accuser given by a professed eye-witness, in 1820, in a note in the Preface of the same Work, of the infliction of death by a machine called the *Pendulum*, which in lingering horror and refinement of cruelty exceeds any enormity recorded of Phalaris or Nadir Shah, be true, it is not easy to believe that the minor (could such an epithet be anticipated?) barbarity of the Question had been long disused. Marsilius is stated by Pagnin in his Commentary on Eymeric, (*Part. iii. Comm. cx.*) to have enumerated no less than fourteen species of Torture; and to add, that he himself had invented others—*ut novis subtractionem, quem laudat Paulus Grindanus*.

INQUISITION.

Choice of an Advocate

Ratification of witnesses.

Torture.

Treachery of artificers.

INQUI-
TION.

anxiety, to win from his unsuspecting reliance that secret which no bodily sufferings could extort. Eymeric shall again tell his own story. *Exbeat Inquisitor unum de complicitibus, seu alium bene ad fidem convertam et de quo bene confidere possint, illi capto non ingratum, et permittat illum intrare, et faciat quod ille loquatur sibi, et, si opus fuerit, fingat et de secis non adducere, et metu obstruere, vel veritatem Inquisitori prodissimulare. Et quem Hæreticus captus confiderit in eo, intret quodam vero ad Hæreticum illum captum protrahendo locutionem cum eodem, et tandem fingat nimis esse tarde pro recom, et remaneat in carcere cum eodem, et de nocte pariter colloquantur, et dicant sibi mutuo quæ commiserunt, illo qui superintravit inducente ad hoc captum; et tunc sit ordinatum quod stent extra carcerem in loco congruo explorantes eos, auscultantes, et verba colligentes, et si opus fuerit, notarius cum eisdem. (Ib. iii. n. 107.)* Be it remembered that the contriver and teacher of this black and hellish treachery, had persuaded himself that in practising it he was contributing to the Glory of God!

After all, if semi-proof existed, it does not appear that the prisoner obtained his liberty by successfully braving the Torture; even when, according to the polished language of Eymeric, he has been *deceat questionatus et tormentis expulsiis*. (*Dir. Inq. iu. sec. 157.*) Few, if any, so circumstanced were permitted to return to upper day, and their lot was perpetual secret confinement in the prisons, by a refinement of contradiction, called those of *Mercy*. On the other hand, if the proofs entirely failed, (a rare occurrence,) or if they were completely established by witnesses and by confession, the Tribunal proceeded to the *Publication of the Testimony*, in which the declaration and facts were read to the accused; who after each article was required to admit its truth; and here, if he had not previously alleged any thing against the witnesses, by an unusual clemency he was permitted to object to them. This indulgence, considering the general principles of the Court, so unfavourable to the prisoner, must be viewed with surprise; since the depositions now first read to him, might perhaps throw some light on the parties whose evidence had been received by the Inquisitors; and in this place his Advocate delivered his *Defence*. The whole proceedings were then examined by the Qualifiers, who were to pronounce a *definitive emere*, which was the precursor of the *sentence*. If this was acquittal, the prisoner still remained unacquainted with his denouement and the witnesses against him, and he was considered happy in permission to return to his family, with a certificate of absolution; after a heavy demand for expenses: for the Inquisition had no funds but such as proceeded from confiscation.

A single case, which we shall present below, will serve more fully to explain the forms which we have just noticed. It is taken from a volume published at Boston in 1828, under the title of *Records of the Spanish Inquisition, translated from the Original MSS.*, which professes to contain a translation of some papers forming part of the plunder of the Inquisitorial Palace at Barcelona, when it was stormed by the insurrectionists during the Revolution of 1819; and which then fell into the possession of an American Traveller. Without resting much on this authority, which reminds us of the manner in which the papers of Captain Lemuel Gulliver, and others equally veracious, have been obtained; and without vouching for the authenticity of these or

any other Transatlantic documents, it is but just to say that internal evidence appears to be in their favour; that if they are a work of invention, invention has been most elaborately employed; and that the forms represented in them, for the most part, accord with all that has hitherto come to light respecting the Tribunal to which they relate. We cannot dwell upon them at length, nor indeed do they deserve such notice, but we may briefly mention some particulars of the first case which they record. It is that of Pedro Ginesta, a Brazier, who, in the year 1635, was accused of eating bacon on a prohibited day, the eve of St. Bartholomew. Ludi-cious as this charge may appear, it involved at least suspicion of Heresy, and it was attended with most harassing consequences to the unhappy defendant. The order for his arrest was issued on the 14th of September; on the 17th he was transferred to a secret prison, searched, and "allowed nothing prohibited." His property was, according to custom, most carefully registered, and the inventory is curious, as it exhibits both the minuteness and the jealousy of the Holy Office. An official instrument records, that "the articles found upon him were two shirts, a pair of breeches, a purse, one *dinero* and three *sueldos*, which have been given in charge to the *Camara de Pablu*." Poverty herself could scarcely have less to boast of; and yet all this nothing was taken from him.

His first audience took place on the 18th of September, when he was sworn to declare the truth, and to observe secrecy with respect to every thing he might see, hear, or learn, and every thing which might befall him; he was then questioned as to his name, age, occupation, birth-place, and residence; by his father, grandfathers, paternal and maternal, wife, uncles, brothers, and children; their occupations, birth-places, and residences; the occupation and descent of his ancestors and collateral relations, and whether any of them had been punished or put under penance by the Holy Office. If he was a baptized and confirmed Catholic; if he made it a practice to attend mass, confession, and the Sacrament, and under what Priests. If he could read and write, and had studied any Science or Art; if he had ever left the Kingdom of Spain since his first arrival, or had any dealings with people of equivocal Faith. What were the events of his life; whether he knew or conjectured the cause of his imprisonment. He was then informed, to what appears to have been the language always employed, "that in the Holy Office it was not customary to apprehend any person without sufficient information that he had said, done, or witnessed the commission of something really or apparently offensive against God our Lord, or against his Holy Catholic Faith, and Evangelical Law, taught and preached by the Holy Mother Roman Church, or against the just and free exercise of the Holy Office; consequently he was to understand that he was imprisoned on account of some such information, and he was admonished on the part of God our Lord, and the glorious and blessed Virgin Mary, to recollect himself and confess his offences without concealing any thing relating either to himself or any other person, and without uttering false testimony against any one; by doing all which his trial should be despatched with all brevity, and decided with that mercy which is shown by the Holy Office to all those who confess freely; otherwise justice should be exercised." On the second and third audiences, on the two succeeding days, this admonition was repeated, and

INQUI-
TION.Case of
Pedro
Ginesta.Publication
of the Testi-
mony.

Defence.

Sentence

INQUI-
TION.

no confession having been obtained, he was warned that the *Promotor Fiscal* was about to exhibit his accusation. A written document accordingly was produced, in which the prisoner was charged with having committed offences against the Holy Faith, by saying and performing things which savour of the Heretic Luther, not having the fear of God before his eyes, but regardless of his own conscience and the justice administered by the Inquisition; for that having been warned repeatedly that it was a Fast, nevertheless on St. Bartholomew's day, he caused to be cooked and did eat a dish of bacon and onions; and that being of a nation infected with Heresy, (he was born at Orleans, in Ubern, in the Kingdom of France,) it is presumed that he has on many other occasions eaten flesh on forbidden days, after the manner of the Sect of Luther, and committed many other offences against the Holy Faith, besides knowing that others have committed the same offences, and that having been admonished to declare the truth, he has not done so, and therefore is perjured. It was, therefore, prayed that evidence might be received, that when the prisoner had been pronounced guilty, he might receive the heaviest punishment fixed by statute; and that if it be found necessary he be put to the torture, and that the same he repented till he confess the whole truth both of himself and others. The prisoner, in reply, admitted that he had eaten the bacon and onions, notwithstanding he had been warned not to do so, but that the offence had not been committed from bad intention, but through forgetfulness, occasioned by his great age; the unhappy victim being in his eightieth year. He was then allowed a copy of the accusation. (We doubt this fact, for Puigblanch and Llorente both state expressly that no prisoner ever saw his written accusation,) and desired to choose a Counsel for his defence, (with whom, however, he was not allowed free communication,) and having been ordered to make arrangement for his trial in three days, he was again admonished and remanded to prison. The fourth audience took place on the 6th of October, when the Promotor Fiscal exhibited the Publication of the Testimony, which sufficiently proved the crime, already admitted by the accused. On the 9th of October his defence was produced, in which the Counsel, not denying the offence, pleaded his client's ignorance, occupation, age, and infirmity, and affirmed that as he was a good Christian, he ought not to receive any ordinary or extraordinary punishment, and concluded by asking mercy. Accordingly, on the 16th, he was sentenced to be reprehended, admonished, and released from prison; which correction he received with humility, and having promised amendment, was discharged.

Puerbe-
menis.

To return to the general processes, For the condemned there were numerous punishments, apportioned to their degree of crime, and the public infliction of them was reserved for an *Auto da Fé*; when the galleys, imprisonment for various terms, whipping, and the stake, were largely dispensed. Accounts of these celebrations are every where to be found; we have already given a few particulars, (ACT OF FAITH,) and we are little inclined to dilate upon them. Those who have abjured, *i. e.* admitted and renounced their crime, whether it be *de levi*, or *de vehementi*, from a light or a violent suspicion of Heresy, perform their respective penances in a garb of infamy, which they are compelled to wear either for a longer or shorter period. The *zamarra*, or *san-benito*, (*sacro-benito*, the blessed vest of penitence,) was kindly given by the original Inquisitors to recon-

INQUI-
TION.

ciled Heretics, as a protecting badge, at a time when all suspected persons were indiscriminately massacred. It is a close tunic, like a Priest's cassock, of coarse yellow woollen stuff. Those who abjured *de levi* wore it plain; those *de vehementi*, with one arm of a red St. Andrew's Cross. The formally convicted Heretics who were reconciled, carried this cross entire; a burning taper in their hands, and a rope round their necks, completed their costume. The capitally sentenced, (*relaxados*, abandoned,) who repented before their doom was pronounced, were clothed in the third sort of *san-benito*, with the addition of a conical cap made of the same stuff, or of pasteboard, and called *carroza*. The *san-benito* of those who repented after sentence, and thus were privileged to be strangled before burning, was decorated with a bust surrounded with reversed flames; (*fuego revuelto*) and those who were to encounter the fullest severity of punishment, as being impenitent and negative, carried the flames ascending, and interspersed with hideous figures of Devils. These vests, at one period, were preserved and suspended in Churches as perpetual marks of dishonour to their wearers. The *relaxados* bore in their hands a woollen cross painted green instead of a lighted taper.

Auto da Fé
in 1680.

The narrative of an *Auto da Fé* celebrated at Madrid in honour of the nuptials of Charles II. with Marie Louise d'Orleans, which was held before us, may be accepted as a general and faithful portrait of these solemnities. We shall print at full length the title-page of the Tract, as it presents a clear summary of the contents. *Relacion Historica del Auto general da Fé, que se celebró en Madrid este año de 1680, con asistencia del Rey N. S. Carlos II. y de las Magestades de la Reina N. S. y la augustissima Reina Madre. Sirviendo Inquisidor General el excelentísimo S. D. Diego Sarmiento de Valladares. Dedicada a la S. C. M. del Reyno. Refiere con curiosa puntualidad todas las circunstancias de tan Glorioso Triunfo de la Fé, con el Catalogo de las Sentencias que se hizieron Familiares, y el Sumario de toda la Perspectiva del Teatro, Plaza, y Valerona. Por Joseph del Olmo, Alcaide, y Familiar del Santo Oficio, Ayuda de la Puercia de su Magestad, y Maestro Mayor del Buen Retiro y Villa de Madrid.* After public notification of the benevolent intention of the Inquisition and the King, eighty-five Gracientes presented themselves to serve as Familiares, all whose names and titles are recorded to their honour. Two days before the real *Auto*, a rehearsal took place, and the actors marching out of the city carried flags to the spot appointed for burning. As they passed the Palace, the King taking in his hands an ornamented flag, arranged for the purpose, exhibited it to the Queen, and ordered it in his own name to be cast first into the flames. At seven on the appointed morning, the procession moved from the Palace of the Inquisition, with every possible circumstance of pomp, display, and triumph. A new Theatre had been erected in the great square, containing boxes especially allotted to the Royal Family, the Great Officers of State, the Foreign Ambassadors, and such other authorities as were privileged to claim them. The prisoners were exhibited on a raised platform. No more than five days had been set apart to frame this spacious and magnificent structure which was to contain the whole Court and a great part of the population of Madrid, yet such was the enthusiasm of those employed

Olmo's
narrative.

San-benito.

INQUI-
TION.

that it was fully completed. It appeared, says Olmo, that God moved the hearts of the workmen, so as to overcome the great difficulties which occurred in the execution; a circumstance strongly indicated by sixteen master-builders, with their workmen, tools, and materials, coming in, unsolicited, to offer their services to the overseer of the works; and all persevered with such fervent zeal and constancy, that, without reserving to themselves the customary hours for rest, and taking only the necessary time for food, they returned to their labour with such joy and delight, that, explaining the cause of their ardour, they exclaimed in the following manner, "Long live the Faith of Jesus Christ! all shall be ready at the time prescribed, and if timber should be wanting, we would gladly take our houses to pieces for a purpose so holy as this." The prisoners having been paraded in front of the Royal balcony, in order that their Majesties might have the satisfaction of a close view of them, were led to their seats; and the Inquisitor General having tendered to the King the customary oath of support to the Holy Office, Mass commenced. The *Reverendísimo Padre Maestro Fray Tomas Navarro, del Orden de Predicadores, Calificador de la Suprema, y Predicador de su Magestad*, then preached a lengthy sermon from Ps. lxxiv. 23. *Exurge, Domine, judica causam tuam*, the motto of the Inquisition; which, as it could not be heard, is here printed, and occupies fifty pages. The sentences were then read, by which one hundred and eighteen wretched victims were condemned, of whom no less than eighteen, *relazados á la justicia y brog segar* were destined to the stake. Of these, six were women. All but one were relapsed Jews; and that one was a Mohammedan. Besides these, sixteen effigies of *relazados* were borne in procession, who had escaped the flames by seasonable flight; ten of such as had died before execution, and whose bones, carried in boxes, were to be buried as a compensation. Two persons sentenced to death, a man and a woman, were withdrawn from the very scaffold. The Inquisitor *usando de la clemencia que acostumbra este Santo Tribunal, los libertó por entoces de la muerte, aplaudiendo mucho el pueblo, que al mismo tiempo que usara de la severidad de la justicia, mostrava la mansedumbre de la misericordia; y sin duda fuera mayor su admiracion, si el corto tiempo y mucho numero de Reos huviera dado lugar para que se pudiesen leer sus procesos, que por ventura se viera quanto mas crecida es su piedad que su rigor.* Notwithstanding these extraordinary demonstrations of clemency, it will be perceived from the above list, that not less than forty-four human beings had been condemned as offerings in Moloch by his grisly Ministers. We hasten over the final horrors. It may be enough to point out the very words of an often cited formula, in which the Inquisition, while it delivers its victims to certain death, in one of its most terrific modes, expresses a pretended wish that they may be treated with gentleness. It occurs in the 31st fol. of the *Libro del orden de procesar en la Inquisition*; and the expressions are worth noting. *Decemos de relazar, y relazamos la persona del dicho fulano á la justicia, y brazo segar, especialmente á fulano, Corregidor de esta Ciudad, y su Lugar-Teniente en dicho oficio. A los quales rogamos, y encargamos muy afectuosamente, como de derecho mejor podemos, se usen benigna y piadosamente con el.* According to this charitable instruction, when the Royal party had withdrawn, about nine o'clock, the criminals

proceeded to the burning place, where in the end *fueron executando los suplicios, dando primero garrote á los reducidos, y luego aplicando el fuego á los pertinaces* (these were ten out of the eighteen) *que fueron quemados vivos con lo pocas voces de impaciencia, desprecio, y desesperacion. Y echando todos los cadáveres en el fuego, los Berdugas le fomentaron con la leña, hasta acordarlos de convertirse en ceniza, que seria como á las nueve de la mañana.*

Geddes, who filled the post of Chaplain to the English Factory at Lisbon from 1678 to 1686, witnessed an Auto da Fé in that Capital on the 10th of May, 1689, of which he has left some account in the 1st Volume of his *Miscellaneous Tracts*. In this celebration, the bones of eight prisoners, who had died in confinement, were paraded to the place of burning, (*houai*), ninety-four criminals were whipped, imprisoned, or sent to the Gallies, one was first strangled and then burned, three relapsed Jews were burned alive. The offences of these criminals were of very varied characters. Some not at all demanding commiseration, and which, we doubt not, were justly punished; others no less fantastical. We read of a culprit who was imprisoned during pleasure, whipped, and condemned to the Gallies, "who, as is presumed, did deny the Faith and go over to the sect of the Moors;" of four who alleged of *revelments*, uns had taken some consecrated crumbs out of the Sacristy of a certain Church; against a second there was a *strong suspicion* that he had made a compact with the Devil; and the others had spoken "heretical, rash, scandalous, and, to pious hearers, offensive propositions, against our Lord and his most holy Images." There were, at least, two cases involving egregious cruelty: a woman was adjudged to perpetual imprisonment, during two years of which she was to wear the *san-benito*, for having bribed an officer of the Inquisition to convey a letter to her husband, who had been for eight years a captive in its dungeons; and a Jewess, only twenty-six years of age, ten of which had been passed in prison, where the rack had crippled her, was exhibited to scorn for a few hours, that she might afterwards return to a cell in which she was to be immured for the remainder of her days. Geddes was near enough to one of the *relazados* to hear the pathetic exclamation which he uttered on gaining the door of his prison. It was long since he had beheld the sun, and he raised his eyes to it with rapture, inquiring how it was possible for those who saw that glorious body, to worship any being but Him who created it! He was hastily gugged as a Blasphemer. It was in the conclusion of this barbarous scene that the shout which we have mentioned in another place, "Let the dogs' heads be made!" was raised, and the torture which the savage yell demanded was speedily inflicted upon the sufferers. It should be added, that Geddes was a man of acute observation and of undoubted veracity. The exercise of his functions as a Protestant Minister offended the Portuguese Inquisition, and he was summoned before it. Notwithstanding a manly and vigorous resistance of this breach of the amicable relations subsisting between the two Countries, in which he was staunchly supported by the resident English Merchants, he was unsuccessful in his appeal: for the Ecclesiastical Commission at home, which was at that time labouring to reestablish Popery, suspended him from his Chaplaincy.

The last person burned by the Spanish Inquisition,

INQUI-
TION.

Geddes's
account of
the Auto da
Fé at Lisbon
in 1689.

INQUISITION.

according to Llorente, was a woman, (*a Beata*, which we know not whether to render a *professed* or a *pretended* Religions,) who had made a compact with the Devil. She suffered on the 7th of November, 1781. A Writer in the *Quarterly Review*, (vii, p. 257.) whose pen is not easily to be mistaken, and who has condensed into a very able and vigorous summary many of the crying enormities of the Inquisition, speaks of 1788. We suppose him to allude to the same execution, and the date is probably an inaccuracy. Llorente has calculated, but assuredly not on sufficiently accurate data, the number of victims whom that Tribunal has sacrificed since its first institution. One statement cannot be disputed, for it is authorized by the Inquisitors themselves; and was recorded, no doubt, as they believed, to their glory. In the Castle of Triana at Seville, in which the Tribunal held its sittings, an Inscription, placed there in 1524, imports, that from 1492 to that year, about one thousand persons had been burned, and twenty thousand condemned to various penances. Horrible as this destruction of life may be, let it not be forgotten, that the rage of our English Papists exceeded it by a ratio of more than two to one. In the four years of the Marian Persecution, no less than two hundred and eighty-eight Martyrs perished in the flames. If this Princess had not been early removed by the mercy of Heaven, England might have competed with Spain in the sum of the exaltation of blood, as well as in a portion of the *items*.

Numbers of condemned.

Don Carlos not sentenced by the Inquisition.

Llorente denies that Don Carlos (who is generally numbered among the sufferers through the Spanish Inquisition) was either tried or sentenced by that Court. He supposes that the received belief may have arisen from the opinion given against the Prince by the Council of State, of which the Inquisitor General was President; but that, in fact, the King his father gave the verbal sentence which produced his son's death. The transaction, necessarily, is involved in mystery; and the Spanish Historians have uniformly denied the romantic passages in the unhappy Prince's story, which are so well fitted, and have been so often adapted, to the purposes of the Drama. According to these authorities, Don Carlos was not acquainted with the secret article of the Treaty which betrothed him to Isabella of France; nor is there any reason to suppose that he ever was in love with his step-mother. His disposition is represented to have been ferocious, depraved, and sanguinary; and the excesses of which he was guilty are to be palliated only by a belief in his insanity. The enormities of the son, however, be they what they might, cannot diminish the unnatural guilt which presses upon his father's memory; and whatever may be its real version, the death of Don Carlos, indisputably resulting from the will of Philip, is among the darkest passages on the blood-stained scroll of History.

Conspiration at Rome.

Of the present state of the different Inquisitions, it is by no means easy to offer a correct account. The CONGREGATION of the Holy Office with its twelve Cardinals, *Inquisitors General*, nominated by the Pope, the Bishops and Priests who form its *Consultors*, its Dominican *Commissary*, and its branch, the CONGREGATION of the INDEX, still watches over Heresy in Rome itself, and regulates each other similar Italian Tribunals as choose to acknowledge its dominion. The use of Torture in this Court was abolished by Pius VII. in 1816, a sufficient admission that up to that time it was employed,

In Spain, the solitary act which may seem to extenuate the base treachery of Napoleon's occupation of that Kingdom, was the suppression of the Inquisition in 1808, not as an unjust and cruel Tribunal, but as one "encroaching on the Royal authority;" and it was during the short-lived reign of Joseph Buonaparte that Llorente, as he assures us, obtained possession of the archives of the Supreme Court. The *Cortez*, in 1813, confirmed this suppression by a decree of their own; but the restoration of Ferdinand VII. within a year re-established "the happy influence" of the Inquisition, as it is termed in the Royal ordinance, "at the desire of many learned and virtuous prelates and different bodies and corporations," "to preserve the tranquillity of the Kingdom."

Of the Inquisitions established in the Colonies of Spain and Portugal we possess equally scanty authentic information. In the Madrid Gazette of May 14, 1816, an account is given of an Auto da Fé celebrated by the Inquisition of Mexico in the preceding December. At this solemnity a Priest, Don Joseph Maria Morellon, suspected of Atheism, materialism, and other errors, (in proof of which charges it was advanced that he had two children,) having abjured, was absolved. At the same moment, however, at which the Holy Office had prosecuted him for Heresy, the Viceroy also arrested him for Rebellion; and he was freed from the hands of his Spiritual Judges, only that he might be hanged by the Civil authorities.

Of Goa, where a Court of Inquisition was erected under John III. of Portugal, in 1561, our latest information is obtained from Dr. Claudius Buchanan, who visited it in 1808; not, perhaps, in the spirit best adapted for calm and unprejudiced judgment. He was received most hospitably, entertained and lodged in a Convent of Augustinians, by the second Inquisitor himself; who, in common with many of his recorded brethren, bore a name most appropriate to his office. If the Inquisitors like the Pope, on their elevation, were in the habit of adopting a new designation, we could scarcely hope for one more becoming than Joseph a Doloribus. In the society of this very courteous Inquisitor, Dr. Buchanan passed five days. During these, he informs us that he learned incidentally much information concerning the Inquisition; but the only two particulars which are communicated in his Journal are, that the Establishment is nearly as extensive as it used to be, and that the Inquisitor, clothed in black robes, sits in the Tribunal three or four days every week. Dr. Buchanan had in his pocket M. Delon's *Relation de l'Inquisition de Goa*, and in order to obtain direct statements from his host he betrothed himself of placing this volume in his hands. He would do so wisely if he offered the narrative of the trial and condemnation of the Witches of Warlock, or any of Hopkins's yet later victims, to the present Lord Chief Justice of England, and if he at the same time asked him whether the Criminal Law was still to be conducted after the fashion therein exhibited. The Inquisitor began to read the volume, and, as might be expected, "had not proceeded far before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the Table of contents as if to ascertain the full extent of the evil.... He turned over the pages with rapidity, and when he came to a certain place, he exclaimed in the broad Italian accent, '*Mendacium! Mendacium!*' I requested he would mark those pas-

INQUISITION.

Spanish Inquisition abolished in 1808.

Revised in 1814.

Auto da Fé at Mexico in 1816.

Dr. Buchanan's account of the Inquisition at Goa.

INQUI-
TION.

sages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other Books?' said he, and looked with an inquiring eye at those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him." (*Christian Researches in Asia*, 160) We cannot wonder at the consternation which he expressed; nor at his anxiety to determine the full extent to which his Profession had been held up to shame and dishonour.

In the course of the following night an accident occurred which greatly alarmed Dr. Buchanan, and from the effects of which, it is plain, he did not quite recover during the remainder of his stay. A boy about fourteen years of age, probably under the influence of the night-mare, roused the house by his screams, and declared that he had seen a ghost. The Inquisitor affirmed that it was a mere *phantasma animi*. Dr. Buchanan at first concluded that the shrieks were those of his own servants, whom the Alguazils of the Holy Office were carrying off to prison, and this apprehension, as we shall perceive, was never entirely shaken off.

In further conversations large admissions were obtained from the Inquisitor; that "Dillon's description of the dungeons, of the Torture, of the mode of trial, and of the Auto da Fé, were, in general, just;" but that he had misrepresented motives; as if any motives could justify the cruelties which were not denied. The Inquisitor, he added, "had undergone a change in some respects, and its terrors were mitigated." In point of fact, the Inquisition of Goa had been suppressed by Royal Edict in 1775, and reestablished again four years afterwards, with two restrictions, one of humane tendency, which increased the number of witnesses necessary for a conviction; the other opening a door to fearful abuses, by abolishing public Autos da Fé, and ordering sentences to be executed privately within the walls of the Inquisition. "I asked the Father," continues Dr. Buchanan, "his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing they transacted there was declared to be *sacrum et secretum*. But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement; but that they never speak afterwards of what passed within the place. He added, that of all the persons he had known who had been liberated, he never knew one who did not carry about with him what might be called 'the mark of the Inquisition,' that is to say, who did not show in the solemnity of his countenance, or in his peculiar demeanour, or his terror of the Priests, that he had been in that dreadful place."

It was not, however, upon these admissions, which might be thought sufficiently damning, that Dr. Buchanan founded his opinion of the existing abuses of the Holy Office at Goa. It was upon the denial of a request which, under all circumstances, appears to have been not a little extraordinary. Dr. Buchanan was a private individual, travelling for his own amusement, without authority, unknown, uncredited, slightly introduced, of a different nation, and professing a Faith considered heretical by his entertainer; nevertheless, he was manifestly not a little chagrined that the Inquisitor could not be prevailed upon, by the following pathetic adjuration, to what he must have considered a gross

violation of his official duties:—"Lead me down," said I, "to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them; I want to see if there be any subjects of the British Government to whom we owe protection; I want to ask how long they have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Show me the Chamber of Torture, and declare what modes of execution or of punishment are now practised within the walls of the Inquisition in lieu of the public Auto da Fé. If after all that has passed, Father, you resist this reasonable request, I shall be justified in believing that you are afraid of exposing the real state of the Inquisition in India. To these observations the Inquisitor made no reply, but seemed impatient that I should withdraw." This can scarcely be a matter of surprise; and probably would be the wish expressed by the Governor of any English House of Correction who might be urged by a Roman Catholic Priest, professing hostility to his office, to show him the cells set apart for solitary confinement, or perhaps any others under his control. Dr. Buchanan only asked the Inquisitor to infringe the secrecy which he had been taught to esteem the very soul of his Institution, and to break through the established regulations of his Office in order to gratify the curiosity of a stranger well inclined to condemn it. Enough had been dropped in the course of conversation to show the iniquity of that Institution; and almost the only thing to be advanced in its favour is that an avowed heretic and enemy was permitted thus to hear one of its chiefs within the walls of his own palace, and that he did not become a permanent inhabitant of the dungeons which he so anxiously sought to visit. Certain it is, that notwithstanding his boldness, Dr. Buchanan was not without some misgiving as to the event: while the Inquisitor was preparing to show him as much of the establishment as it was consistent with his duty to exhibit; "I thought," says the Doctor, "that his countenance was more severe than usual, and that his attendants were not so civil as before. The truth is, the midnight scene was still on my mind."

The Inquisitor of Goa appears to have possessed many gentle and agreeable qualities, and to have been free from those evil tendencies which Bayle, in a passage which we shall subjoin, condenses in a narrow compass as fitting for a Minister of the Holy Office. He is speaking of Hochstadt. *Il se fit moine Dominicain, et il fut Prieur du Monastère de Colagar, Docteur et Professeur en Théologie, et Inquisiteur dans les trois Electorats Ecclesiastiques. Jamais homme ne fut plus digne que lui d'être honoré de cette dernière charge, car il étoit amplement pourvu de toutes les mauvaises qualités qui sont nécessaires aux Inquisiteurs et aux Delicteurs. Il étoit violent; il accablait sous les plus petits prétextes; il vouloit être juge et partie; il produisoit des Extraits fort infidèles; il ne vouloit jamais reconnaître qu'il eût été colonisateur; et il avouoit impunément des Hérésies dans les Ecrits où il prétendoit réfuter les Hérétiques.* A widely different representation is given by a writer of another class. The *Schema Sacrae Congregationis S. Officii Romani* is a remarkable production of a very fertile writer of the XVIIth century, and forms part of the XLVIIth volume of the Works of Francesco Macedo, originally a Jesuit, and afterwards a Cordelier. In this

INQUI-
TION.Bayle's
summary of
an Inquisi-
tor's quali-
fications.Contrary
opinion of
Macedo.

INQUISITION.

INRICH.

see Paramo.

Tractate the zealous author traces the origin of the Inquisition up to Paradise, where the Almighty, he says, first commenced those functions as Grand Inquisitor, which He continued to exercise against Cain and the Architects of Babel. St. Peter was one of his successors, and distinguished himself officially against Ananias and Sapphira. From that Apostle the dignity was transmitted in right line to the Popes, from whom St. Dominic and all other Inquisitors derive their privileges *jure divino*. More than this, in the same extravagant and irreverent strain, may be found in the Works of Paramo, who begins the II^d Chapter of his 1st Book (*de Orig. S. Inq.*) in the following manner:—*Eodem ordine quo Deus contra primos parentes procedit, juri-dicti etiam procedunt Inquisitores contra Hæresis lube infectos*. Nor is this all; the *san-benito* was imposed in like manner by the hands of the Deity upon our offending Parents when He gave them coats of skin. *Deus hominem de Hæresi convictum et respicere paramo sibi reconciat, et in penam tanti flagitii laboribus*

illum addicit, tunicis pellibus tanquam sacco benedicto induit, quod ab Inquisitoribus hodie observatur. So the confiscation practised by the Holy Office is founded upon the expulsion from Paradise, on which Adam and Eve were stripped of all their goods, *omnibus bonis eversos*. But so high an estimate of the Inquisition is by no means strictly in accordance with an old Spanish saying, cited by Puigblanch, which, besides being just in itself, sufficiently shows the uncontrollable tendency of the human mind to jest, even upon objects which impress it with the deepest terror. *Que cosa es Inquisicion?*—*Un Santo Christo, dos candeleros, y tres majaderos*. This blockheadism of the Judges, however, increased their capacity of ill, for it is recorded of a very recent Grand Inquisitor, who appears to have far exceeded his brethren in sagacity, that he stated himself never to have been afraid of the Holy Office till he became acquainted with its secrets, and discovered the ignorance of those by whom it was administered.

INQUISITION.

INROLL.

INRAGE, more commonly written *Enrage*, *q. v.*
To fill with rage, with raving passion; to vex, provoke, or irritate excessively; to exasperate.

When I awaking all *inrage*
doe bane my breast with stressen.
Turberville. The Lamer to his carefull Bed, &c.
Nor, soldier-like, started with new alarms,
Nor drada the sea's surging barmes,
F. Beaumont. The Promise of a Country Life.
Or mortal, or a power above
Jerard's by fury, or by love,
Or both, I know not.
Brownie. Britannia's Pastorals, book i. song 2.

INRAIL, also written *Enrail*, *q. v.* *In* and *rail*, *q. v.*
To surround or enclose; *sc.* as with rails.

Whereby it plainly appeareth that in things indifferent, what the whole church doth think convenient for the whole, the more if any part doe wilfully violate, it may be referred and excepted against by that general authority whereunto each particular is subject, and that the spirit of singularity in a few ought to give place unto publick lodgement.

Hobbes. Ecclesiastical Politick, book iv. fol. 161.

INRAPTURE, also written *Enrapture*, *q. v.* Lat. *raptare*, from *rap-ere*, to bear away.

To bear or carry away; to hurry away; *sc.* with any overpowering feeling; to ecstasy.

When the genius of the artists is equal, who can doubt of giving the preference to that representation, which, striking on the sight, grows almost into reality, and is hardly contained by the unperforated thought as fiction.

Hurd. Works, vol. ii. p. 146. *On Poetical Imitation*.

INRICH, } Also written *Enrich*, *q. v.* *In* and *enrich*, } *rich*, *q. v.* *Rich* and *riches* are the past participle of *rich*, *ric-y-an*, to collect, to draw together, to rake together. To enrich.

To collect, accumulate, heap or rake together, *sc.* money, cattle, goods, lands, knowledge; any thing coveted or desired; to acquire or confer wealth or opulence; to confer fertility or productiveness; to make or cause to be productive or fruitful, to fertilize.

The forecast king Jehu died without issue male, and thereupon his brother Vus was greatly *inriched*, and caused himself to be named Can.

Histolog. Poporum, &c. vol. i. fol. 107. *The Tartars*.

But then the blossomes, which *inrich'd* each spray,
Allur'd her looks; whose many coloured graces
Did in her garden challenge no mean place.

Brownie. Britannia's Pastorals, book ii. song 3.

Or whether the ruins of Arimada hero are strictly to be kept, or Nature to be follow'd, which is them that know art, and use judgement, is no transgression, but an *inriching* of art.
Milton. Works, vol. i. fol. 60. *The Reason of Church Government urged against Prolapsy*.

Even among those things, that are already practiced by farmers, shepherds, and graziers, there are many such things, as we have newly mentioned, which may serve either to *inrich* or illustrate the way of curing human bodies.

Boyle. Works, vol. ii. p. 169. *The Usefulness of Natural Philosophy*, vol. 5.

INRING, also written *Enring*, *q. v.* *In*, and *ring*, *q. v.*
To surround,—as with a ring; to encircle.

When Richmond orderly in all
Had battail'd his tyde,
Surround'd by his complex,
Their cheerful leader sayde.

Warner. Allum's England, book vi. ch. xlii.

INROAD, *in*, and *road*, or *rode*, past participle of *ride*.

A ride in; *sc.* for assault or attack; an incursion an invasion, an incroachment.

Neither was there any more *incrodes* now by land as they were wont to be from Constantinople by the way of Magna along into their territories.

Holland. Letters, fol. 785.

Far from their *incrodes*, in my pastures tend

The lowing heifer, and the pumper'd steed.

Tickett. Biad, book i.

Behold on Samiro and Ticio's plain
He spreads his troops, whose sword to sustain
See Eatar comes, and with restless force
And dreadful slaughter stops their daring course.

Hinds. Orlando Furioso, book xxxiii.

INROLL, } More commonly written *Enroll*,
INROLLMENT, } *q. v.* *In* and *roll*. *Fr.* *roller*, to
round, turn round; fold up, wrap inwards. Cotgrave.
Also

To write or inscribe upon a roll; *sc.* of parchment or paper; to enregister, to record; to write or inscribe in a register or record.

INROLL.
—
INSANE.

A strange disease, a grief exceeding great,
A man to lose his heart in flames enroll'd;
In short that he can never close but weeps,
And feels his feet bound with fire from cold.
Turbercle. Of Insane.

From what pretence,
Spiritual laws by carnal power shall force
On every conscience; laws which none shall find
Left them unswayed, or what the spirit within
Shall on the heart engage.
Milton. Paradise Lost, book vi. l. 503.

Vanessa be the name
By which thou shalt be known to fame;
Vanessa, by the gods would'st;
Her name on earth shall not be told.
Shayl. Cadmus and Vanessa.

And these presents, or the *incarceration* thereof, shall be note all men
when it shall concern, a sufficient warrant and discharge in that
behalf, although express meeting, &c.

Dryden. Præf. Works, vol. i. part i. Appendix, No. 1.

All the proper officers, servants, and tradesmen, may be *tutored* in
their several departments.

Barker. Works, vol. iii. p. 288. On the (Economic) Reform.

INSALUBRIOUS, } Fr. *insalubre, insalubrité*;
INSALUBRITY. } Lat. *insalubris, in, and salu-*
bria, from *salus, safety, health*.
Unhealthy, unwholesome; noxious.

From the ingenious attempts of Sanctus, in his *Medicina Statua*,
we may be invited to hope, that there may be ways, as yet unthought
of, to investigate the *wholesomeness or insalubrity* of climates.

Bogert. Works, vol. ii. p. 111. The Unpleasant of Natural Philosophy, part ii. ch. 4.

Be pacified,—if outward things are great,
'Tis magnanimity great things to scorn;
Pompous expressions, and puerile tongue,
And Courts,—that insalubrious soil to peace.

Young. The Complaint. Night 5.

Chap. cxlv. The philosopher Socrates shows the cause of the *insalubrity*
of a passage between two mountains in Armenia, by means of
a polished mirror of steel.

*Morton. History of English Poetry, vol. iii. p. liii. A Dissertation
on the Gales Romanorum.*

INSANE, } It, and Sp. *insania*; Lat. *insanus*,
INSANABLE, } *insaniam, insanitas*; in, and *sanus*,
INSANITY. } sound.

The *insane* root, or root that causes *insanity*. *Insanie*
is produced by Mr. Steevens.

Unsoundness, as applied to the mind or faculties of
the mind; deprivation of a sound mind or understand-
ing; madness; lunacy.

Bacon. Were such things here, as we do speak about?

Or leave we eases on the *insane* root,

That takes the Reason prisoner.
Shakespeare. Macbeth, fol. 132.

as the days of sixth Henry, Jack Cade made a brag,
With a multitude of people; but in the consequence,
After a little *insanity* they fell tag and rag,
For Alexander idea he did his disgrace.
Wifford Holme. The Fall and Success of Rebellion.

There is a partial *insanity* of mind and a total *insanity*. This partial
insanity serves not to excuse them in the committing of any offence
for its matter capital.

Hale. Pleas of the Crown.

Soon after Dryden's death, she [Lady Elizabeth] became *insane*
and was confined under the care of a female attendant.

Dryden. Præf. Works, vol. i. part i. p. 395. Left by Malone.

A. 638. Clovis II. is the first of the French kings who hath been
charged with *insanity*.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 396.

The frenzy of the brain may be redress'd
By me! Cures well applied, but without grace
The heart's insensibility no cure.

Cowper. The Task, book vi.

INSATIABLE, } Fr. *insatiable*; It. *insaziabile*;
INSATIABLENESS, } Sp. *insaciable*; Lat. *insatiabilis*,
INSATIABLY, } in, privative, and *satiare*, to
INSATIATE, } suffice or content, to give enough,
INSATIATELY. } from *satis*—perhaps the Gr. *εὖ*

εὖ, to stuff or stow close.

That cannot have enough; cannot be filled, satisfied,
or contented; whose desires or appetites cannot be
contented or fulfilled.

With their vengeance insatiable

Now hang they him entranced so

That to report it is to lamentable.

Chaucer. The Lancelot of Marz Magdalene, fol. 319.

The insatiable covetous men are never content, nor will open their
affection, but lock up their treasures.

Golden Bait, ch. xvii.

Salad with in the xxx of his presences, three things are insatiable
and the fourth says never, it is enough.

*Tyndall. Works, fol. 434. The Exposition upon M. William
Truce's Will.*

Insatiable Time thus all things does devour:

What ever saw the sun, that is not in Time's power?

Uryson. Poly-dion, song 2.

There is a kind of *unsatiableness* of desire and *insatiableness*
is infidelity; it never knows when it hath achieved enough.

Hall. Works, vol. ii. fol. 70. Extemporations. Matthew called.

As the eye is its own nature in covetous, in that it is not satisfied
with seeing. (Eccl. i. 8.) so the eye of the covetous hath a more
particular *insatiableness*.

Id. B. fol. 379. The Fashions of the World.

At whose deliberate and annual birth,

The human were said to content to retire,

And, in aspects of happiness and mirth,

Breath'd him a spirit insatiably to aspire.

Dryden. The Barons' Wars, book i.

That God impartial and so rightly just,

Where he had given them more than they desire,

Duly to punish their insatiate lust,

Pours down his plagues consuming as his fire.

Id. Moses his Birth and Miracles, book iii.

But youth had not as there-with to suffice:

For we on that insatiably did feed,

Which our confusion afterwards did breed.

Id. The Legend of Purser Gaveston.

Hence came the oracles, and the many methods of divination, and
the consulting with spirits, which were all adapted to that insatiable
thirst men had of knowing what God thought to conceal from them.

Stillingfleet. Sermon 12. vol. in. p. 503.

Hence that knows rectitude of covetous and eager mind, in
whichever state or degree of fortune they are plac'd; there being no
thorough or real satisfaction, but a kind of *insatiableness* belonging to
this condition.

*Shafsbury. Characters, vol. ii. p. 156. Inquiry concerning
Furor, book ii. part ii.*

By some cross accident turning him out of his old way, he comes
to alter his course, and to pursue riches as *insatiably* as formerly he
did his pleasures; so that from a seasonal epidemic he becomes a
cervical miser; a worthy change and conversion indeed.

South. Sermons, vol. vi. p. 400.

Grim as voracious wolves, that seek the springs

When scolding thirst their burning bowels wings,

When some tall stag, fresh laughter'd in the wood,

Has drench'd their wide insatiate thirst with blood.

Pope. Homer. Iliad, book xvi.

In a desolation the principal person finds, that let the want, misery
and indigence of his subjects be what they will, he can yet possess
abundantly of every thing to gratify his most insatiable wishes.

Barker. Works, vol. i. p. 26. A Vindication of Natural Society.

INSANE.
—
INSATIABLE.

INSA-
TIABLE.
—
INSCRIBE

Of huge dimension, covering half the plate,
A giant cervix lay mangled, red with wounds,
Deliv'd in th' enormous flesh, which, bubbling, fed
Ten thousand thousand grisly breaks and jaws,
Insatiably devouring.

Glycer. Leonida, book xi.

Put the fierce Senators their flight withstood,
And still insatiate, thirsting still for blood,
Died in'd that one amidst the trembling band
Should 'scape with life from his destroying hand.
Hoole. Orlando Furioso, book xiv.

INSATISFACTION, in, and **satisfaction**, *g. v.* Lat. **insatisfacere**, to cause to have enough; enough for the purpose, as much as is wished for. See **DISSATISFACT**, and **INSATIATE**, *ant.*

Want or absence of content; of enough or sufficient; desire of something wanting.

The first shall be, that we beware we take not at the first either too high a strain or too weak; for if too high is a difficult nature you discourage, is a confident nature you breed an opinion of facility, and so a sloth; and in all natures you breed a further expectation than can hold out, and so an **insatisfacere** in the end.
Bacon. Works, vol. i. p. 103. Of the Advancement of Learning, book ii.

Nor will it quit the **insatisfacere** of those which quarrel with all things, or dispute of matters, concerning whose verities we have conviction from reason, or decision from the inerrable and requisite condition of sense.
Sir Thomas Brown. Vulgar Errors, book i. ch. v.

INSCONCE, also written **ENSCONCE**, *g. v.* in, and **science**, *g. v.*; *Ger. schantz*; *It. schantz*. **Sconce**, primarily, signifies a bulwark; secondly, the head.
To cover or protect the head; to cover, protect, or secure.

And so I would have holden this course of **insconcing** every too deep search, until I had been arrived at the bay or port here spoke of.
Hobbes. Feysage, &c. vol. iii. p. 257. M. Ralph Law.

I would with you to retire, and increase your self in study.
Beaumont and Fletcher. The Woman-Hater, act v. sc. 3.

Insconce'd himself as formidable
As could be underneath a table,
Where he lay down in ambush close,
T' expect th' arrival of his foes.

Butler. Hudibras, part iii. can. 1.

INSCRIBE, } *Fr. inscrire*; *It. inscrivere*; *Sp. Inscrpcion*, } *inscribir*; *Lat. inscribere*, in, and **INSCRIPTIONS**, } *scribere*, to write, to grave.

To write on, to grave on, to entitle; to grave, to print, to draw, or delineate in or within,—as one figure within another.

To write or print the name of an individual in token of respect or gratitude, in a book, on a paper, &c.

And in the midst thereof [a great wood] stood a pyler where as King Citrinus was buried, with inscription of such letters as he used in the country.

Brown. Quæstio Cartus, book x. fol. 257.

Now, then, that is to all you writ to Rome, or else
To foreign princes, Ego and Rex mees
Was still **inscrib'd**: in which you brought the king
To be your scribe.

Shakespeare. Henry VIII. fol. 222.

— All our law and story stor'd
With hymns, our psalms with artful terms **inscrib'd**,
Our Hebrew songs and harps in Babylon,
That pleas'd to swell our victor's ear, declare
That rather Greece from us these Arts deriv'd.

Milton. Paradise Regain'd, book iv. l. 332.

But by his example afterwards, others nothing comparable to him in virtue and eloquent words, goodly titles and glorious inscriptions to their images, set honoured their houses with noble titles and additions.

Holland. Lewis, fol. 772.

VOL. XXIII.

Comedies (quoth he) carry otherwhiles ridiculous epigrams or **inscriptions**, which, considered by themselves, are nothing worth, howbeit they give a certain grace to the whole poems.
Holland. Plutarch, fol. 691. Of Common Conceptions against the Stoicks.

O famous leader of the Belgian fleet,
Thy monument **inscrib'd** such praise shall wear,
As Vanno himself flying once did meet,
Because he did not of his Rome despair.

De Witt. Annae Mirabilis.

I am very much pleas'd with a passage in the **inscriptions** to a monument erected at Westminster Abbey to the Duke and Duchess of Newcastle. "Her name was Margaret Lucas of Colchester; a noble family, for all the brothers were valiant and all the sisters virtuous."
Spectator, No. 99. col. 2.

— Whether Minos came
Each ninth returning year, the king of gods
And mortals, then in secret to consult
On justice, and the tables of his law
To **inscribe** anew.

Alcock. Pleasures of Imagination, book iii.

The road up to the top [Montjoie], is very steep; about half way, is the ancient burial-place of the Jews, where many large stones, with Hebrew inscriptions, are still lying scattered about the field.
Switzerland. Speen, let. 7. p. 48.

INSCROL, in, and **scroll**, *g. v.* See also **ESCROW**
To **inscribe** upon a scroll.

Had you beene as wise as bold,
Young in limbe, in indgement old,
Your answers had not beene **inscrib'd**.
Shakespeare. Merchant of Venice, fol. 171.

INSCRUTABLE, } *Fr. and Sp. inscrutable*; *It. Inscrutabilita*, } *impercrutabile*; *Lat. inscrutabilis*, in, and **scrutari**, to search minutely.

That cannot be searched or inquired into; cannot be traced or followed; unsearchable, indiscussible.

If then wilt not bee content, but with dispute, and inquire causes of God's **inscrutable** will, thou wilt stand by, and looke on, and see what victorious thou shalt get.
Barnes. Works, fol. 275. Free Will of Man.

Hæc. Tis not in Man
To yield a reason for the will of Heaven,
Which is **inscrutable**.

Beaumont and Fletcher. The Spanish Curate, act ii. sc. 1.

So let all our speculations when they are admitted to the most familiar with these mysteries, be still afraid to inquire directly what they are, remembering that they are God's own **inscrutability**.
Montague. Devoute Exercises, Treat. i. part ii. sec. 3.

In reference to this, both the scripture speak of some common natural effects, and of their true causes were altogether **inscrutable**, and not to be found out.

Wilkins. Mathematical and Philosophical Works, vol. i. p. 172.

That the Earth may be a Planet.

But if, before you consecrated wall,
His will, **inscrutable**, reforms our fall,
Our broken shall mingle with that hallov'd clay,
Where once the Prince of Life, Messiah lay.

Brooks. Jerusalem Deliver'd, book ii.

INSCULP, } *Fr. insculper*; *Sp. insculpir*; *Lat. Insculptura*, } *insculpere*, in, and **sculpere**, to **INSCRIPTION**, } *grave*.

To engrave, to carve or cut upon, to inscribe.

Insculption, in Tourneur, is by the Editor of the Ancient British Drama written inscription, which accords better with the metre.

— They have in England
A cygne that bears the figure of an eagle
Stamp'd in gold, but that's **insculpt** upon.

Shakespeare. Merchant of Venice, fol. 171.

Which he **insculpt** in two likely stones,
For monuments of invaluable price

And censur'd contriv'd them for the suns
In likely rage of excellent device.

De Witt. Annae Birth and Miracles, book i.

5 H

INSEN-
SATE.

And yet what is he that is so sower of witte, and so drupping of
brunne, (I will not say) blackheaded, or insensate, that is not mused
with such pleasure.

Milton. Arte of Rhetorique, fol. 56.

Look ye yet for another purgatory? I see ye no childish and insen-
sate to imagine that ye must yet go through purgatory, with ye are
already withoute fault in his sight.

Frith. Works, fol. 27. *An Answer to Rastal's Dialogue*.

There holdeth me sometime by Almighty God as it were cut a
twine, and an insensate for a wretched.

Sir Thomas More. Works, fol. 12. *The Life of John Foxe*.

It is not like he [Salomon] could be so insensate to adore such
Deities; but so farre was the ancient king blinded with affection,
that he gave not passage easily to the idolatry of his Heathenish
wives, but forthence.

Hall Works, vol. i. fol. 1163. *Contemplations. Salomon's Defec-
tion*.

That the lead-stone should by this secret virtue so draw you to it
self, as that a whole chaine of itselfe should all have by insensate
points at each other, only by the influence that it workes downe from
the first, if it were not ordinary, would seeme forcible.

Id. B. vol. i. fol. 43. *Crit. 3. Meditations and Faints*.

What must my father needs thinke, if he shall see me sitting
sullenly at home, whilst all Israel steeves who shall run first to blame
him for their acclamations? Should I only be insensible of him and
the common happiness?

Id. B. fol. 563. *Contemplations. Jephtha*.

How gladly would I meet

Mortality, my sentence, and he Earth

Journalle, how glad would lay me down

As in my mother's lap.

Milton. Paradise Lost, book x. l. 777.

And as for those whom the misery of death seemeth to deliver from
the miseries of life, a peace and cold comfort they have (God wot)
of that insensate, as if they had an evasion and escaped thereby.

Holland. Plutarck, fol. 496. *No pleasant Life according to Epi-
curus*.

When we are forsaken of all succours and helps, we are fittest for
his redresse; never we are wiser to help, then when we despayre of
helpe; there is no feare, no danger than in our owne insensatenesse.

Hall Works, vol. ii. fol. 138. *Contemplations. The Bloody Tunic*

And perceived it [Nature] is in phanta verily and trees insensably
(as Empedocles said) by the air about them, when they are refreshed
and watered thereby in convenient manner, as need requirith.

Holland. Plutarck, fol. 599. *Of Symonides*, book vi.

Now through the green the bow I see you bow,

And all was red, white, and wild againe.

Hudd lawless rustic! whether wilt thou go?

To whom, insensate, dost thou bow the bow?

Pope. Homer. Odyssy, book asi.

Then cast his eyes on Carthage, where he found

The lustful pair, in lawless pleasure drow'd.

Lost in their love, unmolested of shame,

And both forgetful of their better fate.

Dryden. Virgil. Æneid, book iv.

Uncertain all his [the farmer's] toil,

Till lusty Autumn take a warm day, ally'd

With gentle odours, seasonally confirm

His ripening labours.

J. Philips. Cider, book ii.

This, says Lactantius, is the distinguishing character of a passion
and of our sect, that he will not endure to live in exile and waste and
disgrace out of a vain fear of death; but dispatch himself resolutely
into the state of eternal death and insensibility.

Bractley. Sermon 1. p. 31.

Pantheus, one of the wisest of the Stoicks, is so far from making
consideration of pain the property of a wise man, that he makes it
not the property of a man.

Sibbels. Sermon 6. vol. i. p. 258.

In other men 'tis [honour] but a haill

To vapour with, instead of proof,

That, like a wen, looks big and swell,

Inventures, and just nothing else.

Baillie. Hudibras, part ii. can. 2. v. 394.

The warrior-chiefs near a temple spy
A stately column pointing to the sky;
On this engras'd, by his command, they saw
The tyrant's impious and insensate law.

Holbe. Orlando Furioso, book xxxvii. l. 869.

And wert thou to the grave,
The sacred feeling of a loss like thine,
Cold and insensate, thy breast were then
No mansion for humanity, or thought
Of noble sin.

Mallet. Amynter and Theodora, can. 1.

It [pride] is always an ignorant, base, or cowardly acquiescence
in a false appearance of excellence, and proceeds not from consciousness
of our attainments, but insensibility of our wants.

Johnson. The Rivalry, No. 185.

The mind is the sentient being; and as the rose is insensate, there
can be no sensation, nor any thing resembling sensation in it.
Reid. Of the Human Mind, vol. i. part ii. ch. xvi. p. 322. *Essay 2.
Of Sensation*.

INSEPARABLE,

INSEPARABLY,

INSEPARABLENESS,

INSEPARATE,

INSEPARATELY.

Fr. and Sp. *inseparable*,

It. *inseparabile*; Lat. *insepara-*

bilis; in, and *separabilis*,

from *separare*; and that from

to par, i. e. sine par; without

match, or mate, or fellow; and, consequently, alone;
disjoined from any thing else.

That cannot be put alone; that cannot be disjoined,
disunited, or dissociated; indivisible.

Rust of delaine is *inseparable*.

Chaucer. Certeine Balades, fol. 348.

In the persons of Christ he joyed two hole perfite nature insen-
sately none.

*Sherpes, Bishop of Wyndesore. An Explication of the true Catho-
lique Faith*, fol. 115.

In supereminence of beatific vision, progressing the dateless and
irrevocable circle of eternity, shall clasp inseparable hands with joy
and bliss, in ever-memorable for ever.

Milton. Works, vol. i. fol. 29. *Of Reformation in England*.

That valiant champion of Christ (since we are fallen upon his
name) who durst draw his sword upon a whole troope, after all his
protections of his inseparableness from his master, was yet infected
with the syre of the high priest's kill.

Hall. Works, vol. i. fol. 648. *Que Fadis?*

Which shall I first bewail,

Thy bondage or lost right,

Prison widda prima

Inseparably dark?

Milton. Samson Agonistes, l. 155. p. 84.

This is, and is not Cross'd;

Within my soul, there dwell a light

Of this strange nature, that a thing inseparable,

Divides more wider than the skin and earth.

Shakespeare. Troilus and Cressida, fol. 102.

Neither whoremongers, neither adulterers, shall inherit the king-
dome of God. This horrible judgement of God yet he escaped
through his mercy, if so be that you live inseparably, according to
God's ordinance.

Hemling. An Imitation of the State of Matrimony, part ii. p. 240.

§. 14. Thirdly. The parts of pure space are inseparable, which fol-
lows from their inseparability; motion being nothing but change of
distance between any two things; but thus cannot be between parts
that are inseparable; which therefore must needs be at perpetual
rest one amongst another.

Locke. Of Human Understanding, book ii. ch. xiii. sec. 14.

That, which exists necessarily, or in the idea of which existence
and necessity are inseparably and necessarily connected, must either
therefore be necessary, because it exists; or else it must therefore
exist, because its existence is necessary.

Clarke. Works, vol. ii. p. 755. *The Answer to a Seventh Letter*, &c.

James stood upon a point of law, of the inseparableness of the pro-
gressive from the person of the king.

Burton. Owen Thomas. Charles II. Ann 1687.

5 H 2

INSEN-
SATE.INSEPA-
RABLE.

INSEPARABLE.
—
INSHADE.

It is not to be wondered at, that injustice and absurdity should be inseparable companions.
—
Barks. *Works*, vol. i. p. 67. *A Foundation of Natural Society*.

And such expense, as piches parents blue
And mortifies the liberal hand of love,
Is squander'd in pursuit of idle sports
And vicious pleasures; buys the boy a name,
That sits a stigma on his father's house,
And cleaves through life inseparably close
To him, that wears it.

Cooper. *The Task*, book ii.

INSE'RT. } Fr. *insérer*; It. *inserire*; Sp. *in-*
INSE'RTION. } *sertir*; Lat. *inserere*; in, and *serere*, to
knit or join.

To knit or join in; or together; to put or place in, to
set in—in ingraft.

I have, good reader, in the exposition of these words of our Sa-
vior, inserted the incorporation of hymn and verse together, by the re-
ceiving and using of his own body into ours: I have not done it, *Mr.*
Sir Thomas More. Works, fol. 1053. *Answered in the Pygmalion*
Babe.

Many of the Fathers and Ecclesiastical Historians, especially the
Jewish Rabbins, (taking their highest learning of Calais, but from
antique and successive report,) have inserted upon tradition many
relations current enough, where holy writ crosses them not.

Sciden. *Illustrations of Drayton's Polyolion*, song i.

Now the clift rind inserted grafts receives,
And yields an offspring more than Nature gives.

Pope. *Verdunna and Pomona*.

Can he deny that the words upon God, supplied in the version,
are manifestly introduced in the original? The Greek word (Acts,
vii. 55.) is *ενομασθης*, calling upon; and our author is accom-
panied hence, when he charges one word, God, and not two, upon
God, to be the insertion.

Bentley. *Of Free-thinking*, p. 139. Remark 36.

The bud inserted in the rind,
The bud of peach or rose,
Adorns, though differing in its kind,
The stock whereon it grows,
With flow'r as sweet, or fruit as fair,
As if produc'd by Nature there.

Cooper. *To the Rev. Wm. Cuthbert Unwin*.

I would not be understood to speak in prejudice of Lacer, who has
not only adorned his subject by this digression from it, but fully com-
pensated for its considerable insertion.

Luce. *Statius*, book iv. v. 667, note.

INSE'RVIENT. Lat. *inseruiens*, present participle
of *inserire*; in, and *servire*, to serve.

Serving, doing, or performing service; administering
to, conducting to.

The other (by which its concocted drink doth pass) is the
vein, rough artery, or wind-pipe, a part inse'rvient to voice and
respiration.

Sir Thomas Brown. *Vulgar Errors*, book iv. ch. vii.

By conducting the spirits into the nerves and muscles inse'rvient to
the motion of the limbs, (muscle) doth make the patient l-up and
dance, till he have put himself into a sweat, that breathes out much
of the virulent matter.

Boyle. *Works*, vol. ii. p. 181. *The Enthusiasm of Natural Philo-*
sophy, part ii. ch. at. ca. 5.

INSET, in, and set, q. v.

To put or place in, to infix.

So that when these things stiter for to serve in eeres, the nerve
that is inse'rvient growth the thought.

Chaucer. *The second Boke of Banias*, fol. 217.

INSHADE, in, and shade, q. v. which Tooke thinks
means separated, (A. S. *scad-an*;) sc. from the weather,
the sun, &c. It is here used consequentially.

Having different degrees of light or dark, of any
colour.

Whose lilly-white, inshaded with the rose,
Had that man seen, who sung in *Aeneid*,
Dido had in oblivion slept, and she
Had given his Muse her ban enemy.

Brewer. *Britannia's Pastorals*, book i. song 5.

INSHEATH, in, and sheath, q. v. which Tooke
thinks is the third person of the A. S. *scad-an*, to sepa-
rate, (see SHADE, ante,) to seclude, to retire. Con-
sequently,

To hide, to cover, in a case called a sheath.

On high he hung the martial sword *insheath'd*,
The shield with ribbons dress'd, and *up* with ivy wreath'd *id.*
Hagler. *The Triumph of Peace*.

INSHIP, in, and ship, q. v. Embarked; to go on
board of ship.

And so, my Lord Protector, see them guarded,
And safely brought to Dover, whereon ship'd, [*inskip'd*].
Commit them to the fortress of the sea.
Shakespeare. *Henry VI. First Part*, fol. 115.

INSHRINE, more commonly written *Enshrine*, q. v.
In, and shrine, q. v. Lat. *scriere*, a casket.

To deposit, to place in a shrine or casket, is a place
of security; and thus, to store or treasure up, as a thing
consecrated; to protect, to cover.

Philaster, were'st thou gone with grief,
His ashes did *enshrine*
To Italy, *enshrin'd* in
His temple there to stay.

Warner. *Alfred's England*, book iii.

A tomb, indeed, with few sculptures grac'd
Than that Mausoleus' *peas* widows plac'd;
Or where *inskrin'd* the great'st of kings lay.

Pope. *The Wife of Bath*.

Thus from the car they light, (at once from view
Dissolv'd in air, the wondrous car withdrew.)
Still with the cloud *inskrin'd* on foot they fare,
And down the mountain to the lake repair.

Hale. *Jerusalem Delivered*, book 2.

INSIDE, n., in, and side, q. v. A. S. *sid*, of unknown
Etymology. Applied, generally, to

The inner or interior part; opposed to the outer or
exterior part, the outside.

Except a man would weene, that whereas the peyn is great to have
a knife to cut his *side* on the outsyde of the skyn inward; the
peyn would be much less, if the knife myght begonne on the in-
side, and cutte for the middell outward.

Sir Thomas More. *Works*, fol. 1256. *A Dialogue of Comfort*.

Mildly it bit'd our sails, and fresh and sweet,
As in a stomach starv'd, whose insides meet,
Meat comes, it came.

Dante. *Letters*. To Mr. Christopher Broad. *The Storm*.

Though one should turn too lopy-hurry, and inside-out, [you] are
but a grammarian.

Milton. *Works*, vol. i. fol. 458. *A Defence of the People of Eng-*
land, &c.

At the great day of trial we will thoroughly anatomize us, and lay
our very inside perfectly open and naked to the view of the whole
world, to the sight of men and angels.

Bishop Hall. *Works*, vol. ii. p. 16. *Sermon* 15.

There is manifest appearance of design in placing the organ of
smell in the *inside* of that canal, through which the air is continually
passing in inspiration and expiration.

Reid. *Inquiry into the Human Mind*, ch. ii. sec. 1. *Of Smelling*.

INSTIDIOUS, } Fr. *insidieux*; It. and Sp. *in-*
INSTIDIOUSLY, } *disioso*; Lat. *insidiosus*, from *in-*
INSTIDUOUSNESS, } *disio*, ab *insidiendo* *visu* ad *dolosu*
INSTIDIATOR, } *atque* *intercipiendam*; from be-
setting the ways to intercept any party by surprise, craft,
or treachery. And thus, consequentially,
Crafty, wily; holding out false pretences, treacherous.

INSHADE,
—
INSIDU-
OUS.

INSIDIOUS.

There he shows unobtrusive subtle craftiness exercised by courtesy) insiduous wilynesses.

INSIGNIFICANT.

Joyce. Epitaph of Daniel, ch. xi. Now these were insidiously observing Daniel) applied his praying and making supplication to his God. *Id.* B. ch. vi.

They [kings] are most exposed to dangers and disasters, (standing like high towers, most obnoxious to the winds and tempests of fortune,) having usually many enemies all-wielders, many discontented malcontents, many both open enemies and close assassins.

Barnes. Works, vol. i. fol. 132. *Sermon* 10.

The crazy Herms from the god convey'd
A dove that separate from their fellows stray'd;
The theft an old maidens peasant view'd,
(They call'd her Bessus in the neighbourhood.)

Addison. Ovid. Metamorphoses, book ii.

He [the upright man] both like of the serpent (sons of its lurking insiduousness, of its surprising violence, of its rancorous venom, of its keen mordacity,) but much of the dove, all its simplicity, its gentleness, its fidelity, its innocence, in his conversation and converse.

Barnes. Works, vol. i. fol. 65. *Sermon* 6.

So seeks the swain by night his doubtful way,
Led by the wand'ring meteor's fleeting ray

Blackmore. On the Death of Scilla.

Pope was not the only man he [Addison] insidiously injured, though the only man of whom he could be afraid.

Johnson. Works, vol. x. p. 97. *The Life of Addison.*

INSIGHT, in, and sight. A. S. *sith*, or *sithe*, i. e. the faculty which *seeth*; the third person singular of the indicative of *seon*, *videre*, to *see*. Applied not only to

The faculty which *seeth*, looketh into, or examineth; but to that which is *seen*, to the skill or knowledge gained by *seeing*, looking into, or examining; an inspection, a view of the *inner*, component, or active qualities, the constituent or efficient parts.

So that to fore on byelnde
He seeth no thyng, but as the byelnde
Without sight of his courage,
He doth meruaile in his rage.

Gower. Conf. Am. book vi. fol. 134.

He, by the long and often *alternata* proofs, as well of proprieties as adverse fortunes, and gotten by great experience the very mother and matrix of wisdom, and deep insight in politics and worldly drifts.

Hall. Richard III. The second Year.

Where silent Night might seeme all faulces to hide,
Then was I by thy searching insight tri'd;
And then by thee was guileless found
From all word and ill meaning sound.

Sir Philip Sidney. Psalm 17.

Woe! that known well they yet doe reuse;
For, Meville had in magicke more insight,
Than ever him before or after living sight.

Spenser. Faerie Queene, book iii. can. 3.

Although I have acquired so small insight into the manners and conversation of men, yet I could not make proportionable advances in the way of science and speculation.

Guarison. No. 35.

To return to our author, [Presumption.] Under Belshazzar he had an insight into almost all the secrets of state, which gives weight and authority to his history.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 150.

INSIGNIFICANT, in, privative, and signifi-
IN SIGNIFICANTLY, cant, q. v. Lat. significans,
IN SIGNIFICANCE, present participle of signifi-
IN SIGNIFICANCY, care; q. d. signum facere,
to make a sign or mark.

Making no sign or mark; having no meaning; denoting nothing; as, to the purpose; immaterial, unimportant, inconsequential, ineffectual.

But in the mean time, what school-boy, what little insignificant monk could not have made a more elegant speech for the king, and no better Latin than this royal advocate has done?

Milton. Works, vol. i. fol. 449. *A Defence of the People of England*, &c.

When birds, especially by the fabric of their tongue and palate, are taught to use articulate words, yet they understand not their import, nor do reader any conception of their phantasia by them, nor can answer a question by them, but use them *insignificantly*, as the organ or pipe repeats the tune which it understands not.

Hale. Origin of Manhood, ch. ii. sec. 1.

Here have I rul'd long undisturb'd with boils,
And laugh'd at herms and their glorious baits.
My anials are so wondrous seldom wrought,
With easy insignificance of thought.

Garrick. The Dispensary, act. i. l. 187.

Of the need of discipline, and of the danger or insignificance of committing it to the Isotops, the good king was very sensible.

Sirry. Memoirs of Edward IV. anno 1553.

Human nature is so framed as not to be regulated and kept within due bounds without laws; and laws must be insignificant without the sanction of rewards and punishments, whereby men may be induced to the observance of them.

Bishop Wilkins. Of Natural Religion, book i. ch. xi. p. 145.

It is not to be supposed that he will ever consent to any bill which would divert him of his privileges, and reduce him, from being the first person in the nation, to a state of insignificance.

Brattle. Moral Science, part iii. ch. xl. sec. 4.

Jerom wrote against his [Hebrides] at the request of many pious brethren, "fratrum precibus," and treats him as an insignificant blockhead; but so he treated every one with whom he had controverted.

Jortin. Remarks on Ecclesiastical History, vol. iii. p. 44.

[The squirrel] there whisks his brush,
And pricks his ears, and stamps, and cries aloud,
With all the pretences of large'd alarm,
And anger insignificantly fierce.

Cooper. The Task, book iv.

INSIGNMENT, Lat. insignis, in, and signum, a mark or sign.

An exhibition of, a direction to, some mark or sign by which one thing may be known from another.

I fold in the house of Chremes his sense Gypsious, of min own age, and in every thing as lyke to me, that sayther his father, nor any other may, comble discover of us the one from the other, but by our own insignement or shewynge.

Sir Thomas Eliot. The Governour, book ii. ch. xi.

INSIMULATE, Fr. insinuer, accused of, charged with. Cotgrave. *Lat. insinulare, in aliquem simulat agere.* Vossius. See **TO DISSEMBLE.**

To act against any one upon false pretences; to feign or pretend charges or accusations; to charge or accuse.

These build shameless heretics base of long while neither letted nor ceased fully to insinuate & secrete the church of God.

Sir Thomas More. Works, fol. 340. *The Second Part of the Confutation of Tyndall.*

INSINCERE, Lat. insincerus; in, privative,
INSINCERELY, and sincerus, i. e. sine cerd, applied
INSINCERITY, to honey, freed from the mixture
of wax. And thus, generally,

Freed from the mixture of any impurity, of any thing foul, polluted, or corrupt. And *insincere*,
Impure, corrupt; uncanalid, disingenuous, faithless, unworthy of trust or confidence.

If there shal no more *insincere* of decteryn appere in the writings of them that so will saye, then the common consents of the Christian world doeth finde and judge in Erasmus: I doubt not but they woulde shal be of al good people approved, deveded, embraced, and followed.

Udall. Actes. Preface.

Thus standeth this passage dimmed, mis-shap'd, and abus'd by my opposers to their advantage and small reputation, for dealing in the case so secretly and cautiously in their informations.

Al-singier. Apprais to Cesar, ch. iv. p. 26.

But, ah! how sinners are all our joy!
Which, sent from heaven, like lightning mark us stay;
Their palling taints the journey's length destroys,
Or grief sent post'st'rtakes them on the way.

Dryden. Juxta Mirabilis.

INSIGNIFICANT.
INSINCERE.

INSINU-
CERER.
—
INSINU-
ATE.

These were the archbishop's corrections of some of Mr. Hooker's expressions; or rather, as Mr. Travers has sincerely misrepresented, his intentions.

Shope. Life of Whitby, vol. i. p. 453. Anno 1585.

I do not say that a perfection in holiness is required, but there must be a constant, uniform, and sincere endeavour after it; by avoiding all known and wilful sins, and doing all our duties to God in such a manner as our conscience cannot charge us with gross neglect or insincerity.

Stillingfleet. Sermon 3. vol. iv. p. 121.

Tell her [the world] again, the sweetest upon her face,
And all her charms of the work of grace

Are answers, meant only to conceal
A dread she would not, yet is forc'd to feel.

Carpenter. Conversation.

What men call policy and knowledge of the world, is commonly no other than dissimulation and insincerity.

Blair. Sermon 17. vol. v. p. 269.

INSINER, i. e. strong, or strong, with sinews, or nerves, strengthened, braced—nerved. See SINER.

Each several article herein redress'd,
All members of our cause, both here, and hence,
That are answer'd to this action,
Acquitted by a true substantiall forme.

Shakespeare. Henry IV. Second Part, fol. 99.

INSINUATE, } *Fr. insinuer; Sp. insinuar; It. insinuare; Lat. insinuare, (in, and sinus, the bosom, in sinum insinuation, insinillere, to put into the bosom;) INSINUATIVE. To get into the bosom, the heart; as, by winning favour; by address or adroitness; "to creep, wind, steal, convey himself into; gently to intrude." Cntravene. To introduce by indirect means, by circuitous courses.*

By these wonders of the *maie* mortifying, our Saviour dy'd as the old bards doctors declare, *insinuat*, and secretly signify to mean, the *maie* of his own blessed person.

Nr Thomas More. Works, fol. 1045. Answer to the Poygnant Boke.

There is yett also, which insinuateth it selfe by passages, and holes, into the very bowels of the earth, death, puffe up the countenance of so huge a fire, together with saltwater.

Hobbes. Voyages, &c. vol. i. fol. 556. The true State of Island.

For hee gave them an insinuation & signification thereof, in that he said, And y^e loved that I shall give you a mye thebe.

Sir Thomas More. Works, fol. 1112. Answer to the Poygnant Boke.

But the Romanes enquired where there was a breach made and lane left between, and there they would insinuat and wind in with their snakes and flies.

Holland. Levens, book xlv. fol. 1197.

— Close the serpent's eye
Insinuating, wove with God's service
His heavenly train, and of his fatal guile
Gave proof unheeded.

Milton. Paradise Lost, book i. l. 348.

Some are wont to have this device, namely, in taking their time and opportunity to commend those who love, chide, and do the malicious things, and briefly who are of the like condition, and given to the same humour with themselves, do wind and insinuate into the grace and favour of the hearer, and by such an occasion draw him back into them.

Holland. Pictorial, fol. 251. Self Praise without incurring Envy

Not so quick perhaps of conceit, as slow to passion; and commonly less insinuating than judicious, however proving very plausible, insinuating, and fortunate men.

Religion Williamson, p. 78. Of Education.

In the severest considerations of their persons, in their education, in their insinuation into favour, in managing that favour, in their whole education, they were as distant, as safe, as impossible for parallel as any two virtuous and great persons can be direct our discourse to.

Id. B. p. 185. The Duparity.

God, rather than man, once in many ages, calls together the present and religious counsels of men, deputed to represent the crooked

meats, and to work off the inveterate blots and obstructions wrought upon our minds by the subtle insinuating of error and custom.

Milton. Works, vol. i. fol. 162. The Doctrine and Discipline of Divines.

Is a man conceivable? he is an hypocrite: is he conformable? he is insinuatible: is he please dealing? he is rarely successful: is he wisely insinuatible? he is a flatterer.

Hall. Works, vol. i. fol. 466. The Great impostor.

Why do they not consider, that if [childhood] is therefore more doable of evil, since wickedness is both more insinuatible and more plausible than virtue, especially when it meets with an insinuating judge.

Id. B. fol. 640. Quo Fada?

Hercules laughs to shame all follies, and insinuates virtue, rather by familiar examples than by the severity of precepts.

Dryden. Dedication to Juvenal.

The counsel, finding their insinuations and aggressions of the charge against him so easily blown away by these and other answers, made up with passion what they wanted in the weight of reason.

Laddie. Memoirs, vol. iii. p. 75.

Cervantes makes Don Quixote say—If the stories of chivalry be lies, no man it also be, that there ever was a Hector, or an Achilles, or a Trojan war—my stroke of satire, by which this mortal foe of chivalry world, I suppose, assumes that the Cervantes romances were just as extravagant and as little credible, as the Gothic.

Hurd. Works, vol. ii. p. 272. On Chivalry and Romance.

Give not therefore a ready ear to the officious insinuations of those who, under the guise of friendly concern, cease to admonish you, that you ought to stand on your guard against those whom they see you disposed to trust.

Blair. Sermon 17. vol. iv.

INSIPID, } *Fr. insipide; It. and Sp. insipido; Lat. insipidus, in, and asper, which some think was first applied to things of good or ill taste; and, thence, to the mind; others reverse the order, Insipid, as applied to the former, is used as equivalent to*

Tasteless; without relish or flavour; as applied to the latter,

Witless, spiritless, dull, stupid
Insipience, stupidity, folly.

Verely, it he admitte the books of Siquence to be true and autentike, I leave me it will geve nye to prove hym an impostor for granting that there is a purgatory.

Push. Works, fol. 40. Answer to Sir Thomas More.

We of th' adulterate mixture not complain,
But those more characters of sinus give;
More pregnant patterns of transcendent worth,
Than warren and unsung trout brings forth.

Cures. To William D'Avenant.

This Jonathan, this innocent young man,
Giving unto her words full credence,
The ring her looks of his insinuator.

Brown. The Shepherd's Pipe. Etiquette 1.

The two qualities upon whose account chymists are wont to call a body phlegm or water, are its appearing to them *insipid*, and its being of a volatile and fugitive nature.

Boyle. Works, vol. i. p. 652. The Productiveness of Phlegm or Water.

But his [Hercules] will be faint; and his salt, if I may dare to say so, almost insipid.

Dryden. Dedication to Juvenal.

How pitiful, flatly, and insipidly will they [see pretty notions, and fine-spun controversies] taste, in comparison to the divine entertainments of the spiritual life?

Shope. Works, vol. i. p. 22. Sermon 1.

The same quicksilver may also serve to shew, by its disposition to fly away in the fire, that volatility, even in conjunction with *insipidus*, is no certain mark of an elementary or simple, nor consequently of a primordial body.

Boyle. Works, vol. i. p. 652. The Productiveness of Phlegm or Water.

— Some harsh 'tis true
Pick'd from the thorns and briars of reproach,
But wholesome, well-digested; grateful some

INSINU-
ATE.
—
INSIPID.

INSIPID.

To palates, that can taste immortal truth ;

Insipid also, and sure to be despised.

INSIPID.

Cooper. The Task, book iv.

Thymeballs had now banquered on satiety, till he could no longer bear the harshness of remembrance or the simplicity of truth.

Johnson. The Rambler, No. 162.

INSIST.

INSIST. } *Fr. insister; It, insister; Sp. insister.*
INSISTURE. } *Fr. insister; It, insister; in, privative, and*

insistere, to stand.

To stand upon, firmly; to abide or rest upon, to dwell upon; press or urge, earnestly or steadily.

I w'd' you further, then you scrab'd' your head,

And urg'd me lustily stamp'd with your foot:

Yet I lov'd it, yet you answer'd not,

But with an angry wave of your hand

Gave sign for me to leave you.

Shakespeare. Julius Caesar, fol. 116.

Sharply thou hast insisted on rebuke,

And urg'd me hard with doings, which not will

But misery hath wrested from me.

Milton. Paradise Regain'd, book i. l. 468.

The business terminates, the planets, and this center,

Observe degree, priority, and place,

Insister, course, proportion, season, form,

Office, and custom, is all like of order.

Shakespeare. Troilus and Cressida, fol. 82.

Without further insisting on the different tempers of Juvenal and Horace, I conclude, that the subjects which Horace chose for satire are of a lower nature than those of which Juvenal has written.

Dryden. Dedication to Juvenal.

The rising Jacobins insist upon it, that even the wren which they carry on with so much obsequy against all enemies, are made to protect the poor from being the instruments and victims of kings, nobles, and the aristocracy of burghers and rich men.

Burke. Works, vol. vii. p. 264. On the Conduct of the Minority.

INSITION. *Lat. insilio, from insere, insitum, to insert. See INSERT, ante.*

Insertion, or junction of one thing into another, inculation, grafting.

And therefore the sympathy of these needles is much of the same mould with that intelligence which is pretended from the flesh of one body transacted by motion into another.

See Thomas Brown. Vulgar Errors, book ii. ch. iii.

The bearing or not bearing of the cions of a cherry-tree the first year of its incision is by many gardeners looked upon as a thing merely contingent.

Bogge. Works, vol. i. p. 341. Of Unprecedented Experiments.

I have also made great variety of trees, bearing fruit both for food and physic, those too capable of being coloured and improved by transplantation, stereorisation, insition, pruning, watering, and other arts and devices.

Rap. The Wisdom of God in the Creation, part i. p. 189.

INSLAVE. more commonly written *Enslave*, *q. v.*

inslave, and slave. Vossius thinks that from the *Slavi*, reduced by the Germans to servitude, the name was extended to the captives or servants of other nations; to those in a state of servitude.

To reduce to servitude or captivity; to deliver over, or consign to bondage.

On the contrary there is but too much cause to fear, that they are not as sincerely and really desirous to be satisfied in the true state of things, but only seek, under the pretence and cover of idolatry, to excuse their vices and debaucheries; which they are so strongly inclined to, that they cannot prevail with themselves upon any account to forsake them.

Clarke. Evidences of Natural and Revealed Religion, p. 149.

The Greeks, on the contrary, seduced by the charms of a studied eloquence, or seduced to the tenets of a concealed philosophy, require the Gospel to be preached in agreement with their notions and prejudices.

Hurd. Works, vol. viii. p. 167. Remarks on Mr. Wiston's Enquiry, &c.

INSNARE. also, and perhaps more usually, written **INSNARE.**

Ensnare, q. v. in, and snare, q. v.

To catch or take by guile; to allure, to inveigle, to entrap, to entangle.

Her fix'd hair, insnaring all beholders,

She next permits to waite about her shoulders.

Brown. Bradamant's Pastourel, book i. song 5.

It would perhaps be less scandal to divorce a natural disparity, than to link violently together an unchristian discussion, concerning of love, but with a hatred irreconcilable.

Milton. Works, vol. i. fol. 183. The Doctrine and Discipline of Divorce.

Let those

Insuare the wretched in the toils of love,

Fomenting discord and perverting it.

Thomas. Astrea.

Not with an aspect rivaling the pow'r

Of faint Heles, or th' insuaring charms

Of love's soft quene, but much as for serpents

Whate'er the fly, bleeding with the rose,

Spreads on the cheek of beauty soon to fade,

Glover. Leonidas, book ix.

INSOCIABLE. } Also written **Unsociable**, *q. v.*

INSOCIABLE. } *In, and sociable, q. v. Fr. and*

Sp. insociable; Lat. insociabilis; in, and socius, a

follower or companion.

That cannot be followed or joined as a follower, or companion; generally, that cannot be joined or united; averse from, inconsistent with, the company of others of the same kind.

When shall our life become beastly, savage, and insociable? Mary when the laws being taken away, there shall be left remaining looks and discomure, inciting and soliciting man unto pleasure: when it shall be thought and believed, that the world is not ruled and governed by God's providence; when they shall be discerned sages and wise men, who spit against heavenly and virtue.

Mallard. Plutarch, fol. 919. Against Calotes the Epicurean.

If this insociable life,

Changes not your order made in heats of blood:

Then at the expiration of the year,

Come challenge me.

Shakespeare. Love's Labour Lost, fol. 143.

That that the lowest ledge or row be merely of stone, and the broader the better, closely laid, without mortar, which is a general caution for all parts in building, that are contiguous to board or timber, because lime and wood are insociable.

Religious Virtuouse, p. 19. Of Architecture.

This ill-will had been much increased by their superior aversion to Christianity, considered by them as a sect of Judaism; which had carried its insociability so far, and its pretensions much farther.

Warburton. Works, vol. v. p. 128. The Divine Legation, book v. sec. 4.

INSOLATION. *Fr. insolation; Sp. insolar; Lat.*

insolare, (in, and sol, the sun,) to sun or expose to the

sun.

An exposition to the sun or sunshine.

We use these, according to their several heights and situations, for insolation, refrigeration, conversation, and for the view of divers meteors; as winds, rain, snow, hail, and some of the fiery meteors also.

Bacon. Works, vol. i. p. 364. New Atlantis.

I am almost become confident, that one of my thermometers, by much insolation, as may be had in England from our stone walls, hath lost some inches of liquor.

Bogge. Works, vol. vi. p. 304. Letter from J. Beale to Mr. Bogge,

February 6, 1665.

INSOLENT. } *Fr. insolent; It. and Sp. insolente;*

INSOLENTLY. } *Lat. insolens, non solens, insolitus;*

INSOLENCE. } *modum excedens, not usual or cus-*

INSOLENCY. } *tomary, exceeding, assuming more*

than, the usual or customary men or measure; and,

consequently, presumptuous, arrogant; in, privative,

and solens, usual or customary.

IN-
SOLVENT.
—
ABLE.

Unusual; presuming or arrogating beyond measure; presumptuous, arrogant, impudently proud or contemptuous.

Insolent is he that *despise*th in his judgement all other folk, as in regard of his value, if his coming, and of his bearing.
Chaucer. The Parson's Tale, vol. ii. p. 313.

Ye shall not find in me such insolence.

Id. The Court of Love, fol. 353.
Through the which victorie Phisarchus being made more proud and insolent, when as he perceived to dwelle cruelly in manie thynges, he was dreynt into exile, by his own subjection.

Arthur Golding. Justice, fol. 175.

With those spoiles he put upon him their syllyl manners: and the insolency of the mynde, followed the pryde of the aparyle.

Brede. Quentyn Curtius, book vi. fol. 151.

But shew thereof grew proud and insolent,

That none she worthy thought to be her len,

But scorn'd them all that loue vnto her meant.

Spenser. Faerie Queene, book vi. can. 7.

Here, Breddon, having heard his praises all the while,
Grew insolently proud.

Dryden. Polyolion, song 14.

They now putt up with wife'sallful insolence,

Deny the brood of blessed Sapience

Spenser. The Tears of the Muses.

But tract of time, and long prosperitie,

(That source of vice, this of insolence)

Lulled the shepherds in such securitie,

That not content with loyal chieftaines,

Some gan to gaze for greener governance.

Id. Shepherd's Calendar.

The clergy, according to the genius of that religion, having their authority fortified with such severe laws, were now more cruel and insolent than ever.

Burnet. History of the Reformation, book i. p. 48.

The interpreter of Hsiao Hsien names it (Tsie) the top of a pillar, but very *insolently*; it being indeed the small fine's part of the Doric architecture.
Evelyn. Miscellaneous Writings, p. 393. *Of Architects and Architecture*.

Therefore I do not designe to be exposed to such an insolence as this that you have committed against me, in treating me like one of your burghers, as well by this paper left in my house, as by the ringing of the bell, wherof you make mention.
Sir Wm. Temple. Works, vol. ii. p. 158. *To the Procurator of the Court of Holland*.

The bishops in those days, particularly in Africa, doubted much, whether, upon the insolencies of heretics or schismatics, they might desire the emperor to execute those laws for flogging, banishing, and other restrainments.

Burnet. History of the Reformation, book i. p. 42.

In all my conduct, insolent of heart!

What hast thou mark'd so object and so mean,

That thy foul tongue in silence thou avest?

Smollett. The Roderick, act ii. sc. 7.

When proud Iberis, insolently vain,

Da'd to dispute the empire of the main;

Islands, thoughtful, her ambitious eye'd,

"And where are all my boasted seas?" she cry'd.

Boyle. The Method of Admiral Vernon.

INSOLVABLE, } Fr and Sp. *insoluble*; It in-
SOLUBLE, } soluble. See INDIVISIBLE,
INSOLUBLENESS, } and.

That cannot be disjoined or dismantled, loosened or relaxed; inseparable, indestructible. Met.

That cannot be loosened or freed; disentangled or explained; inexplicable.

All Tyndal's syllogisms sophistical, whiche he wouldde should seeme so sottishe; subtle insinuations, shall be proved very critiquis false.

Sir Thomas More. Works, fol. 355. *The Second Part of the Confutation of Tyndall*.

What merveille is it, though there be in all places contention indolent, and that good lawes be turned into sophemes and *insolubles*, ones easy where indolence is contrayned to come in trial, and credence (as I thought say) is become a rapsomade.

Sir Thomas Elgot. The Governour, book iii. ch. vi.

Whom, when our traders espied hard by wronging themselves thick and close together into equities, they made a sturt, and stirred not a foot, whiles the Anstipian, the Hattati, and the foremost of every rank in the wayward stood firme and fast, like a strong and insoluble wall.

Hollot. Amianthus Martiusinus, fol. 71. *Constantinus and Julianus*.

Thus spoke to Itharus: "To guard with hands

Insoluble these gifts, by care demands;

Lest, in thy slumbers on the way's main,

The hand of rapine make our bounty vain."

Pope. Homer. Odysseus, book viii.

And here consider that wonderful faculty of the stomachs of all creatures, to dissolve all the several sorts of food appropriate to their species; even sometimes things of that consistency, as seem insoluble.

Birkman. Physico-Theology, book iv. ch. xl.

I shall return to Doctor More, and consider the objection he frames from the supposed insolubleness of it.

Boyle. Works, vol. iii. p. 624. *An Hydrostatical Discourse*, &c.

His lordship supposes, that the action of God's moral attributes gave birth to an insoluble question concerning the origin of evil; and that this occasioned the invention of the mendacious hypothesis of the two principles.

Marbott. Works, vol. ii. p. 244. *The Divine Legation*, book ii. Appendix.

INSOLVENT, } In, and solvent, q. v. Lat. sol-
INSOLVENCY, }vens, present participle of *solvere*,
to loosen, to free, to free from debt, or the consequence of debt; and, thus, to pay. See DISOLVE.

Not paying; not being able, not having the means to pay.

If his father was insolvent by his crime, the punishment was to go no further than that the fault, and therefore no torment was entail'd; but if he were insolvent by misfortune, neither the father nor the son, for that, could deserve any further evil.

Taylor. Rule of Commerce, book iii. ch. ii. fol. 515.

With this only caution, that if the father be under torment or imprisonment for machinery the son be no way oblig'd to that; because whether the machinery of the father be by his fault or misfortune, will the son be not oblig'd.

Id.

Instead of that general custom of modern barbarians to bury insolvents alive, the polite and humane people [the Egyptians] had a law of greater efficacy, which denied burial to them when dead.
Marbott. Works, vol. ii. p. 121. *The Divine Legation*, book ii. sec. 4.

The interest of money is greater or less, according to the security or plausibility of money in the country; and according to the greater or less risk there may be of insolvency on the part of the borrower.

Bretel. Moral Science, part iii. ch. i. sec. 723. p. 127.

INSOLVENT, in Law, is a term of wider import than "Bankrupt," traders alone being subject to the Bankruptcy laws, whereas the laws for the relief of Insolvent debtors extend to all persons whatsoever. By Statute 32 Geo. II. c. 28, commonly called the *Lords' Act*, because it was first introduced in the House of Lords, and by other Acts enlarging its provisions, if a defendant charged in execution for any debt not exceeding £300 will surrender all his effects in his creditors, (except his apparel, bedding, and tools of his trade, not exceeding the value of £10.) he may be discharged out of custody, unless the creditor, who procured his arrest, insists on detaining him; in which case he shall allow him three shillings and sixpence a week for his maintenance, and on failure of regular payment the prisoner will be discharged. This discharge only affords a protection to his person, and not to his lands or effects, against which the creditor may at any future

INSOLV.
ABLE:
—
INSOLV.
ENT.

INSOLV.
ENT.
—
INSPEAK-
ABLE.

time issue execution. If the debtor so charged in execution does not, of his own accord, make this surrender of his property, the creditor may, if he please, call upon him to do so; if the debtor refuses, he renders himself liable to transportation, and if he complies, he is entitled to his discharge. A person charged in execution is one who, having had judgment given against him in a lawsuit, and not having paid the damages or costs awarded by the judgment, is arrested and imprisoned at the instigation of the other party to the suit. The *Lord's Act* only extends to this class of Insolvents. The *General Insolvent Act* includes those with many others, being made for the relief of all persons in actual custody, upon any process whatsoever, for or by reason of any debts, damages, costs, or sums of money. There are four Commissioners of Insolvent Debtors, who have a Court in London, and make three circuits every year for the convenience of Insolvents in the country. These Commissioners must be Barristers of ten years' standing, and they are appointed by the Crown. The prisoner, within fourteen days after the commencement of his imprisonment, must petition the Commissioners for his discharge, and at the same time he must execute an assignment, for the benefit of his creditors, of all his estate, both real and personal, which he may either then possess, or acquire at any time afterwards, before he obtains his final discharge. He must also deliver a schedule containing a true account of his name, profession, debts, credits, and effects. On all these matters he will afterwards be examined before the Commissioners, and his creditors are invited to attend the examinations for the purpose of assisting in the investigation and opposing his discharge, if they think fit. If it appear that the Insolvent has been guilty of no fraudulent or improper conduct, and that he has made a full and fair disclosure of every thing, the Commissioners may grant him his discharge forthwith; if, on the contrary, he has fraudulently kept, altered, or concealed any of his books or papers, or fraudulently discharged or concealed any debt due either to or from him, or fraudulently made away with any of his property, he may be detained for three years; and for fraudulently contracting debts without any prospect of being able to pay them, and for various other kinds of misconduct, he may be detained for two years. His discharge, when obtained, protects his person against arrest for any of the debts mentioned in his schedule. Debts omitted therefrom are in nowise affected by these proceedings. If at any future period the Insolvent should become possessed of any property, a creditor, whose debt is mentioned in the schedule, may, with the sanction of the Commissioners, take it in execution, and divide it rateably among his fellow-creditors and himself. This process is very seldom had recourse to, being troublesome, and attended with some risk to the creditor who applies to the Commissioners for the purpose: but it is the only mode by which such creditors can reach the future estate of the Insolvent, the discharge being a sufficient defence against all other proceedings.

INSPEAKABLE, usually written *Unspeakeable*.

That cannot be spoken or uttered. See *SPEAK*, and *BESPEAK*, *ante*.

For what safety, what unspeakable comfort is there in trusting to God!

Hull. Works, vol. i. fol. 674 *The Righteous Memento*.

VOL. XXIII.

INSPECT, } Fr. *inspection*; Sp. *inspeccion*; INSPECT.
INSPECTION, } It. *ispezzione*; Lat. *inspicere*, *in-*
INSPECTIVE, } *speculum*, in, and *specere*; to see,
INSPECTOR, } to look.
INSPECTORSHIP, } Tu look into, to pry into, to
examine, to survey.

When ye into this balade here *inspection*
le ye making holde me exorable.

Chaucer. The Riverside Balade, fol. 343.

To the sanguine complexion
Nature of his inspection
A proper heat bath in the liver,
For his dwellings made deliver.

Gower. Conf. Am. book vii. fol. 144.

Who seeme as he behead that engell's face,
Adorn'd with all diuine perfection,
His cleared heart efflowes away gun chare
Sad death, reuiued with her sweet inspection,
And feeble spirit lily felt refection.

Spenser. Faerie Queene, book ii. can. 12.

With their new light our bold *inspiration* press
Like Chem, to show their father's oakeries,
By whose example other-ages way
Discover, we were asked are than there.

Danbarn. The Program of Learning.

They [the Burgomasters] inspect and pursue all the great public works of the city, as the ramparts and stadi-house, now almost finished with so great magnificence and on vast expense.
See Wm. Temple. Works, vol. i. p. 97. *Observations upon the United Provinces*.

The king himself did not much like it. But the earl of Clarendon told him, Scotland, by a secret and ill management, had begun the embroilment in his father's affairs, which could ever have happened, if the affairs of that kingdom had been under a more equal inspection.
Burnet. Own Times. Charles II. Anno 1660.

These three draughts upon paper belong as much to the ordinance as the disposition, showing and describing the measures and dimensions of the respective parts, order, and plan.
Euclid. Miscellaneous Writings, p. 372. *Of Architecture and Architecture*.

This angel is described, as the angel before whom and in whose presence the person viewing it, as the inspector and observer of his words and actions; which gives us the plain notion of a guardian angel.
Bishop Hall, vol. i. p. 313. *Sermon 12*.

Condescending to become the tutelary god and civil cognizance of the Jews, it cannot but be, that he should be considered as having his peculiar inspection attached to this people, and as punishing their transgressions with severity.

Warburton. Works, vol. v. p. 36. *The Divine Legation*, book v. sec. 2.

Davensort first established the *Inspector general's* office, which has been ever since his time so abundant a source of parliamentary information.

Burke. Works, vol. iii. p. 38. *On Conciliation with America*.

Since the inauguration of Friday January 26 has been mentioned, we think proper to observe here that his *inspectorship* has the most notable talent at a motto.

Smart. The Effluat, notes.

INSPESSION, Fr. *inspersion*; Lat. *inspergere*, *inspersum*, in, and *spargere*, to scatter or sprinkle.
A sprinkling, or scattering, over or upon.

A surgeon is to be preter'd with physicks ornaments,
Before a multitude: his life gives hurt lives native bounds,
With sweet inspection of fit balms, and perfect search of wounds.
Chapman. Homer. Iliad, book xi. fol. 152.

INSPIRE, also written *Enspire*, q. v. in, and *sphere*, q. t. Lat. *spirare*; Gr. *espiaia*, a globe or sphere.

To conglobate; to gather; to collect, to place, to dwell;—in a globe or sphere.

O raptures great and holy!
Do thou transport me wholly,
So well her form to rary,

51

IN-
SPHERE.
—
INSPIRE.

That I sick may bear her,
Whence I will inspire her
In regions high and story.

Dryden. On his Mistress.

Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live, and
In regions mild of calm and secure air.

Milton. Comus, l. 3.

INSPIRE, } Sometimes exactly written En-
INSPIRATION, } spir, q. v. *Fr. inspirer*; *It. ispirare*;
INSPIRE, } *Sp. inspirar*; *Lat. inspirare*, in, and *spirare*, to breathe,
INSPIRING, } which Tooke thinks is from the
INSPIRIT.

A. S. *spir-ian*.

To breathe into or inbreathe; to draw in or inhale the breath; to give, grant, or bestow the Spirit; met. to infuse the Spirit; to actuate, guide, or direct by the Spirit; to animate.

To inspire; met. to fill with spirit or animation; to animate.

For all scripture inspired of God is profitable to teach, to reprove, to cleanse, to learn in righteousness.

Wiclif. 2 Timothy, ch. iii.

For all scripture given by inspiration of God, is profitable to teach, to reprove, to amend, and to instruct, in righteousness.

Bible, Anno 1535.

I think to perform this work as I have begun in love, after as my theme write, with inspiration of him that hideth all guile, would inspire.

Chaucer. The Testament of Love, book i. fol. 296. col. 3.

Socrates, in Plato's book of *Sagesse*, saith he one Theages, Never was I learned of any thyng, al though by my company he became wiser, I early exhorted, and the good spirit inspire.

Sir Thomas Flynt. The Governour, book ii. ch. xxii.

Her yellow locks crisped, like golden wire,
About her shoulders wren loosely shed,
And when the wind amongst them did inspire,
They waved like a person wide dispersed,
And lowe behind her backe were scattered.

Spenser. Faerie Queene, book ii. can. 3.

Her heavy words so deepe into the mind
Of the young damzell sunk, that great desire
Of warlike armes in her forthwith they tyed,
And generous stout courage did inspire.

Id. Bk. book iii. can. 3.

Empedocles is of opinion, that the first inspiration of the first living creature was occasioned, when the humidity in young oars came to succeed in place thereof, and to enter into the cold vessels now open to receive the same; but afterwards the natural heat driving without forth this airy substance far to evaporate and breath away, caused inspiration; and likewise when the same returned is againe there caused inspiration, which gave new entrance to that aerous substance.

Holland. Plotarch, fol. 687. Opinions of Philosophers.

And, therefore, might be truly attributed to a secret instinct and inspiring (which many times runneth not only in the hearts of princes, but in the pulses and veins of people) touching the happiness thereby to ensue in time to come.

Bacon. King Henry VII. fol. 207.

The ready Nerids hand, and swan before
To smooth the way, a soft Elysian gale
But just inspir'd, and gently swell'd the sail.

Dryden. To her Grace the Dutchess of Ormond.

With well-beat'n legs disperse the cold,
And feed the genial hearth with fires;
Produce the wine, that makes us bold,
And sprightly wit and love inspire.

Id. Translation of Horace. Ode 9. book i.

New lights, sudden impulses of the Spirit, extraordinary calls, will be but weak arguments to prove any thing but the madness of those that use them, and that the Church must needs wither, being blasted with such inspirations.

South. Sermons, vol. i. p. 163.

The Age which we now live in, is not an Age of inspiration and impulses: we have a standing and fixed rule to proceed by in all our actions, and that is, the written word of God, and the law of the land. And whatever actions are not warranted or allowed by them, no immediate inspiration or impulse can justify.

Sharp. Works, vol. i. p. 95. Discourse 4.

As the sun, even when he descends into the west, remains still lucid than any of the stars; so the divine inspirer of the scriptures, even when his style seems most to stoop to our capacities, doth yet retain a prerogative above merely human writings.

Bospe. Works, vol. ii. p. 319. On the Style of the Holy Scriptures.

And prove—the sons of men may owe
The furies of bias to hating clouds of woe;
That e'en's calamity, by thought refin'd,
Inspire, and adorn the speaking mind.

Savage. The Wanderer.

When he looks up to heaven he rejoices in the thought that there dwells that God whom he serves and honors; that Saviour in whom he trusts: that Spirit of grace from whose inspiration his piety and his charity flows.

Blair. Sermon 1, vol. i. p. 14.

That genial splendour which conducted the first Christians into the knowledge of all truth, sufficiently disclosed the divine inspirer of all revelations.

Warburton. Works, vol. viii. p. 307. The Doctrine of Grace, book ii. ch. ii.

Soft banks and verd'rous hills
They present influence fill;
In air, in rocks, in caverns, woods and plains,
They will inspire all.

Joan. Hyman to Narvaen.

INSPISSATE, v. } *Lat. inspissare, in, and sp-*
INSPISSATE, adj. } *issatus, from spissare, to thicken;*
INSPISSATION, } *spissus, from Gr. σπῆσις; quod est densus, obscurus.*

To thicken; to make or cause to be thick or dense.

Wine sugar'd inebrieth less than wine pure—the cause is, for that the sugar doth impede the spirits of this wine, and maketh them not so easy to receive into the vessel.

Bacon. Natural History, sec. 726.

May it not be, for that the eye of rivers being always gross and heavy, in winter is more impetuous by reason of the circumstance cold, and so is an hindrance to the course of ships?

Holland. Plotarch, fol. 823. Natural Questions.

What more opposite to subtilization and rarefaction, than inspissation and condensation.

Id. Bk. fol. 891. Contradictions of Stoic Philosophers.

That which furnish'd to the Dutchmen who winter'd in Nova Zembla, was by all physicians attested to such a deleterious quality to the like fuel, as well as to the inspiration of the air.

Evelyn. Miscellaneous Writings, part i. p. 227. Fumifugum.

The syrup is prepared by boiling the liquor down in pots of earthen ware, till it is sufficiently condensed.

Cook. Voyages, vol. ii. book iii. ch. ix. p. 255.

Now I have mentioned the insipid juice of wort, it will not be amiss, in this place, to inform the reader that I had made several trials of it since I left the Cape of Good Hope, and found it to answer in a cold climate beyond all expectation.

Id. Bk. vol. iii. book i. ch. ix. p. 63.

INSTABLE, } *Fr. instable; Lat. instabilis, in,*
INSTABLENESS, } *and stabilis, from stare, to stand.*
INSTABILITY, } The adjective is more commonly
written un, the noun in. Used actively.

That cannot stand, be steady, or firm; unsteady, infirm, feeble, wavering.

For some lamenting the instability of the English people, raised them to be spotted with perpetual infirmities.

And. Henry IV. The first Year.

The prophet meant it for no other than a fearful impression against God's enemies, O my God, make them like unto a wheel; whereby what could be inted to signify, but instability of condition, and sudden violence of judgement.

Hod. Works, vol. ii. part ii. fol. 178. Upon the sight of a Wheel, med. 140.

INSPIRE.
—
INSTA-
BLE.

INSTA-
BLE.
—
IN-
STANT.

Neither in his body and blood only lie his therewith, but the ideas of his mind, and interior operations of his soul, religion herself, with the notions of holiness, and the formality of serving faith not excepted; say, the very faculty of reason (as we had it too true by late experience) is subject to the same instability.

Howell. Letter 15. p. 470.

INSTALL. } Also anciently written *Entall*,
INSTALLATION. } g. v. Fr. *installer*; Bar. Lat. *installamentum*; Lat. *stabilium*, i. e. (Skin-
ner) locus ubi statur.

To place any one (solemnly) in his seat or station.
Installation, (in Law.) a stated portion; a portion stated or settled to be paid.

And to be had in the more reputation among the people he [the cardinal] determined to be installed or enthroned at York with all the pompe that might be.

Hall. Henry VIII. The twenty-second Year.

Not such as basely sooth the humour of the time,
And slobberingly patch up some slight and shallow rhyme,
Upon Parasitic top, that strive to be installed,
Yet cover to that place were by the Moses call'd.

Dryden. Poly-olion, song 21.

Being nominated to succeede Augur in the name of his brother, Draca, before his investiture and installation therein, he was advanced to the sacerdotal dignity of a pontiff.

Holland. Sarmatia. Canto Canto Coligny, fol. 127.

The several choices of order, looks you scorn
By way of blame; and every precious frowne,
Each faire outlandish, come, and see'th' end crew,
With legal blame, reverence be blest.

Shakespeare. The Merry Wives of Windsor, fol. 50.

When this would not serve, but that the law was either not executed, or unskilfully, they were constrained from that time, the only remedy left them, to put conditions and take oaths from all kings and magnates to do impartial justice by law.
Maitland. Works, vol. I. fol. 312. The Tenure of Kings and Magistrates.

So this year the whole order was changed; and the Earl of Westmoreland and Sir Andrew Dudley, who were now to be installed, were the first that were received according to the new model.

Burnet. History of the Reformation, Anno 1552.

INSTAMP, also written *Entstamp*, g. v.

To mark or impress by stamping, beating, or striking; to impress or infix.

— Installed characters may send
Abroad to thousands, thousand men's intent;
And in a moment may dispatch much more,
Than could a world of pens perform before.

Daniel. History of Civil Wars, book vi.

INSTANT. n. } Fr. *instant*; It. and Sp. *instante*;
INSTANT, adj. } Lat. *instans*, in, and
INSTANCE, v. } *stans*, present participle of
INSTANCE, n. } *stare*, to stand; *instare*, to
INSTANTLY, } *stare* in or upon, close to or
INSTANTANEOUS, } upon; and, thus, *instant*,
INSTANTANEOUSLY, } Being or standing close to
INSTANTLY, } or upon; immediate; present,
close at hand; pressing closely upon, pressing, urgent.
And *instant*, the noun,
An immediate or present minute or moment of time; extended to any small portion of time, past or future.

An *instance*; any thing present or at hand, connected with the subject; a fact or circumstance relative to or in proof of; an example. Any thing pressing or urging; a pressing or urgent act, state, or condition; an urgent request, a solicitation.

His freedom sent he in, at his instance,
And prayed him to don him that pleasure,
That hastily they wou'd to him come.

Chaucer. The Merchant's Tale, vol. i. v. 9485.

Thus he agreed to a truce for a day, at the instance of Sir Henry de Leon, who was ever staid about him.

Lord Blemers. Friarism. Crompton, vol. I. ch. text. p. 85.

And so at one time and instant, the city Syracuse was defended insomewhat and finally by the enemy, and finally assailed by her own citizens.

Arthur Golding. Justice, book xvii. fol. 99.

And for full proof of mine earnest tale in God's service, I require of you most intemperate that if hereafter my skill were sufficient to write in matters of greater importance, you will thus vouchsafe to employ me accordingly.

Gower. To the River-side Devises.

I shall not instance an absolute answer, wherein the king might be less contented, but one whom we well knew was the closest companion of these his solitudes, William Shakespeare.

Milton. Works, vol. I. fol. 368. An answer to Eikon Basilike.

He made him stoup perfection unto his knee,

And drew unwilling worship to the saint,

That on his shield repaired did he see;

Such homage till that instant never learned hee.

Spenser. Faerie Queene, book ii. can. 5.

Yet dath this accident and flood of fortune,

So farre exceed all instance, all discourse,

That I am ready to distrust mine eyes.

Shakespeare. Twelfth Night, fol. 272.

Now, could I come to her with my detection in my hand; my desires had instance and argument to commend themselves.

Id. The Merry Wives of Windsor, fol. 100.

And sometimes at our instance rendering a lesser punishment, [God] leaves a greater, though inseparable, in the room of it.

Hall. Works, vol. I. fol. 45. Meditation and Fines, cent. 3.

And if ever (as it rarely happens) our desert and virtuous wins at the favour of this proffer, we meet it with both hands, not daring with our modest details to what the instance, and double the instance: of so welcome suitors.

Id. B. fol. 88. Heaven upon Earth, sec. 27.

Yet the connection between the premises, and the conclusion to them, was clear, and the transition from the premises to the conclusion is so swift, short, and clear, that it seems to be in a moment, and the ascent to them and evidence of them is instantaneous.

Hale. Origin of Mankind, book ii. ch. i.

In the 15. of Ecclesiasticus, where the vulgar reads, He that lives for ever created all things at once: none, and those no mean sort, of the sciences. Followed also by latter interpreters, have been misled into an ungrounded conceit of an instantaneous and entire creation of the world, and all the parts thereof, in the first moment of time.

Hall. Works, vol. ii. fol. 840. Diversa Practicae Causae of Casenove revisited.

It must needs be an injurious partiality (that) the less holy shall for one act of an instantaneous suffering, be crowned with so great and long-lasting glory, before them.

Id. B. fol. 919. The Revolution unrevoked.

But now his courage being thoroughly fired,

He meant to make them know their follies price,

He'd not those two him mutually desired

T' savage his wrath, and pardon their misprize.

Spenser. Faerie Queene, book iv. can. 9.

The Dutch desired the particular instances of what they either had felt, or thought they had occasion to fear, that so they might redress us in particular, and understand us in general: our merchants answered in Cochon and Canaan.

Sir Wm. Temple. Works, vol. ii. p. 47. Letter to Lord Arlington, July 1669.

For, as Eternity has neither past

Nor future, authors say nor first nor last,

But is all instant, your eternal Muse

All Ages can to my one reduce.

Waller. To a Person of Honour, &c.

This is not all; Patience, on the shore

Now pale and dead, shall succour Greece no more.

Fly to the fleet, this instant fly, and tell

The old Achilles, how his lord's own fall.

Pope. Homer. Iliad, book xvii.

Hence stately, calm,

Diffusive, deep, and clear, his reason saw,

With instantaneous view, the truth of things.

Thomson. To the Memory of Lord Talbot,

5 1 2

IN.
STANT.

IN-
STANT.
—
INSTEP.

What I had heard or read of the raining of frogs immediately came to my thoughts; as it easily might do, there being probably as good reason then for me, as I believe any ever had before, to conclude that these came from the clouds, or were instantaneously generated.

Ray. *Of the Creation*, part ii. p. 365.

Some hold the heavens, like a top,
Are kept by circulation up,
And, were't not for their wheeling round,
They'd instantly fall to the ground.

Butler. *Hudibras*, part ii. can. 3.

Sometimes the bell drops down dead instantaneously; sometimes stands a few minutes, leaving and spouting a torrent of blood out of the mouth and nostrils.

Swainsburn. *Spent*, let. 40.

INSTATE, also written *Instate*, *q. v.* In, and state; Lat. *status*, from *stare*, to stand; the place or condition in which we stand.

To put in a situation or condition; to put in or invest with a certain condition or rank.

Begin to doubt whether he yet here liv'd,
Or else his fitting end, to bear'st translated.
Was there in stony throne and hime instated.

Spenner. *Britain's Ida*, can. 4.

Hard was the thing that he could not persuade,
In the king's favour he was so instated.

Drayton. *The Murrays of Queens Margaret*.

Which is a far greater privilege than any transmission from thy earthly master can master thee in.

Shelton. *Works*, vol. v. p. 83. *Discourse* 4.

INSTAR, in, and star, *q. v.*

To spot or stud, as with stars.

Where pancies mixt with daises shine,
And aphrodis instar'd with gold.

Horne. *The Actrice*; or *Thomas à Kempis*.

INSTEAD, A. S. *on stede*, in *stede*, i. e. in place, in loco, in vice. D. *in stede*; Ger. *an statt*. See STRAD. In place, in room.

The chickens, as soon as they be come out of the shell, follow meo and women instead of hens.

Sir Thomas More. *Utopia*, book ii. ch. i. vol. ii. p. 11.

But steep fell far away from her did she:

In stead thereof sad sighes and sorrowes deepe

Kept watch and ward about her wurdly;

That sought the did but wile, and often steepe

Her dainty couch with teame, which closely she did weepe.

Spenner. *Queen's Quest*, book iii. can. 2.

A Gotten style, that neither ebbe nor flows,

Instead of pleasing, makes us gape and gaze.

Drayton. *The Art of Poetry*, can. 1.

INSTEADFAST, i. e. *Unsteadfast*, *q. v.*

And Epimetheus of insteadfast mind,

Lo'd to false joys, and to the torrid hind.

Chubb. *The Theogony of Herod*.

INSTEPP, also written *Instep*, *q. v.* In, and step, D. *stippen*, perhaps the same word as *stopen*, *stuypen*, to stop, and, consequently, to dip, to sink. To sink, to subside or settle; to sink; to plunge or immerse.

Saffolke first dyed, and Yorke all haggled o'er
Came to him, where in gure he lay instepp,
And takes him by the beard.

Shakespeare. *Henry F.* fol. 68.

INSTEP. Minshew calls it the *instep* of the foot. Fr. *coude de pied*, the elbow of the foot; and Cotgrave, in *v. Condepied*, writes it the *instup*. Sherwood also writes *instup*, *le montant du pied*. Skinner, the convexity of the foot; in, and step, *q. v.*

The upper part of the foot where it rises towards the bottom of the leg.

Deoria. Had I that foot hid in those shoes,
(Proportioned to my length)
Short heel, this instep, even test,
A sole so wond'rous strait.

Drayton. *The Mount Elymion*. *Nymphal* 2.

I am an old fellow, and extremely troubled with the gout; but having always a strong vanity towards being pleasing in the eyes of women, I never have a woman's eye, but I am mounted in high-heel'd shoes with a gland was-father instep.

Spectator, No. 45.

This desire of having some one below them, descends to those who are the very lowest of all, and a protestant cobbler, debased by his poverty, but exalted by his share of the ruling church, feels a pride in knowing it to be by his generosity alone, that the poor, whose footmen's instep he measures, is able to keep his chaplain from a pulpit.

Burke. *Works*, vol. iii. p. 417. *Speech at Bristol*.

INSTIGATE, *v.* } Fr. *instiguer*; It. *instigare*; Sp. *instigación*; } *-instigare*; Lat. *instigare*, in, and *instigator*, } *-stigare*; Gr. *εἰσι-ειν*, to prick, to goad, to spur.

To prick forward, to spur on, to stimulate, to urge on, to incite, (sub. to some ill or mischief).

Be it that thy wife be excellently good

That none be better of disposition

In process of time she might turne her mode

By some more lively instigation.

Chaucer. *The Renowde of Love*, fol. 325.

Certain of this y^e were weak & could not follow y^e army were takē, y^e which Duri through instigation of the great men about him, raging in barbarous cruelty, caused their hide to be cut off, & to be led about his camp, to the extent they might behold the multitude of his foe.

Brande. *Quantus Curus*, book iii. fol. 34.

The Lord Ravestine, a principal person about Maximilian, and one that had taken the oath of abstinence with his master, pretending the religion thereof, but indeed upon private ambition, and (as it was thought) instigated and corrupted from France, forsakes the emperor and Maximilian his lord.

Bacon. *King Henry VII.* fol. 77.

The people upon these seditious instigations, did arme (most of them with bows, and arrows, and bills, and such other weapons of rude and country people.)

Id. *Id.* fol. 165.

There is no doubt but we do a great many (naughty things) when no one doth instigate us to them, but we blindly follow our own appetites and passions, and the evil habits and customs, that we have brought upon ourselves.

Shelton. *Works*, vol. iii. p. 74. *Sermon* 4.

But when a man shall with a sober, modest, diabolical reason, look upon and enjoy himself in the sight of his neighbour's sin and shame, and secretly hug himself upon the ruins of his neighbour's virtue and the discourses of his reason, run he plead the instigation of any appetite as excuse inciting him to this?

South. *Sermons*, vol. ii. p. 194.

But the evil genius of England would not suffer us to enjoy it long; for, as if envious of this last support of government, he hath now instigated his blackest agents in the very extent of their malignity.

Warburton. *Works*, vol. ii. p. 11. *The Divine Legation*. *Dedication*.

The emperor afterwards being corrupted by two bishops, Magnus and Rufus, and at their instigation departing from his milder designs, appointed the cause to be tried before the prefect Eusebius, a strict and severe judge.

Jerin. *Remarks on Ecclesiastical History*, vol. iii. p. 37.

He aggravated the guilt of his perfidy, in the most atrocious degree, by being himself the first mover and instigator of that injustice.

Burke. *Works*, vol. vii. p. 462. *Articles of Charge against Warren Hastings*.

INSTILL, } Fr. *instiller*; It. *instillare*; Sp. *instillar*, } *instillar*; Lat. *instillare*, in, and *instiller*, } *-stiller*, in, drop, or drop. See DISTILL. As the Fr. *instiller*, see Cotgrave.

To drop, to let in, or fall in drop by drop; to put in or pour in, to infuse by little and little; to enforce gently.

INSTEP.
—
INSTIL.

INSTIL. For it preacheth Christen death onto vs, and describeth it before our eyes, even as a faithful preacher by the word doth *instill* it into vs by our eares and hearing.

INSTINCT. *Prick. Works*, fol. 166. *Wherein our Prelates and Frith Daunt.*

The juice of it being boiled with oile, and so dropped or instilled into the head, is good for the paines thereof.

Holland. Minus, vol. ii. book xz, ch. xvii. fol. 66.

Cooling againe his former kindled heat;

With which he bid the Romaine spirits flyd,

Did blow new fire, and with enflamed breath,

Into the Gothicke cold hot rage instill'd.

Spenser. The Ruines of Rome, by Helley, st. 11.

The Earls of Monmouth and Warrington were insensate jealousies of the king into their party, with the same industry the Earl of Nottingham was, at the same time, suffering into the king jealousies of them; and both acted with too much success.

Burnet. Own Times, vol. iii. p. 18. *William and Mary*, Ann. 1689.

Never was there such a juggle as was played in my mind, nor so cruel an instiller of loose principles as my tutor.

Shelton. Dream Reviv'd, dial. 8.

The new his words approv'd; then search'd, with care,

Each recent wound, annoy'd by chilling air;

With powerful juice instill'd, his strength renew'd,

And eas'd the paine, and stanch'd the flowing blood.

Hale. Jerusalem Delivered, book 5.

They imbibit the cup of life by insensible instillations

Johnson. Rambler.

INSTINCT, n. } Fr. *instinct*; It. and Sp. *instinto*; Lat. *instinctus*, from *instingo*, in, and *stingo*, atigo; from the Gr. *εἰς-ειν*, *pungere*, to prick, good, or spur. *Instinct*, the adjective, Pricked, goaded, stimulated, incited, animated, urged, or impelled.

Instinct, the noun,

That which stimulates or incites, urges or incites, moves or directs. See the Quotation from Beattie.

For if he will say, as he sayeth in his booke agaynst me, that he knoweth the scripture by the same meanes that the eagle knoweth her birdes: meaning that as she knoweth them by a secret inward *instinct* of nature; so he knoweth y^e scripture by a secret inward *instinct* of the spirit of God.

Sir Thomas More. Works, fol. 521. *The second Part of the Confutation of Tyndall*.

Tullio in his Tusculane questions supponeth, that a poete can not abundantly expresse verses sufficient and complex, or that his eloquence may floure without labour, warden well sonnyng and plentiful, without celestial *instinct*, which is also by Plato ratified.

Sir Thomas Elphinstone. The Governor, book i. ch. xiii.

Saying, that they being the servants and ministers of dame Cybele, the mother of the gods, were come by the *instinct* and commandment of that goddess to beseech the Romaine generall to spare the walt and the cities.

Holland. Lerne, fol. 549.

Strait toward haue's my word'ning eyes I turn'd,

And ga'd awhile the ample skie, till rain'd

By quick insatiable motion up I sprang,

As thitherward adverting, and upright

Stood on my feet.

Milton. Paradise Lost, book viii. l. 259.

Have we had *instinctive* estimations of the death of some about friends, which no humane intelligence hath bidde us to suspect, who hat our angels hath wrought it?

Hall. Works, vol. iii. fol. 965. *Of God and his Angels*, sec. 6.

They prepared

A rotten carcase of a bait, nor rigg'd,

Nor tackle, ryle, nor mast, the very rate

Instinctively bise qu' it.

Shakespeare. The Tempest, fol. 3.

But honest *instinct* comes a volunteer,

Sure never to desert, but just to hit;

While still too wide or short is human wit;

Sure by quick Natures happiness to gain,
Which heavier Natures labours at in vain.

This too serves sleep, Reason never long;

One must go right, the other way go wrong.

Pope. Essay on Man. Epistle 3.

Fall twenty trips for his hall be fram'd,

That plac'd on living wheels of happy gold,

(Wondrous to tell!) *instinct* with spirit roll'd

From place to place, around the liest abodes,

Sell-mor'd, obedient to the beck of winds.

Id. Homer. Iliad, book xviii.

What native inextinguishable beauty must be impressed and *instinct* through the whole, which the defilement of so many parts by a bad printer and a worse editor could not hinder shining forth.

Beattie. Preface to Milton.

And now the Thunderer mediates his flight

From his summit to th' Olympian height;

Swiftly thro' thought the wheels instigate fly,

Flame through the vast air, and reach the sky.

Pope. Homer. Iliad, book viii.

Instinct is a natural impulse to certain actions which the animal performs without deliberation, without having any end in view, and frequently without knowing what it does.

Beattie. Moral Science, vol. i. part i. ch. ii. sec. 3. *Of Instinct*.

So shall your art, if call'd to grace a scene

Yet unadorn'd, with taste instructive give

Each grace appropriate.

Mason. The English Garden, book i.

In very young infants it [hunger] is at first only an uneasy feeling, which, however, prompts the little animal *instinctively* to suck and swallow such nourishment as comes in his way, and without which he must inevitably perish.

Beattie. Moral Science, vol. i. part i. ch. iii. sec. 3. *Of Appetite*.

INSTITUTE, v. } Fr. *instruire*; It. *istituire*; Lat. *instruere*, (in-

INSTITUTE, n. } *instruere*; Lat. *instruere*, (in-

INSTITUTION. } *instruere*, from *statum*, to stand, to

INSTITUTE. } participate of *stare*, to stand, to

INSTITUTE. } put, place, or cause to be or

stand in or among; to set up or establish.

To set up or establish; to ordain, to appoint; to fix, form, or frame; to pursue an established order, an orderly method; to train, to educate, to instruct. In Law, to place or put in, (as a benefice.) See the Quotation from Blackstone.

First term what an horrible syntax it is against the first & 2. precepts to *institute* & defecate a false worship with out God's words.

Jay. Exposition of Daniel, ch. iii.

It would not be forgotten, that the lyrical book of the most excellent doctor Erasmus Rotæ, (which he wrote to Charles, now a benigne Emperor, and then Prince of Castile,) which book is intitled the *institution* of a Christian Prince, would be as familiar along with gentleness, at a tymes and in every age, as was Horace with the great Rynde Alexander, or Xenophô with Scipio.

Sir Thomas Elphinstone. The Governor, book i. ch. xi.

For the ancient Romans also called their priests, *instituted* in the old time, Flamines, by reason of certain little narrow hats which they wear on their heads, as if they had called them *pilamines*; for *pili* is Greek significeth a hat.

Sir Thomas North. Plutarch, fol. 54. *Numa*.

Then was baptism chaug'd into a kind of exorcism, and water, sanctify'd by Christ's *institute*, thought little enough to wash off the original spot, without the scratch or cross impression of a priest's fore-finger.

Milnes. Works, vol. i. fol. 2. *Of Reformation in England*.

There is no right in this partition,

Ne was it so by *institutions*

Ordained first, or by the law of nature.

Spenser. Mother Hubbard's Tale.

If, like the first year of our *Saviour's* preaching, it may be *incomprehensible*, an acceptable year to God, and his afflicted hand-maid the Church of England, a relief to some of her new necessities, and an *institution* or assistance to any soul, I shall esteem it among those honors and blessings with which God does to reward those institutions which himself has put into our hearts, and then recompense upon our heads.

Taylor. Sermons. Dedication, sig. w2.

INSTRUCT.

INSTRUC-

TUTE.

INSTITUTE.
—
INSTITUTION.

As for that in Leviticus of marrying the brother's wife, it was a penal statute rather than a dispensation; and commands nothing injurious or in it self useless, only prefers a special reason of charity before an institutive decency.

Milton. Works, vol. i. fol. 150. *The Doctrine and Discipline of Divines.*

Neither did he thin for want of better instructions, having had the learnedest and wisest man, repeated of all Britain, the instructor of his youth.

H. R. vol. ii. fol. 54. *The History of England*, book iii.

[The Holy History gives] us the Almighty, most wise, most bountiful God to be the first Author of the world and of mankind, and to be the contriver and institutor of that law in things created, which we usually call the law of their nature.

Hale. Origin of Mankind, ch. vi. sec. 4.

But since, in fact, there is no instituted religion universally received as a divine revelation, and there are several opinions to whom the Christian doctrine in particular was never so much as preached, nor ever came to their knowledge at all, he concludes that what is not universal and equally made known to all men, cannot be useful for any.

Clarke. The Evidences of Natural and Revealed Religion, p. 318.

Then sayst that the wise institutor of government, wisely elevated above the ordinary pitch of men, thought religion necessary in civil societies.

Bentley. Sermon i. p. 38.

If the bishop hath no objections, but admits the patron's presentation, the clerk so admitted is next to be instituted by him; which is a kind of investiture of the spiritual part of the benefice; for by institution the care of the souls of the parish is committed to the charge of the clerk.

Blackstone. Commentaries, vol. i. book i. ch. ii. p. 390.

— Greek subjects require

The sacred kindred on the festival stage

The dead to lay, the victims to dispose.

To pour libations, and the sacred dust

Learn.

Gloucester. The Atheniad, book xxi.

The end of the less [mystery] must be referred to what we said of the institutor's intention to invite the people into them; and of the greater, to his intention of keeping some truths from the people's knowledge.

Warburton. Works, vol. ii. p. 16. *The Divine Legation*, book ii. sec. 4.

INSTITUTION, as is shown above by Blackstone, is the act by which a Clerk is invested by the Bishop, or one commissioned by him, with the spiritualities of a Benefice. Before Institution, the Clerk must take before the Ordinary, or his Substitute, the oath against simony, the oaths of allegiance and supremacy, and the following oath of canonical obedience. "I, A. B., do swear that I will perform true and canonical obedience to the Bishop of C. and his successor in all things lawful and honest; so help me God;" and also if it be a vicarage he shall swear, "I, A. B., do swear that I will be resident in my Vicarage of —, in the Diocese of —, unless I shall be otherwise dispensed with by my Diocesan; so help me God." He must also, in the same presence, subscribe the XXXIX Articles, and the three Articles recited in the XXXVth Canon, concerning the King's Supremacy, the lawfulness of the Common Prayer, and the validity of the XXXIX Articles; which last subscription, after the signature of the Articles themselves, may be considered a very unnecessary repetition. He must likewise subscribe a declaration of conformity to the Liturgy, and obtain a certificate from the Ordinary that such subscription has been made, which, after Induction, he must publicly read in his Church.

At the time of Institution the Clerk kneels down before the Ordinary, who reads the words of Institution out of a written instrument, with the Seal Episcopal appendant, which the Clerk, during the ceremony, is to hold in his hand. An entry thereof in then made in the Ordinary's Register. It is advisable that the Clerk have trusty witnesses of all these oaths

INSTITUTION.
—
INSTRUMENT.

and subscriptions, who should indorse the instruments, and sign a memorandum to be kept by the Clerk. The Church by Institution is full against all persons except the King, and the Clerk may enter upon the parsonage house and take the tithes; but he cannot let, grant, or sue for them till after Induction, for which he receives a written mandate from the Ordinary. The first beginning of Institutions to Benefices in England was to a National Synod held at Westminster, a. d. 1124; for Patrons originally filled all Benefices by Collation and Livery, till this power was taken from them by the Canons. (Selden, *Hist. of Tythcs*, c. 6. 9.)

INSTOP, *in*, and *stop*, q. v.

To stop, block, or close up.

With boiling pitch another near at hand,

From friendly Sweden brought, the seams intrudes.

Dryden. Annus Mirabilis.

INSTORE, the Low Lat. *instaurare*, is used as equivalent to the Fr. *entrez*, to store, q. v. and also *Entore*.

To lay up, (*in store*), to treasure up, to hoard; consequently, to contain, to comprehend, or comprise.

And if that be any other maintenance, it is *instored* in this word, thou shalt lose thy neighbour as thy self.

Wiclif. Romances, ch. xiii.

INSTRUC'T, v. } Fr. *instruire*; It. *instruere*; Sp. *instruir*; Lat. *instruere*, *instruere*, to build upon, (*in*, and *struere*, which Vossius suspects to be from *struere*, i. e. *firmum solidumque reddere*; and, thus, equivalent to the English verb to build.)

To form or frame firmly or strongly, to provide or furnish, firmly or strongly; generally, to form or frame; to provide or furnish.

To provide or furnish, (*ac.* with knowledge or learning;) to teach, to guide, to direct.

It seems not impossible happily that there might be a place, where the souls might be kept for a space, to be taught and instructed.

Tyndale. Works, fol. 435. *Expansio* upon *M. William Traci's* Will.

But verily myse interte and meynage is only, that a noble chylde, by his owne naturall disposition, and not by coercion, may be induced to receive perfect instruction in these sciences.

Sir Thomas Elyot. The Governour, book i. ch. viii.

He shall bee bound unto her, not only for that benefice, that she is his mother, but also because she hath been the instructor of his wife, and cause of a great part of his felicity.

Vossius. Instruction of a Christian Woman, book ii. ch. xiv.

Knowledge also, as a perfect *instructive* and *instruere*, in a more briefe sentence than yet hath beene spoken, declares, by what means the sapient perception of reason and society may be well understood, and thereby justice finally executed.

Sir Thomas Elyot. The Governour, book iii. ch. iii.

She was right laynes of her best request;

And taking by the hand that faeries nose,

Thus shee instruct in every good behest.

Of love and righteousness, and well to do,

And wrath and hatred worthy to shunne.

Spenser. Faerie Queene, book i. can. 10.

O my sweet angel, that instructed me to this fate!

Ben Jonson. The Silent Woman, act iv. sc. 4.

What need we magnifie the humane nature as the great *instructer* in the business; since we may wile a little observation and very much the like in brutes as well as men?

Hale. Origin of Mankind, ch. i. p. 32.

In morality, their [the druids] instructions were so persuasive, and themselves of such reverence, that the most fiery rage of Mars kindled among the people, was by their grave counsels often quenched.

Selden. Illustrations of Drayton's Polyolbion, song 9.

IN-
STRUMENT,
—
INSTRUMENT.

I cannot discern by any help from railing, or learned men, (who have been to me the best and briefest indexes of books) that any nation hath in representation of great actions (either by harpicks or dramaticks) digested story into so pleasant and instructive a method as the English by their drama.

Devenant. Preface to Goodfellow.

He had been taught by them who were both the instructors and the authors of his faith, that Christian religion ought to be voluntary, not compell'd.

Milton. Works, vol. ii. fol. 57. *The History of England*, book iv.

Instructed ships shall sail to quick commerce,

By which remotest regions are ally'd;

Which makes one city of the universe.

Where some may gain, and all may be supply'd.

Dryden. Annus Mirabilis.

The coldness of passion seems to be the natural ground of ability and honesty among men, as the government or moderation of them the great end of philosophical and moral instructions.

Sir Wm. Temple. Works, vol. i. p. 113. *On the United Provinces*, ch. ii.

So Maro's Muse,

Thrice sacred Muse! commodious precepts gives

Instructor to the swains, eat wholly bent

On what is painful.

J. Philips. Cider, book i.

I hope that what this digression takes away from the wonder of these observations, it will add to the instructiveness of them, by affording pregnant hints towards the investigation of the nature of light.

Boyle. Works, vol. i. p. 799. *On a Diamond that Shines in the Dark. Postscript.*

But I shall not, as I said, ground my opinion of the pregnant instructiveness of the Scriptures, upon such questionable, not to say altogether such profitable rectifications.

Id. Ib. vol. ii. p. 290. *On the Style of the Holy Scriptures.*

Poets, the first instructors of mankind,

Brought all things to their proper native use.

Rowson. Hiccup. Art of Poetry.

Survey again that verdant hill,

With odorous plants enstrew'd it all;

Say, can the peasant's utmost skill

Instruct one flower to please as more?

Shelton. Ode to a Young Lady, &c.

On every thorn delightful wisdom grows;

In every rill a sweet instruction flows.

Young. Love of Fame. Satire 2.

Say Munsie! thou from whose usuring tongue

Instructive flows the animated song.

Falconer. The Shipwreck, can. 3.

But learn we might, if not too proud to stoop

To quadruped instructors, many a good

And useful quality, and virtue too,

Have sprung instructive among ourselves.

Cooper. The Task, book vi.

Yet, by the bright presence won

Of this divine instructor, to her way

Plena'd he ascends, nor heeds the distant goal

To which her voice conducts him.

Aldrich. Pleasures of Imagination, book ii.

INSTRUMENT.

INSTRUMENTAL.

INSTRUMENTALITY.

INSTRUMENTALLY.

INSTRUMENTALNESS.

Fr. instrumento; It. instru-

Sp. instrumento; Lat. instru-

mentum, from instruere, to

provide or furnish. See To

INSTRUCT.

That which, the mean or means, by which any thing is provided or furnished, prepared or executed; the tool, or engine, or organ, by which any thing is done or performed; as

An instrument of music; an instrument or deed of conveyance; an instrument of surgery, &c.

Of instruments, of strings is accord

Heard I so play, a rousing sweetener.

That God, thy maker is of all and Lord,

He heard never better.

Chaucer. The Squire's Tale, fol. 246.

Ye ban to your bodie diuers members, and five sundrie wittes, ruerick aparte to his owne doing, which things as *instrumenta* ye seen, as your hands apt to handle, feet to goe, tongue to speake, eye to see, &c.

Chaucer. The Treatise of Love, book iii. fol. 317.

Wherefore mekill like mine, if a reasonable creature soule, any thing forcibly willeth affectuously ke willeth; and that may wyl by terme of equinoxe, in three waies ben vnderstande: one is instrument of willing, another is affection of this instrument & so the third is ere, that setteth it at worke. *Instrument* of willeage is the like strength of the soule, which thee constraineth to wyl right as reason is instrument of reasons, which ye seen when ye loket.

Id. B.

[Musike] teacheth vpon harmonie

A man to maken melodies

By voice and sound of instrument

Through notes of accompaniment.

Greene. Conf. dial. book iv. fol. 142.

Palles, when she had invented a pipe, coste it awaye, not so muche, sayth Aristotle, because it deformed her face, but muche rather because such an instrument belonged nothing to leuinoxe.

Anthon. Works, p. 7. *Thucydides*, book i.

Seeing one that shone in armour faire,

On goodly counter, thank'ring with his feat,

Ethiopes supplel him a perous meet,

Of his reuenge to make the instrument.

Spenser. Forrie Queene, book ii. can. 3.

When asked Noah, and seuen with him,

The empty'd world's raine,aine,

Had left the instrument-will mean,

Of leading them againe.

Warner. Alton's England, book i.

But that it is lawful to depose a tyrant, and to punish him according to his deserts; I say, that this is the opinion of very eminent divines, and of such as have been most instrumental in the late Reformation, do you deny it if you dare.

Milton. Works, vol. i. fol. 434. *A Defence of the People of England*, &c.

For according to the ancient Mythology, Iapetus signified the Heaven, and Japeti Saturn, or Prometheus, the Son of the Heaven, the Divine providence which Almighty God exercised by the instrumentality of the heavenly motions.

Hale. Origin of Mankind, ch. i. sec. 3.

Therefore I say, that the formation of the bodily, much less the actual nature of man, in order to the reception of the soul, was neither coordinately nor instrumentally the work of angels.

Id. B. ch. v. sec. 4.

The instrumentality of riches to works of charity, has rendered it very political, in every Christian commonwealth, by laws to settle and secure property.

Hammond.

Ingenious to their ruin, every Age

Improves the arts and instruments of rage:

Death-battering like Nature enough that vent,

And yet man still a thousand more invent!

Walter. Instructions to a Painter.

Dauntless they enter, Cyman at their head,

And find the least reu'rd, the table spread:

Sweet voices, mix'd with instrumental sounds,

Ascend the vaulted roof, the vaulted roof rebounds.

Dryden. Cymon and Iphigenia.

This I set down, to let the world see that Cranmer was not at all concerned in those niceties, which have been so much inquired into since that time, about the instrumentality of faith in justification.

Burnet. History of the Reformation, Ann. 1540.

The 13th I took the height of it instrumentally, standing near 102 degrees, which I found to be 34 minutes, the sun being 23 degrees high.

Boyle. Works, vol. x. p. 799. *The General History of the Air*.

Whereas it is plain, that by faith we are here and elsewhere, as often as it is supposed to act instrumentally, let our justifications, is understood that only which worketh by clarity, and which is the same with the new creature, and consumeth it in the keeping of God's commandments.

Bishop Hall. Works, vol. iii. p. 100. *Life by Nelson*.

The physical laws of nature are the rules according to which the Deity commonly acts in his natural government of the world; but God, either immediately, or by instruments under his direction.

Reid. Essay 14. vol. iii. ch. ix. p. 411.

INSTRUMENT.

INSTRUMENT.
—
INSUBSTANTIAL

Therefore, music merely instrumental is to a certain degree imperfect; unless we are led by custom, or by some outward circumstance, to assign it a definite meaning.

Bozette. Moral Science, vol. i. part i. ch. i. p. 116.

How happens it then, that, in both these cases, notwithstanding the foreign mixture of the instrumentality of matter, and the manner of knowing, we attain an adequate idea of God's wisdom and power?

Huckelton. Works, vol. ii. p. 243. *The Divine Legation*, book ii. Appendix.

From these they will argue, that the end being essentially beneficial, the means become instrumentally so.

Burke. Works, vol. ii. p. 361. *On the Epiety Laws*.

INSTYLE, also written *Enstyle*, q. v. *Lat. instilus*, the instrument with the point of which they wrote on waxen tables.

To inscribe, sc. the name or title; to call by name or title to name or entitle.

This Henry's uncle, and his next of blood,
Was both protector of the realm, and king,
Whose meekness had inscribed him the good
Of most especial trust in every thing.

Dryden. The Marriage of Queen Margaret.

But Blackwater comes in, through many a crooked way,
Which Pant was call'd of yore; but that, by time enail'd,
She Freshwell after him, then Blackwater insail'd,
But few such times have the British floods among.

Id. Polyolicon, song 19.

Whereof, I know, I account taught at all, knowing no age so
wily to be imitated; golden, as this of our sovereign lady queen Anne.

Gay. The Shopkeeper's Week. The Prologue.

INSUAVITY, *Fr. insuavare*; *Lat. insuavis, insuavi-
tas*; in, privative, and *suavis*, sweet, pleasant.
Unpleasantness.

All fears, grief, suspicion, discontent, immodities, insuavities,
are swallowed up, and drowned in this Irish Sea, this
Ocean of Misery.

Burton. Anatomy of Melancholy, fol. 215.

INSUBSTANTIAL, *Fr. insubstantiel*. It is more
usually written *Unsubstantial*; in, privative, and *sub-
stantial*, from *substantia*; *Lat. substantia*, from *sub-
stantia*, standing under, (*sub*, under, and *stantia*, standing.)
See SUBSTANCE.

Not able to stand under or support; having no stead-
iness, firmness, or solidity; infirm, unsolid.

The great globe it self,
Yes, all which is inherit, shall dissolve,
And like this insubstantial pageant faded
Leave not a racke behind.

Shakespeare. The Tempest, fol. 15.

The delicate threads [of a spider's web] are so nicely disposed,
and so curiously interwoven one with another, that you would think
it produced by the labour of a celestial being; yet nothing in the
event is more fragile and insubstantial.

Harris. Thomas à Kempis. A Vision, note 36.

INSUCCESSFULNESS, also written *Unsuccessful-
ness*, q. v. The adjective is commonly written *Unsuc-
cessful*; in, privative, and *successfulness*, from *success*,
q. v. *Lat. successus*, from *succedere*, to come up to,
(indifferently good or ill, gain or loss.)

Failure in coming up to, reaching or attaining the
end or object in view.

To this I may answer, that as so many should suspect the sufficiency
of religion by its *insuccessfulness*, so if the *successfulness* be con-
fessed, we shall as little disparage religion, by bringing in more ad-
vantage, when it is in action, than a general disbeliever himself by endeavour-
ing, with more of his own forces, to make sure an attempt that hath
a while miscarried.

Derham. Preface to Gnomon.

INSUE, more commonly written *Enuee*; in, and
sue; *Fr. suivre*; *It. seguire*; *Lat. sequi*, to follow.

To follow, to succeed, to come next after; to result
from.

The judge considering the perilous example, and incumbrance
that might thereby ensue, with a valiant spirit and courage, com-
mended the price upon his allegiance, to loose the prisoner, and
depart his way.

Sir Thomas Elgot. The Governor, book ii. ch. vi.

Who hired were
late the Grecian camp th' ensuing night to go,
And feign they were still's forth.

Dryden. Polyolicon, song 1.

INSUFFERABLE, } *Sp. insufferible*; from the
INSUFFERABLY. } *Lat. in, privative, and suf-
ferre*, to bear under, (*sub*, under, and *ferre*, to bear.)

That cannot be borne, supported, sustained, tol-
erated, or endured; insupportable, intolerable.

Then she, who to that time still with a smoothed brow
Had seem'd to bear the brunt of Lucretia's former vow,
Perceiving still her wrongs *insufferably* were.

Dryden. Polyolicon, song 6.

Who can be ignorant that woman was created for man, and not man
for woman, and that a husband may be injur'd as *insufferably* in mar-
riage as a wife?

Milton. Works, vol. i. fol. 200. *The Doctrine and Discipline of
Divorce.*

I was then discouraged in the beginning of my attempt; and now
age has overtaken me; and wait, a more *insufferable* evil, through
the change of times, has wholly disabled me.

Dryden. Dedication to Juvenal.

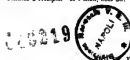
His [Petrus] figures are generally too bold and daring; and his
tropes, particularly his metaphors, *insufferably* strained.

Id. ib.

As the main end of poetry is to please, if it did not reach that point
(which it could not do by stopping ever so little on this side excellence)
it was, like indifferent music, indifferent perfume, or any other indif-
ferent thing, which we can do without, and whose end should be to
please, offensive and disagreeable, and for want of being very good,
absolutely and *insufferably* bad.

Hurd. Works, vol. i. p. 2. *Harris Flaccus*, &c.

INSUC-
CESSFUL-
NESS.—
INSUF-
FERABLE



$$a = \frac{1}{2} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right)$$

$$\vec{a} = \frac{1}{2} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right) \vec{a} = \frac{1}{2} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right) \vec{a}$$

$$\vec{a} = \frac{1}{2} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right) \vec{a}$$